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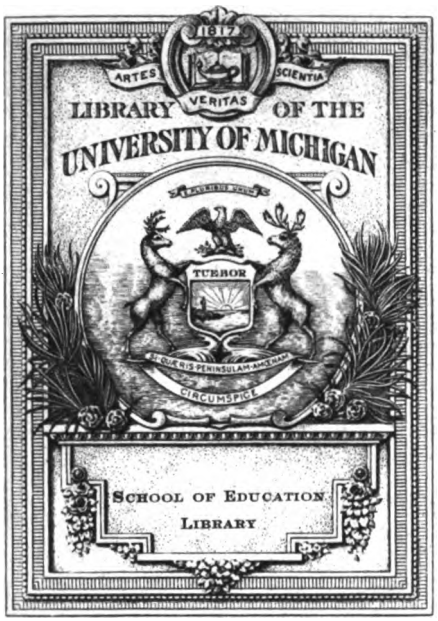
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The Catholic Educational Association
BULLETIN

Vol. XVIII NOVEMBER, 1921 No. 1

REPORT
OF THE
PROCEEDINGS AND ADDRESSES
OF THE
EIGHTEENTH ANNUAL MEETING

CINCINNATI, OHIO
JUNE 27, 28, 29, 30, 1921

PUBLISHED QUARTERLY BY THE CATHOLIC EDUCATIONAL ASSOCIATION.

ANNUAL INDIVIDUAL MEMBERSHIP FEE IN THE ASSOCIATION, $2.00

Office of the Secretary General, 1651 East Main Street, Columbus, Ohio

Entered as second-class mail matter Nov. 16th, 1907, under the Act of Congress of July 16th, 1894, at the post-office at Columbus, Ohio.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized July 10, 1918.

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Imprimatur :

†JAMES J. HARTLEY,
BISHOP OF COLUMBUS

COLUMBUS, O., OCTOBER 1, 1921

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CONTENTS

	Page
Officers	vii
Constitution	1
Introduction	7
Meetings of the Executive Board	9
Report of the Secretary General	10
Financial Report	19
GENERAL MEETINGS —	
Proceedings	41
Sermon of Most Rev. Henry Moeller, D. D.	41
Resolutions	51
Papers of the General Meetings —	
The Future of the Small College, Rev. Felix M. Kirsch, O. M. Cap.	53
The Philosophy of Standardization, Rev. Austin G. Schmidt, S. J.	68
Discussion, Rev. Francis J. Walsh, Ph. D.	83
Discussion, Rev. Hugh L. Lamb, D. D.	84
Principles of Educational Reform, Rev. Patrick J. McCormick, S. T. L., Ph. D.	89
DEPARTMENT OF COLLEGES AND SECONDARY SCHOOLS —	
Proceedings	99
The Commission on Standardization	100
Report of the Commission on Institutions of Higher Education	101
List of Approved Colleges	104
Report of the Committee on Training for the Lay Apostolate	105
Report of the College and Secondary School Library Organization	107
Resolutions	109
Report of Rt. Rev. Msgr. J. B. Nicola	111
Papers and Discussions —	
The Trend of the Colleges, Rev. Albert C. Fox, S. J.	115
Discussion, Rev. E. P. Tivnan, S. J.	130
Variables in Higher Educational Organization, Kendric C. Babcock, Ph. D., LL. D.	132

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Papers and Discussions — Continued. PAGE

The Movement Toward the Standardization of Colleges and Universities, Dr. George F. Zook..... 139
The Qualitative Point of View in Standardization, V. Rev. M. A. Schumacher, C. S. C., Ph. D..... 149
Standardization of Catholic High Schools, Rev. E. A. Mooney, D. D. 156

PARISH SCHOOL DEPARTMENT —

Proceedings 164
Resolutions 166

Papers and Discussions —

Education for Citizenship, Rev. Joseph F. Dunney..... 168
Discussion, Rev. Edwin A. Flynn..... 191
Discussion, Rev. A. E. Lafontaine..... 193
Education for Character Formation, Rev. Joseph J. Wehrle.. 198
Discussion, Rev. P. M. Stief..... 206
The Supervision of Catholic Schools by Community Supervisors, Rev. Joseph M. O'Hara..... 209
Discussion, Sister Mary Loretto..... 216
The Forces and Factors of Control in Parish School Education, Rev. John J. Harbrecht..... 221
The Problem of Motivation, Rev. James P. Murray..... 237
Discussion, Brother G. Philip, F. S. C..... 242
The Pedagogical Value of Educational Measurements, Rev. John A. O'Brien, Ph. D..... 245
The Rural School Curriculum, Rev. T. Leo Keaveny..... 266
Catholic Rural Extension Education, Rev. Edwin V. O'Hara, LL. D. 273

SUPERINTENDENTS' SECTION —

Proceedings 276

Papers and Discussions —

The Diocesan High School, Rev. John E. Flood..... 280
Cooperating with Public Officials, Rev. William A. Kane..... 286
Discussion, Wilfred J. Lessard..... 289
Relative Duties of Pastor and Principal in Local School Administration, Rev. A. E. Lafontaine..... 291
On Vocations to the Teaching Brotherhoods, Brother George N. Sauer, S. M..... 301
The Value and Character of Diocesan Examinations, Rev. George Johnson, Ph. D..... 313
Discussion, Rev. John A. Dillon..... 319

Digitized by Google

MEETINGS OF THE LOCAL TEACHERS — PAGE
Proceedings 322

Papers and Discussions —
Practical Civic Training, General and Local, Sister Mary Adelaide, C. PP. S..... 323
Discussion, Sister Dolorosa..... 337
Discussion, Sister Mary Carmel..... 339

DEAF-MUTE SECTION —
Proceedings 343
Resolutions 347

Papers —
Deaf-Mute Work in Toledo, John Piazza..... 349
Cardinal Gibbons and the Deaf, Rev. Michael A. Purtell, S. J... 355

CATHOLIC BLIND EDUCATION SECTION —
Proceedings 369

Papers —
Standards of Efficiency in Schools for the Blind, Sister M. Geronimo, O. S. D..... 371
Physical Training for the Blind, Sister M. Stephanie..... 374
Shall We Educate Our Catholic Blind in the Parish School, Sister M. Joseph..... 376

CATHOLIC NEGRO EDUCATION SECTION —
Proceedings 378

Papers —
High Schools for Our Colored Catholics, Rev. Charles Hannigan, S. S. J..... 380

Conference of Religious Superiors —
Proceedings 384
Report of the Committee on Recommendation..... 385
Report of the Committee on Organization..... 386

Papers —
A Plan of Teacher Certification, Rev. George Johnson, Ph. D.. 388
The Religious Spirit and Pedagogical Training, Rev. Henry Woods, S. J..... 395
The Spirit of the Ursuline Order and Its Work for Education, An Ursuline of the Brown County Community..... 406

Digitized by Google

Papers — Continued. PAGE

Duties of Community Supervisors, Sister Aloysius Josephine, S. N. D..... 417
The Higher Education of Women Under Catholic Auspices, Sister M. Catherine..... 429
The Danger of False Principles of Pedagogy in Catholic Educational Work, Rev. Mark A. Cain, S. J..... 441

SEMINARY DEPARTMENT —

Proceedings 472
Resolutions 487

Papers —

The Teaching of Scripture in the Seminaries in the Light of Recent Papal Decrees, Rev. C. L. Souvay, C. M., D.D... 490
Legal Papers for Candidates of Ordination, Rev. Stanislaus Woywood, O. F. M..... 506
Present-Day Apologetics, Rev. J. B. Tennelly, S. S., D. D..... 520
Ascetical Theology in the Seminary Curriculum, Rev. Hugh L. Lamb, D. D..... 529
The Place of General Introduction to Holy Scripture in the Seminary, Rev. Aloysius Ziskovsky..... 538
The Place of Special Introduction to Both Testaments in the Seminary Curriculum, Rev. F. P. Drouet, C. M..... 549
Biblical Exegesis in the Seminary, Rev. Joseph A. Nelson, D. D. 564
A Plea for Catholic Art Development, Rev. P. Raphael, O. S. B. 579

PRERARATORY SEMINARY SECTION —

Proceedings 586
Resolutions 589

Papers —

Clerical Training in the Preparatory Seminary, Rev. Eugene F. Harrigan, S. S..... 592
The Useful vs. The Disciplinary in the Preparatory Seminary Curriculum, Rev. Charles D. White, D. D..... 602
Elocution in the Preparatory Seminary, Rev. Ermin Schneider, O. F. M..... 611
The Study of Latin in Our Preparatory Seminaries, Rev. Stanislaus Altman, O. S. B..... 622
The Teaching of English in the Preparatory Seminary, Rev. George W. Paré..... 638
Discussion, Rev. Felix M. Kirsch, O. M. Cap..... 644
Teaching of Gregorian Chant in Preparatory Seminaries, Rev. F. Joseph Kelly, Mus. D..... 646

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Secretary — Rev. Henry J. Waldhaus, Cincinnati, O.

Catholic Blind Education Section

Chairman — Rev. Joseph M. Stadelman, S. J.
Secretary — Sister M. Geronimo, O. S. D.

Catholic Negro Education Section

Chairman — Rev. Henry J. Richter, Cincinnati, O.
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GENERAL OFFICE OF THE ASSOCIATION
1651 East Main St., Columbus, Ohio.

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CONSTITUTION

ARTICLE I

NAME

SECTION 1. The name of this Association shall be The Catholic Educational Association of the United States.

ARTICLE II

OBJECT

SECTION 1. The object of this Association shall be to keep in the minds of the people the necessity of religious instruction and training as a basis of morality and sound education; and to promote the principles and safeguard the interests of Catholic education in all its departments.

SEC. 2. To advance the general interests of Catholic education, to encourage the spirit of cooperation and mutual helpfulness among Catholic educators, to promote by study, conference and discussion the thoroughness of Catholic educational work in the United States.

SEC. 3. To help the cause of Catholic education by the publication and circulation of such matter as shall further these ends.

ARTICLE III

DEPARTMENTS

SECTION 1. The Association shall consist of the Catholic Seminary Department; the Catholic College and University Department; the Catholic School Department. Other departments may be added with the approval of the Executive Board of the Association.

SEC. 2. Each Department regulates its own affairs and elects its own officers. There shall, however, be nothing in its regulations inconsistent with the provisions of this Constitution.

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ARTICLE IV

OFFICERS

SECTION 1. The officers of the Association shall be a President General; several Vice Presidents General to correspond in number with the number of Departments in the Association; a Secretary General; a Treasurer General; and an Executive Board. The Executive Board shall consist of these officers, and the Presidents of the Departments, and two other members elected from each Department of the Association.

SEC. 2. All officers shall hold office until the end of the annual meeting wherein their successors shall have been elected, unless otherwise specified in this Constitution.

ARTICLE V

THE PRESIDENT GENERAL

SECTION 1. The President General shall be elected annually by ballot, in a general meeting of the Association.

SEC. 2. The President General shall preside at all meetings of the Association, and at the meetings of the Executive Board. He shall call meetings of the Executive Board by and with the consent of three members of the Board, and whenever a majority of the Board so desire.

ARTICLE VI

THE VICE PRESIDENTS GENERAL

SECTION 1. The Vice Presidents General, one from each Department, shall be elected by ballot in the general meeting of the Association. In the absence of the President General, the First Vice President General shall perform his duties. In the absence of the President General and First Vice President General, the duties of the President General shall be performed by the Second Vice President General; and in the absence of all these, the Third Vice President General shall perform the duties. In the absence of the President General and all Vice Presidents General, a pro tempore chairman shall be elected by the Association on nomination, the Secretary putting the question.

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ARTICLE VII

THE SECRETARY GENERAL

SECTION 1. The Secretary General shall be elected by the Executive Board. The term of his office shall not exceed three years, and he shall be eligible to re-election. He shall receive a suitable salary, and the term of his office and the amount of his compensation shall be fixed by the Executive Board.

SEC. 2. The Secretary General shall be Secretary of the general meetings of the Association and of the Executive Board. He shall receive and keep on record all matters pertaining to the Association and shall perform such other duties as the Executive Board may determine. He shall make settlement with the Treasurer General for all receipts of his office at least once every month. He shall give bond for the faithful discharge of his duties. He shall have his records at the annual meeting and at the meetings of the Executive Board.

ARTICLE VIII

THE TREASURER GENERAL

SECTION 1. The Treasurer General shall be the custodian of all moneys of the Association, except such funds as he may be directed by the Executive Board to hand over to the Trustees of the Association for investment. He shall pay all bills when certified by the President General and Secretary General, acting with the authority of the Executive Board. He shall make annual report to the Executive Board, and shall give bond for the faithful discharge of his duties.

ARTICLE IX

THE EXECUTIVE BOARD

SECTION 1. The Executive Board shall have the management of the affairs of the Association. It shall make arrangements for the meetings of the Association, which shall take place annually. It shall have power to make regulations concerning the writing, reading and publishing of the papers of the Association meetings.

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SEC. 2. It shall have charge of the finances of the Association. The expenses of the Association and the expenses of the Departments shall be paid from the Association treasury, under the direction and with the authorization of the Executive Board. No expense shall be incurred except as authorized by the Executive Board.

SEC. 3. It shall have power to regulate admission into the Association, to fix membership fees and to provide means for carrying on the work of the Association.

SEC. 4. It shall have power to create Trustees to hold the funds of the Association. It shall have power to form committees of its own members to facilitate the discharge of its work. It shall audit the accounts of the Secretary General and of the Treasurer General. It shall have power to interpret the Constitution and regulations of the Association, and in matters of dispute its decision shall be final. It shall have power to fill all vacancies occurring among its members.

SEC. 5. The Executive Board shall hold at least one meeting each year.

ARTICLE X

MEMBERSHIP

SECTION 1. Any one who is desirous of promoting the objects of this Association may be admitted to membership on payment of membership fee. Payment of the annual fee entitles the member to vote in meetings of this Association, and to a copy of the publications of the Association issued after admission into the Association. The right to vote in Department meetings is determined by the regulations of the several Departments.

ARTICLE XI

MEETINGS

SECTION 1. Meetings of the Association shall be held at such time and place as may be determined by the Executive Board of the Association.

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ARTICLE XII

AMENDMENTS

SECTION 1. This Constitution may be amended by a two-thirds vote of the members present at an annual meeting, provided that such amendment has been approved by the Executive Board and proposed to the members at a general meeting one year before.

ARTICLE XIII

BY-LAWS

SECTION 1. By-laws not inconsistent with this Constitution may be adopted at the annual meeting by a majority vote of the members present and voting; but no by-law shall be adopted on the same day on which it is proposed.

BY-LAWS

1. The Executive Board shall have power to fix its own quorum, which shall not be less than one-third of its number.

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INTRODUCTION

The Eighteenth Annual Meeting of the Catholic Educational Association was held in Cincinnati, Ohio, on June 27, 28, 29, 30, under the auspices of Most Rev. Henry Moeller, D. D., Archbishop of Cincinnati. The meeting brought together representatives of the important Catholic educational interests of the country, and gave great satisfaction to all who participated in the conferences. Public meetings and popular addresses were omitted this year, and the time of the educators who attended was given exclusively to the consideration of the special educational problems in which they were interested.

The various groups and departments are now well organized, so that the meetings were held without confusion, although each Department and Section met in different localities.

The attendance was larger than that of other conventions, and those who attended expressed themselves as well pleased with the results accomplished.

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MEETINGS OF THE EXECUTIVE BOARD

CINCINNATI, O., MONDAY, JUNE 27, 1921

A meeting of the Executive Board of the Catholic Educational Association was held at the Hotel Sinton at 3:00 P. M., Monday, June 27. The following members were present:

Rt. Rev. Thomas J. Shahan, D. D.; Rt. Rev. Msgr. John B. Peterson, Ph. D.; Rt. Rev. Msgr. Francis W. Howard; Rev. Francis T. Moran, D. D.; Rt. Rev. Msgr. John P. Chidwick, D. D.; Very Rev. John F. Fenlon, S. S., D. D.; Rev. Albert C. Fox, S. J.; Very Rev. M. A. Schumacher, C. S. C.; Rev. Augustine F. Hickey, S. T. L.; Brother Edward, F. S C., Brother John A. Waldron, S. M.

Prayer was said, and after a few words of greeting from Bishop Shahan, the minutes of the previous meeting were read and adopted.

The report of the Treasurer General was presented. An Auditing Committee consisting of Rt. Rev. Msgr. John B. Peterson, Ph. D., Very Rev. John F. Fenlon, S. S., D. D., Brother John A. Waldron, S. M., was appointed to examine the accounts. A recess was taken to await the report of the Committee. On re-convening the report of the Auditing Committee, stating that the accounts were found to be correct, was presented by Monsignor Peterson. It was recommended that the report of individual payments be published this year if the financial condition of the Association would warrant the expense. The report of the Auditing Committee was accepted, and the report of the Treasurer General was approved, and ordered to be printed.

The report of the Secretary General was presented and ordered to be printed.

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REPORT OF THE SECRETARY GENERAL

I have the honor to submit my annual report for the year 1920-1921.

The Association has had a very satisfactory year, and has held closely to the lines of work it has followed from the beginning. The purposes the Association has had constantly in view are to promote good will, unity and harmonious relations among all Catholic educators; to bring about by personal conference and free and candid discussion a mutual understanding among them on educational problems; to help in the formation of a sound Catholic and well ordered opinion among all classes of people on educational subjects; and, subject to the direction of authority, to express the Catholic point of view on such matters when opportune. The Association has never deviated from its character as a purely voluntary society dependent in every respect on the good will and interest of those who compose its membership. While it has been signally honored by the good will and confidence of the hierarchy of the country, and all its meetings have been held under the authority of the Bishops of the various places in which we have convened, it is well understood that an association of this character cannot have a fixed status, and, consequently, cannot in any way exercise authority or impose obligations on its members. Notwithstanding this necessary and salutary limitation, the record of the work which Catholic educators have done for themselves through this medium speaks for itself. Year by year it has gone on with its work, until to-day the Catholic educators of the country know each other by personal acquaintance, every Catholic educator who has a message to present is sure of a suitable opportunity to propose it and hear it discussed, and the Association is now recognized by our Bishops and by the authorities of our various religious orders as a suitable and available means by which a free and valuable expression of opinion on Catholic educational problems can be obtained from the many diverse interests engaged in our educational work.

The membership of the Association undergoes no substantial change. The withdrawals of the year are more than balanced by the accession of new members.

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The financial returns this year were good and gave evidence of a sustained interest in the work. The usual number of reports were printed, four thousand copies of six hundred pages, and they were all distributed except the small number retained for future demands. The printing expenses were unusually high this year. The February and May issues of the Bulletin were combined in one number. In August 1920, a large number of copies of Mr. W. D. Guthrie's letter to His Grace, Archbishop Hayes, on the Smith-Towner bill, were printed and circulated. We were unable to supply the demand for this legal opinion on the subject of Federal support of education. The funds on hand are sufficient to conduct the work of the Association for the coming year, but it will not be possible to enter on undertakings outside the scope of the work that experience points out as our special task.

In the course of our experience we have found it necessary to give attention to very important educational problems which our Advisory Committee and the Executive Board felt we as an Association were not authorized to deal with in any practical manner. One of these problems was that of the Christian training of Catholic children who attend the common elementary schools in localities where there is no parish school. Another problem was that of the attendance of large numbers of Catholic young men and young women at secular colleges and universities. A very interesting and enlightening study of this problem was made by Father Farrell, chaplain of the Catholic Students' Club at Harvard University, and read and discussed at the Milwaukee meeting of our Association in 1908. This and other subjects were discussed in well prepared papers at various meetings of the Association, but it was felt that the hierarchy alone could deal with these problems in an effective manner. Means have been taken to deal with these problems and they are not likely to come before our educators for discussion in these annual meetings.

The program this year was well prepared by the officers of the various departments, and there is no doubt that the thought of Catholic educators of the country will be much stimulated by the papers and discussions of this annual meeting. The "Future

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of the Small College," the "Philosophy of Standardization," and the "Principles of Educational Reform," are the subjects selected for the General Meeting. The college men have come to one mind in regard to the problem of standardizing their institutions, and some practical work will be done by them in this line at the meeting this year. The work of standardizing the high schools is now well under way, and will be taken up under the auspices of the Department of Colleges and Secondary Schools. But while this work of standardization is looked on as a matter of necessity and a certain amount of standardization based on externals is desirable, the principle of educational standardization as understood and applied by some of the leading standardizing agencies, is not accepted by our educators. It is the opinion of many that the only safe test on which to base a sound judgment of educational results is the test of examination, and it is the hope of Catholic educators that a policy or requiring such examinations, especially for entrance into all institutions of education supported by public taxes, will eventually be adopted.

It is the expressed wish of the Bishops and the evident and earnest desire of Catholic educators that this Association continue the work it has been doing. The best of good will has been manifest at all times and on all sides, and the prospects for the future are unusually encouraging.

In accordance with custom I submit a few observations on the general trend and conditions in education at the present day.

The position of the university in the American educational system is the dominant element in the actual situation. Attention has been directed to the study of this subject in recent years, and it has received notice and consideration in the meetings of this Association. In the same manner as all other educational enterprises in this country, the secular university of the day, especially the new State university, has developed without a purpose or objective. The university authorities of the country are now arranging for a university survey, and the hope is indulged that some light for guidance in the future may be found in this study of the situation. The annual reports of American university presidents are very interesting reading and specially useful to one who wishes to forecast the educational trend.

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On the financial side the university problem has become one of serious import. President Butler reports that the investment of Columbia University now stands at $75,000,000. Thirty thousand students, in round numbers, profit by the advantages of this huge institution. The financial demands for upkeep and salaries of professors are so urgent that even the income from the great endowment of the institution is not sufficient, and the trustees have found it necessary to increase the tuition fees of students in certain cases.

The conditions at Columbia are not exceptional. The urgency of the demand for larger revenues is so great that Mr. P. P. Claxton, recently U. S. Commissioner of Education, in his last annual report, suggests that the time has come to consider the university problem in relation to the National Government on account of its superior taxing power.

On the other hand, a new note has been sounded by President Hibben of Princeton. "The time has come," he says, "to fix a limit to the enrollment at the university." He places this limit at 2,000 students. A professors in one of our State universities writes as follows: "It is disheartening enough and it lames efficiency not to be able to make a decent livelihood in the practice of a profession than which there is none more essential to the ongoing and improvement of civilization; but it is still more disheartening and still more lames efficiency when the competent professor sees, and is powerless to prevent, the dilution and cheapening of the educational work of the institution through its succumbing to the ever imminent and insistent pressure to spread out its work over more and more ill-prepared and unpurposeful students, and to see the institution rush hastily, without adequate equipment and personnel, into new educational enterprises. One of the curses of higher education in this country to-day is the apparent worship by the public, alumni, governing boards and administrators, yes, and tell it not in Gath, publish it not in Gilead, the worship, even by professors, of the golden calf of quantity production. The most serious menace to the maintenance or improvement of the qualitative standards of higher education to-day comes from the ever-rising flood of freshmen. Faculties seem to be powerless in the face of this

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menace. The situation is especially alarming in the State universities. Legislatures, being without knowledge, do not appreciate the situation; the governing boards face it only intermittently, namely in trying to find the money for new instructors; the faculties are face-to-face with it every day; privately they groan over it, publicly they are passive and silent; theirs not to reason why, theirs but to teach and die. The numbers roll up, the courses multiply by fission, like the lower organisms; universities rush to get cheap and inexperienced teachers who sometimes are not even worth the pittances they are paid, to turn out ever growing hordes of graduates who have amassed the correct number of credit slips, but who have no clear idea of scholarly or scientific method, no real insight into the meaning of education, no exacting standards of thought and taste."

If this point of view should gain general acceptance the educational situation would be vastly improved. Many thoughtful and earnest men who are giving deep and anxious consideration to the abnormal conditions that American education is now facing feel that some radical change is necessary if education is to be saved.

If the American university wishes to retain its individuality and independence, it seems certain that it must adopt a policy of retrenchment, — both financial and scholastic retrenchment. There are few men who have the courage to fight the ethos of their age. There is apparently no educational official who has the hardihood to enter seriously on a program of educational retrenchment. The policy of expansion adopted in secular universities leads beyond any reasonable doubt to ultimate national monopoly of higher education; and this points to the use of the university as the means of controlling the educational system, and its employment by the government as an instrument in moulding the minds of the people in favor of any system of politics or any form of religion that happens to suit the whim of those who are at the moment in control of the government.

In the university life of the country a struggle is in progress to preserve the humanistic and cultural education. The influence of industrial development has had an injurious effect on the spirit of American university life. Thoughtful educators and university men deplore the great increase of university subjects,

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and regard the expansion of the institution as a thing abnormal and needing correction. There is a deep current of unrest and dissatisfaction among educators of earnest purpose and high attainment, and while we, as Catholic educators, may not be able to exercise any direct leadership so far as secular educators are concerned, many would welcome the moral support that would come from the firm holding to our principles and traditions. It is to this problem that our attention must be chiefly directed if we would make our proper contribution to the educational development of the country and wisely safeguard our own interests. The relation of university development in the United States to Catholic educational interests is a subject that might well engage the attention and study of some of our ablest scholars. This study will enable us to forecast the important steps in secular educational policy and to protect our own situation.

There has been in recent years a very candid expression of opinion in regard to the confusion that exists in American education. I may point out that so far as an opinion has been expressed through the medium of the Catholic Educational Association, we have adhered rigidly to the policy of improving our own work. We fully appreciated the difficulties of many secular educators, and our discussion of educational conditions has been based solely on the relation of these conditions to our own work. The most candid expressions on the present condition of American secular education, and the most severe strictures on its defects, have come from those who are engaged in the work in secular institutions, and therefore have the best knowledge of it. While we have many difficulties to contend with, we have reason to feel proud of the progress we have made, and of the satisfactory condition of our educational work in general, especially as contrasted with conditions twenty years ago. Our teachers are now on the average as well trained or as well qualified for the work of teaching as teachers of other schools; our children are able to hold their own in any fair test that might be proposed; and our schools and educational institutions are now supported by the enthusiastic good will of our Catholic people. Bishops have not found it necessary to

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enforce penalties on parents who without sufficient reason fail to send their children to their parish school; yet the schools are crowded and cannot accommodate all our children. We have a great advantage in that unity of principle and educational philosophy which guides us in our work, while secular educators find their greatest difficulty in establishing a set of working principles on which they can agree.

These difficulties are in evidence in the study and discussion of the general problem of the curriculum. The demands of the innovators, vocationalists, and immature experts have been so extravagant that the confusion resulting from their promiscuous experimentation has provoked its natural reaction. The fixed curriculum is now regarded with more favor, and men of authority are emphatic in their advocacy of it. There has been too much of a bringing education down to the people, instead of bringing the people to the heights of noble teaching. The course of our educators in dealing with the problem of standardization has been wise and temperate. We have done the best that could be done under the circumstances, and there is reason to hope that men of influence in secular education will look with friendly interest on our situation after this meeting of the Educational Association. We can say with truth that while the confusion has been growing in secular education in the past twenty years there has been a distinct improvement in our own condition. There is more order, a better understanding among ourselves, and a firmer determination to overcome our obstacles and move forward.

That education is profoundly affected by the prevailing industrial system is a truth accepted by all at the present day. The production of goods for the market has become apparently the dominant interest of humanity. The politics and statesmanship of the day deal with no other subject considered of equal importance.

Under the system of collective ownership of property which has become universal through the system of modern corporate ownership of industry, private property has to a great extent disappeared as an institution, and we are passing through the condition of State regulation and control of industry, into the

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regime of some form of economic communism. The modern family, outside of the Catholic Church, has to a very great extent broken down, as every one familiar with the statistics on divorce knows, and the modern State, which has more nearly reached the term of the development toward which it logically tends in Russia than in any other country, exercises an abnormal and unreasonable control over the life and destiny of the child.

Under these circumstances we may with good reason look upon Catholic education as not only the hope of the Church, but as the solid hope of our country. If family life in America is to be preserved it can be preserved only through the influence of Catholic principle. The Catholic family depends on the Catholic school and the Catholic parish life. Every thing should be done to sustain the Catholic parish and the parish school. In maintaining and improving our Catholic educational work we are not only making noble sacrifices for a great cause, but we are discharging a duty of the very highest patriotic value. There is no office of patriotism of American life to-day so deserving of support and of commendation as the work of maintaining in its integrity of system and of principle the establishment of Catholic education which is now the pride of our Catholic people, and the fruit of their sacrifices.

The report of the Advisory Committee was received and points noted in the report were discussed.

The recommendation of the Committee to the effect that every encouragement should be given to the Classical League, and that Catholic colleges should be advised to accept individual membership, was adopted. It was also recommended to the College Department that efforts should be made to strengthen the work of the Committee on Classical Education.

A communication signed by a number of Sisters requesting a modification of the residence requirement for degrees was received and discussed at length. The Executive Board felt that it had no authority in the matter, but decided that the subject should be referred to the Standardizing Committee of the College Department with the request that the subject be studied until a definite recommendation could be made.

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It was ordered that a cablegram be sent to the Holy Father in the name of the Educational Association asking his blessing.

The meeting then adjourned.

CINCINNATI, O., THURSDAY, JUNE 30, 1921

A meeting of the Executive Board of the Catholic Educational Association was held at the Cathedral rectory at 4:30 P. M., Thursday, June 30. The following members were present: Rt. Rev. Thomas J. Shahan, D. D.; Rt. Rev. Msgr. John B. Peterson, Ph. D.; Rev. Albert C. Fox, S. J.; Rev. Augustine F. Hickey, S. T. L.; Rev. F. V. Corcoran, C. M., D. D., Ph. D.; Rev. D. J. McHugh, C. M., M. S.; Rt. Rev. Msgr. Francis W. Howard. The reading of the minutes of the previous meeting was omitted.

Rt. Rev. Msgr. Francis W. Howard was re-elected Secretary General of the Association for a term of three years.

A communication from Very Rev. Msgr. John B. Nicola in regard to the exchange of students for Italian universities was discussed. It was the unanimous desire of the Board that every assistance possible be given to this work, and the Secretary General was instructed to get in touch with Dr. Nicola on this matter in order that some satisfactory arrangement might be made.

It was moved and seconded that a Committee on Program and a Committee on Finance be appointed by the Chairman with the same powers given to these Committees as in previous years. The motion was carried.

The following were announced by the Chairman:

Committee on Program: Rt. Rev. Msgr. John B. Peterson, Ph. D., Very Rev. James A. Burns, C. S. C., Ph. D., Rt. Rev. Msgr. Francis W. Howard.

Committee on Finance: Rt. Rev. Thomas J. Shahan, D. D., Rev. Albert C. Fox, S. J., Rev. Francis T. Moran, D. D.

Some time was spent in discussing the time and place for the next annual meeting. It was decided that this matter should be left to the Program Committee to make the usual arrangements.

The meeting then adjourned.

FRANCIS W. HOWARD,
Secretary.

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FINANCIAL REPORT

OF

The Catholic Educational Association

TREASURER'S REPORT

Cleveland, Ohio, July 1, 1921

Receipts

1920		To Cash —	
July	1.	Balance on hand	$3,267 24
July	1.	To Interest	90
July	1.	Received dues at Convention, New York	550 00
Aug.	5.	Received additional dues at Convention	12 00
Aug.	22.	Received per Secretary General	527 00
Sept.	7.	Received per Secretary General	180 58
Oct.	12.	Received per Secretary General	98 02
Nov.	8.	Received per Secretary General	147 00
Dec.	6.	Received per Secretary General	48 80
1921			
Jan.	3.	Received per Secretary General	478 65
Jan.	5.	To Interest	56 02
Jan.	26.	Received per Secretary General	509 40
Mar.	2.	Received per Secretary General	170 50
Apr.	2.	Received per Secretary General	54 00
May	4.	Received per Secretary General	544 00
June	1.	Received per Secretary General	3,992 62
June	30.	Received per Secretary General	1,017 60
		Total Cash Received	$11,598 78

Expenditures

1920		By Cash —		
July	16.	Order No. 1.	Dues American Council of Education	$100 00
July	16.	Order No. 2.	Secretary General, expense account	540 25
July	16.	Order No. 3.	Cablegram, Telephone, Clerk assistance at New York Convention	47 47
July	16.	Order No. 4.	Salary of Office Help for June	95 00
Sept.	10.	Order No. 5.	Office Furniture	276 00
Sept.	10.	Order No. 6.	F. J. Heer Printing Co. — 3,000 Programs for Convention	217 00
Sept.	10.	Order No. 7.	Salary Office Help, July and August	170 00
Sept.	10.	Order No. 8.	Columbus Printing Co	31 39
Oct.	18.	Order No. 9.	Salary Secretary General, June 15 to Sept. 15	250 00
Oct.	18.	Order No. 10.	F. J. Heer Printing Co. — Printing Pamphlets and August Bulletins	155 34
Oct.	18.	Order No. 11.	American Delivery Co	20 17
Oct.	18.	Order No. 12.	Salary Office Help for September	85 00
Oct.	18.	Order No. 13.	Refund of Dues overpaid	6 00
Dec.	11.	Order No. 14.	F. J. Heer Printing Co. — 3,500 Report copies of New York meeting	2,787 87

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1921			
Jan.	4.	Balance on Order No. 14	377 10
Jan.	26.	Order No. 15. Editorial Assistance	300 00
Jan.	26.	Order No. 16. Salary Office Help for October and November	170 00
Jan.	26.	Order No. 17. Deposit for Mailing	88 21
Jan.	26.	Order No. 18. Central Ohio Printing Co	44 10
Jan.	26.	Order No. 19. Postage	31 69
Jan.	26.	Order No. 20. Office Expenses	21 94
May	4.	Order No. 21. Extra Expenses	50 00
May	4.	Order No. 22. Salary Secretary General, Sept. 15 to Dec. 15	250 00
May	4.	Order No. 23. Central Ohio Paper Co	109 93
May	4.	Order No. 24. Postage and Envelopes	41 69
May	4.	Order No. 25. Salary Office Help, December and January	180 00
June	1.	Order No. 26. Salary Office Help, February and March	170 00
June	1.	Order No. 27. Catholic Directory	9 47
June	1.	Order No. 28. Office Expenses	22 94
June	1.	Order No. 29. Columbus Printing Co	4 00
June	1.	Order No. 30. Salary Secretary General, Dec. 15 to March 15	250 00
June	1.	Order No. 31. J. M. Rittel, Painting Office	62 00
June	1.	Order No. 32. Office Expenses	47 16
June	1.	Order No. 33. Columbus Printing Co	21 50
June	1.	Order No. 34. Rev. E. A. Mooney, Printing and Mailing Circulars	51 39
June	1.	Order No. 35. Central Ohio Paper Co	6 75
June	1.	Order No. 36. Postage	50 75
June	1.	Order No. 37. Allowance to Treasurer	100 00
June	1.	Order No. 38. Salary Secretary General, March 15 to June 15	250 00
June	1.	Order No. 39. Salary Office Help, April and May	170 00
		Total Cash Expended	$7,661 61

Summary

1921			
June	30.	Total Receipts to date	$11,598 78
June	30.	Bills paid as per order and vouchers attached	7,661 61
		Cash on hand in treasury	$3,937 17
		Net Cash received during year	3,331 54

Signed: FRANCIS T. MORAN,
Treasurer.

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RECEIPTS OF THE SECRETARY GENERAL'S OFFICE

The following is an itemized statement of the receipts of the office of the Secretary General for the year, July 1, 1920, to June 30, 1921:

July, 1920		
1.	Cash on hand	$3,267 24
9.	Rt. Rev. L. S. Walsh, D. D., Portland, Me	100 00
9.	St. Francis Seminary, St. Francis, Wis	20 00
9.	Srs. of Charity, Wilkinsburg, Pa.	16 00
9.	De Paul University, Chicago	10 00
9.	Rev. S. Luttrell, Libertyville, Ill.	10 00
9.	Rev. B. Linnemann, Rockland, Mich.	8 00
9.	Srs. of Charity, Ashland Ave., Chicago	8 00
9.	Mother M. Aquina, Notre Dame, Ind.	6 00
9.	Rev. Michael O'Brien, Chicago	6 00
9.	Sr. M. Sebastian, Chicago	6 00
9.	Holy Names Acad. and Nor. Sch., Spokane	5 00
9.	St. Mary's High Sch., Wilkes-Barre, Pa.	5 00
9.	Sr. Catherine, Wilkes-Barre, Pa.	2 00
9.	Mother M. Berchmans, I., Leavenworth	2 00
9.	Mother M. Berchmans, II., Leavenworth	2 00
9.	Sr. M. Louise, Buffalo	4 00
9.	Rev. M. Murray, Belmont, Cal.	2 00
9.	Rev. E. P. Griffin, Pittsburgh	2 00
9.	Guardian Angel School, Los Angeles	2 00
9.	Guild of Catholic Women, St. Paul	2 00
9.	Rev. M. A. Hamburger, Cincinnati	2 00
9.	Rev. T. A. Hoffman, W. Terre Haute	2 00
9.	Rev. F. S. Legowski, Fremont, O.	2 00
9.	St. Ann's School, Baltimore	2 00
9.	St. Boniface School, San Francisco	2 00
9.	St. Francis School, Milwaukee	2 00
9.	St. Katharine's Convent, Baltimore	2 00
9.	St. Monica's Sch., Jamaica, L. I.	2 00
9.	Sr. M. Calliste, Laurel, Md	2 00
9.	Srs. of Charity, Memphis	2 00
9.	Srs. of Charity, Newton, Mass.	2 00
9.	Srs. of Notre Dame, Fremont, O.	2 00
9.	Srs. of St. Francis, Cornell St., Chicago	2 00
9.	Srs. of St. Francis, Lindsay, Nebr.	2 00
9.	Srs. of St. Francis, Platte Center, Nebr.	2 00
9.	Srs. of St. Francis, Wilmington.	2 00
9.	Ursuline Academy, Cleveland	2 00
9.	Srs. of St. Francis, Platte Center, Nebr.	2 00
19.	Quigley Prep. Sem., Chicago	10 00
19.	Mr. T. W. McGovern, Columbus	8 00
19.	Rt. Rev. Msgr. F. J. Van Antwerp, Detroit	25 00
July, 1920		
19.	Niagara University, Niagara, N. Y.	20 00
19.	Rev. B. Biegel, Elwood, Ind.	2 00
19.	Srs. of St. Joseph, Elwood, Ind.	2 00
19.	Rev. P. Geehan, San Antonio	4 00
19.	Mr. W. J. Manion, New Orleans	4 00
19.	Rev. J. A. Stefanic, Avon, O.	4 00
19.	Rev. Thos. Bona, Summit, Ill.	2 00
19.	Very Rev. Msgr. J. N. Connolly, New York	2 00
19.	Rev. T. G. Duffy, S. Arcot, India	2 00
19.	Rev. J. F. Kuebler, Shelby, O.	2 00
19.	Rev. R. McDonald, Braddock, Pa.	2 00
19.	Mr. T. J. McEvoy, Brooklyn	2 00
19.	Miss. Helpers of the S. H., Baltimore	2 00
19.	Mother Celestine, Decatur, Ill.	2 00
19.	St. Catherine's Tr. Sch., San Francisco	2 00
19.	Sr. M. Tolentine, Chicago	2 00
19.	Srs. of St. Joseph, W. Hartford.	2 00
19.	Rev. J. W. Power, New York	2 00
22.	Srs. of St. Joseph, Vine St., Philadelphia	6 00
22.	Rev. E. Gehl, St. Francis, Wis.	2 00
22.	Sr. St. Alphonsus, Brooklyn	2 00
22.	Srs. of St. Francis, Hastings-on-Hudson	2 00
22.	Sr. M. Emma, Buffalo	2 00
22.	Franciscan Srs., Carroll St., Brooklyn	2 00
22.	Bro. Z. Joseph, Berkeley, Cal.	2 00
22.	Srs. of Notre Dame, Bond Hill, O.	2 00
28.	St. John's Seminary, Brooklyn	20 00
28.	St. Procopius College, Lisle, Ill.	10 00
28.	Rev. John T. Ruffing, Canto, O.	2 00
28.	Srs. of Charity, Broadway, San Francisco	2 00
28.	Rev. John A. O'Brien, Champaign, Ill.	4 00
30.	St. Viator College, Bourbonnais, Ill.	10 00
30.	Mr. R. J. Deferrari, Washington, D. C.	2 00
30.	Dominican College, San Rafael, Cal.	2 00
30.	Dominican Sisters, Vallejo, Cal.	2 00
30.	Dominican Sisters, San Francisco	2 00
30.	Miss Ellen Murnane, New Britain, Conn.	2 00
30.	St. Peter's College, Jersey City, N. J.	2 00
30.	Sr. M. Lucilla, Canton, O.	2 00
30.	Sr. M. Borromeo, New Brighton, L. I.	2 00
30.	Bro. P. J. Ryan, Mamaroneck, N. Y.	2 00
30.	Bro. Lannon, New York City	2 00

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July, 1920

30. Bro. Ryall, New York City..... 2 00
30. Rev. J. W. Power, New York City 2 00
30. Rt. Rev. J. T. McNicholas, D. D., Duluth 50 00
30. Notre Dame Academy, Covington, Ky..... 5 00
30. Srs. of Notre Dame, Central Covington 2 00
30. Srs. of Notre Dame, Bellevue, Ky. 2 00

July, 1920

30. Srs. of Notre Dame, Newport, Ky. 2 00
30. Srs. of Notre Dame, Cold Spring, Ky. 2 00
30. Srs. of Notre Dame, Covington. 2 00
30. Mary A. Molloy, Winona..... 4 00
30. Reports 3 00
30. Mother M. Christopher, Phila... 2 00
30. Mother St. Anne, London, Ont. 2 00
31. Rev. G. Vaquero, Iloilo, P. I... 2 00
31. Interest 90

CONVENTION RECEIPTS

June, 1920

28. St. Viator College, Bourbonnais, Ill. $10 00
28. Gonzaga College, Washington, D. C..... 5 00
28. Immc. Conc. H. Sch., Watertown, S. D..... 5 00
28. Rev. E. J. Bracken, S. J., Cleveland 2 00
28. Bro. L. Sixtus, Chicago..... 2 00
28. Mr. R. S. Cooney, New York City 2 00
28. Rev. H. A. Dalton, S. J., New York City..... 2 00
28. Rev. C. A. Dougherty, Wilmington, Del..... 2 00
28. Mr. B. F. Duffy, Lansing, Mich. 2 00
28. Mr. P. F. Eagan, New York City 2 00
28. Rev. A. J. Emerick, Leonardtown, Md..... 2 00
28. Rev. P. Fallon, Paris, Ill..... 2 00
28. Mr. R. E. Ferry, New York City. 2 00
28. Rev. J. E. Flood, Philadelphia.. 2 00
28. Mr. J. A. Foley, New York City. 2 00
28. Rev. F. T. Hoeger, Darien, Conn. 2 00
28. Rev. M. J. Larkin, New Rochelle, N. Y..... 2 00
28. Mr. C. H. Mills, Chicago..... 2 00
28. Rev. M. Moriarty, Cleveland.... 2 00
28. Rev. J. M. O'Hara, Philadelphia. 2 00
28. Rev. T. C. Powers, C. M., Chicago 2 00
28. Rev. W. M. Stinson, S. J., Baltimore 2 00
28. Mr. D. P. Towers, New York City 2 00
28. Rev. A. Volkert, Grand Rapids.. 2 00
29. Mr. W. P. Cunningham, Philadelphia 10 00
29. Holy Trinity H. School, Brooklyn 5 00
29. Sr. M. Ignatius, Nazareth, Ky.. 5 00
29. Sacred Heart Academy, Grand Rapids 5 00
29. Mrs. E. M. Baird, Blauvelt, N. Y. 2 00
29. Rev. J. Barron, Brooklyn..... 2 00
29. Rev. A. Bremer, Columbus..... 2 00
29. Miss M. E. Brennan, New York 2 00
29. Mr. C. S. Brilles, New York City 2 00
29. Bro. Berchmans, Washington, Ind. 2 00
29. Bro. Charles, Poughkeepsie, N. Y. 2 00
29. Bro. E. Francis, Rock Castle, Va. 2 00
29. Bro. J. A. Waldron, Kirkwood, Mo. 2 00
29. Rev. D. J. Bustin, New York City 2 00

June, 1920

29. Very Rev. Msgr. C. A. Cassidy, New Brighton..... 2 00
29. Rt. Rev. Jas. Cassidy, V. G., Fall River..... 2 00
29. Rev. J. E. Doyle, Winooski, Vt.. 2 00
29. Mrs. M. P. Fischer, Dayton, O. 2 00
29. Rev. W. J. Fitzgerald, Hartford 2 00
29. Franciscan Srs., Irvington-on-Hudson 2 00
29. Rev. H. D. Gartland, Union Hill, N. J..... 2 00
29. Rev. G. A. Gleason, Catonsville, Md. 2 00
29. Rev. E. F. Harrigan, Catonsville, Md. 2 00
29. Holy Rosary School, New York City 2 00
29. Rev. H. J. Heck, Columbus..... 2 00
29. Rev. W. A. Kane, Cleveland.... 2 00
29. Rev. A. E. Lafontaine, Ft. Wayne 2 00
29. Mr. A. W. Lynch, Mt. Pleasant, Mich. 2 00
29. Rev. P. D. McLoughlin, Bronx, N. Y..... 2 00
29. Rev. J. F. Malloy, Tottenville, L. I. 2 00
29. Rev. J. J. Mitty, Highland Falls, N. Y..... 2 00
29. Mother M. Joseph, Greensburg, Pa. 2 00
29. Mother M. Nothburga, Glen Riddle, Pa..... 2 00
29. Mother M. Thomas, Sparkhill, N. Y..... 2 00
29. Mr. E. J. Mulry, Boston..... 2 00
29. Miss A. Niewall, Toledo..... 2 00
29. Miss E. O'Brien, New York City 2 00
29. Rev. J. A. O'Connor, New York 2 00
29. Rev. J. M. Petter, Rochester.... 2 00
29. Rev. A. J. Reichert, Brooklyn.. 2 00
29. St. Paul School, New York..... 2 00
29. Rev. Wm. Schmitt, Cincinnati.. 2 00
29. Rev. J. Schorn, Manchester..... 2 00
29. Sr. Leonita, Cincinnati..... 2 00
29. Sr. M. Agnes, Phoenix City, Ala. 2 00
29. Sr. M. Alix, Brooklyn..... 2 00
29. Sr. M. Alphonsus, Grand Rapids 2 00
29. Sr. M. Amelia, Indian Orchard, Mass. 2 00
29. Sr. M. Anaclete, Rochester..... 2 00
29. Sr. M. Angela, Greensburg, Pa. 2 00
29. Sr. M. Clare, Fond-du-Lac, Wis. 2 00
29. Sr. M. Francesca, Greensburg, Pa. 2 00
29. Sr. M. Fridoline, Glen Riddle, Pa. 2 00
29. Sr. M. Gonzaga, Cleveland..... 2 00

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June, 1920

29. Sr. M. Infanta, Glen Riddle, Pa. 2 00
29. Sr. M. Jadwiga, Philadelphia.. 2 00
29. Sr. M. Jerome, Irvington, N. J. 2 00
29. Sr. M. Loyola, Sandusky, O... 2 00
29. Sr. Lucius, Short Hills, N. J.. 2 00
29. Sr. Ludolpha, Westbury, L. I.. 2 00
29. Sr. M. Madeleine, Pleasantville, N. Y. 2 00
29. Sr. M. Marguerite, Short Hills, N. J. 2 00
29. Sr. M. Martinella, Brooklyn.... 2 00
29. Sr. M. Petra, Brooklyn..... 2 00
29. Sr. M. Regis, Yonkers, N. Y... 2 00
29. Sr. M. Severine, Newark, N. J. 2 00
29. Sr. M. Verda, Brooklyn..... 2 00
29. Sr. Xavier, Short Hills, N. J... 2 00
29. Sr. Miriam, Cottonton, Ala..... 2 00
29. Sr. Vincent Jerome, Bronx, N. Y. 2 00
29. Srs. of Charity, Greensburg, Pa. 2 00
29. Mr. H. H. Smith, New York City 2 00
29. Rev. J. M. Stadelman, New York City 2 00
29. Rev. Wm. Tewes, Bronx, N. Y. 2 00
29. Rev. L. Tragesser, Kirkwood, Mo. 2 00
29. Rev. Jas. Veit, New York City.. 2 00
29. Rev. Jos. Wehrle, McKean, Pa. 2 00
29. Rev. C. D. White, Grand Rapids 2 00
30. Bro. E. Abdon, Newark, N. J.. 2 00
30. Bro. A. H. Eiben, Detroit..... 2 00
30. Bro. Frederick Joseph, Germantown, Pa. 2 00
30. Bro. Leo, New York City..... 2 00
30. Bro. F. J. O'Reilly, Washington, D. C..... 2 00
30. Bro. Sylvan, New York City.... 2 00
30. Miss M. R. Cavanaugh, Washington, D. C..... 2 00
30. Rev. Thos. Conry, Dubuque.... 2 00
30. Rev. D. C. Cunnion, Bronx, N. Y. 2 00
30. Rev. E. A. Flynn, Hartford.... 2 00
30. Holy Cross School, New York City 2 00
30. Rev. L. Kania, Green Bay..... 2 00
30. Rev. L. Keaveny, Washington, D. C. 2 00
30. Miss V. A. Larmour, Bridgeport, Conn. 2 00
30. Miss M. McDonnell, New York City 2 00
30. Mother Margaret Mary, Ridgely, Md. 2 00
30. Mother M. Bettina, Notre Dame, Ind. 2 00
30. Mother M. Samuel, Sinsinawa, Wis. 2 00
30. Rev. J. P. Murray, St. Louis... 2 00
30. Rev. J. F. Napier, Rochester.... 2 00
30. Miss M. O'Brien, Winona..... 2 00
30. Miss A. G. Regan, Washington, D. C. 2 00
30. Rev. P. J. Ritchie, St. Louis.... 2 00
30. Sr. Agnes Regina, Brooklyn.... 2 00
30. Sr. Armella, Paterson, N. J.... 2 00
30. Sr. Athanasius, Jersey City, N. J. 2 00
30. Sr. Carmita, Bronx, N. Y..... 2 00

June, 1920

30. Sr. Marie Lawrence, Poughkeepsie, N. Y. 2 00
30. Sr. Marie Noel, New York City 2 00
30. Sr. Mary, New York City..... 2 00
30. Sr. M. Adele, Brooklyn..... 2 00
30. Sr. M. Aloysius, Bay City, Mich. 2 00
30. Sr. M. Aloysius, New York City 2 00
30. Sr. Annunciata, Peekskill, N. Y. 2 00
30. Sr. M. Benjamin, Perth Amboy, N. J. 2 00
30. Sr. Bertille, New Brighton, L. I. 2 00
30. Sr. M. Brendan, New York City 2 00
30. Sr. M. Carita, New York City. 2 00
30. Sr. Ceslaus, Jersey City, N. J. 2 00
30. Sr. M. Cherubim, New York... 2 00
30. Sr. M. Cherubine, Jersey City, N. J. 2 00
30. Sr. M. Colette, Bronx, N. Y.... 2 00
30. Sr. M. Consilium, Hemlock, Mich. 2 00
30. Sr. M. Cornelia, Bronx, N. Y.. 2 00
30. Sr. Fabiane, Elizabeth, N. J.... 2 00
30. Sr. M. Gonzaga, Bernardsville, N. J. 2 00
30. Sr. M. Gottharda, New York.. 2 00
30. Sr. M. Immaculata, Bronx, N. Y. 2 00
30. Sr. M. Immaculata, Yonkers, N. Y. 2 00
30. Sr. M. Jerome, Bronx, N. Y.... 2 00
30. Sr. M. Leonissa, Staten Island, N. Y. 2 00
30. Sr. M. Matilda, Newark, N. J.. 2 00
30. Sr. M. Monica, Bronx, N. Y.. 2 00
30. St. St. Cecilia, Tottenville, L. I. 2 00
30. Sr. M. Pauline, Brooklyn..... 2 00
30. Sr. M. Raymondina, Brooklyn.. 2 00
30. Sr. M. Thomasine, New York.. 2 00
30. Sr. Maud, Astoria, N. Y..... 2 00
30. Sr. Monica Maria, New York.. 2 00
30. Sr. Rose Alma, New York City. 2 00
30. Sr. Stanislaus, Brooklyn..... 2 00
30. Sr. Vincent Miriam, New York.. 2 00
30. Srs. of Notre Dame, Watertown, Conn. 2 00
30. Srs. of St. Dominic, Bronx, N. Y. 2 00
30. Rt Rev. Abbot A. Stehle, Beatty, Pa. 2 00
30. Rev. P. M. Stief, Columbia, Pa. 2 00
30. Rev. O. Trinchieri, San Francisco 2 00
30. Mother Gertrude, Middletown, N. Y. 2 00
30. Sr. M. Callista, So. Amboy, N. J. 2 00
30. Sr. M. Marcella, Rochester.... 2 00
30. Sr. M. Rose Gertrude, Woodhaven, N. Y..... 2 00
30. Sr. M. Sebastiane, Lodi, N. J. 2 00
30. Srs. of St. Joseph, Bridge St., Brooklyn 2 00
30. Sr. M. Hilda, Providence..... 2 00
30. Sr. Anselm, Amityville, L. I.. 2 00
30. Mother M. Augustine, Brooklyn 2 00
30. Mother Augustine, Brooklyn.... 10 00
30. Mount Mercy Academy, Grand Rapids 5 00
30. St. Mary of Springs Acad., Shepard, O. 5 00
30. Mt. St. Agnes H. School, Mt. Washington, Md. 5 00

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June, 1920

30. Sr. M. Monica, Muskegon, Mich. 2 00
30. Mother M. John, San Antonio. 2 00
30. Sr. M. Eveline, Grand Rapids.. 2 00
30. Acad. of Holy Child Jesus, Sharon Hill, Pa..... 5 00
30. Mother Agnes of the S. H., Ozone Park, N. Y..... 2 00
30. Our Lady of Wisdom Academy, Ozone Park, N. Y..... 5 00
30. Sr. M. Bartholomew, Providence 2 00
30. Sr. M. Stanislaus, Oldenburg, Ind. 2 00
30. St. Aloysius Academy, New Lexington, O. 5 00
30. Sr. Liguori, New Lexington, O. 2 00
30. Nazareth Academy, Concordia, Kans. 5 00
30. Acad. Mt. St. Joseph on the Ohio, Mt. St. J., O..... 5 00
30. Srs. of Mercy, Ensley, Ala.... 2 00
30. D'Youville College, Buffalo.... 10 00
30. Sr. Agnes Joseph, Buffalo..... 2 00
30. Sr. Teresa Gertrude, Convent Sta., N. J..... 2 00
30. Sr. Kevin, San Antonio..... 2 00
30. Sr. Mary, Ozone Park, N. Y... 2 00
30. Sr. Cecilia, Watertown, Mass.. 2 00
30. Sr. Christina, E. Boston..... 2 00
30. Mt. Hope Academy, Westchester Co., N. Y..... 5 00
30. Sr. Emmerentia, New York City 2 00
30. Sr. Wilfrida, Wilkes-Barre, Pa. 2 00
30. Sr. M. Columcille, San Antonio 2 00

July, 1920

1. Kenrick Seminary, Webster Groves, Mo. 20 00
1. Bro. Alban, Brooklyn..... 2 00
1. Bro. Patrick, New York City... 2 00
1. Mother M. Teresa, Bronx, N. Y. 2 00
1. Mother Petra, Rockville Centre, N. Y. 2 00
1. Mr. J. A. F. Mulry, New York City 2 00
1. Mr. F. H. Rea, Paterson, N. J. 2 00
1. Rev. J. F. Rummell, Bronx, N. Y. 2 00
1. St. Joseph's Orph. Boys' Sch., Englewood, N. J..... 2 00
1. Sr. Laetitia, New York City.... 2 00
1. Sr. Leo Xavier, New York City 2 00
1. Sr. M. Alberta, New York City 2 00
1. Sr. M. Ambrosia, Ashley, Pa.. 2 00
1. Sr. M. Bonaventure, New Rochelle, N. Y..... 2 00
1. Sr. M. Camilla, Newark, N. J. 2 00
1. Sr. M. Chrysostom, Brooklyn.. 2 00
1. Sr. M. Columba, New York City 2 00
1. Sr. M. Consilia, West Chester, Pa. 2 00
1. [illegible] M. Dolorita, Corona, L. I.. 2 00
1. Sr. M. Guillelma, New York... 2 00
1. Sr. Isidore, Jersey City, N. J... 2 00
1. Sr. M. Leonora, Mt. Clemens, Mich. 2 00
1. Sr. M. Theresa, New York City 2 00
1. Sr. Matthew Mary, New York.. 2 00
1. Sr. Miriam Patricia, New York. 2 00
1. Sr. Seraphine, New York City. 2 00
1. Sr. Vincent Raphael, Bronx, N. Y. 2 00

July, 1920

1. Srs. of St. Dominic, Bronx, N. Y. 2 00
1. Rev. B. Vogt, Croghan, N. Y.. 2 00

August, 1920

6. Stamp 02
6. Rev. J. J. Bonk, Milwaukee.... 2 00
6. Pamphlets 4 00
6. Sr. M. Joseph, Peekskill, N. Y. 2 00
6. Srs. of Charity, Wabansia Ave., Chicago 2 00
6. Srs. of St. Joseph, Conshohocken, Pa. 2 00
6. Rev. J. P. Stahl, Davenport.... 2 00
6. Report 1 00
6. Rev. L. M. Keenan, Elgin, Ill.. 1 50
14. Dubuque College, Dubuque..... 10 00
14. Sr. M. Clare, Baden, Pa..... 4 00
14. Rev. C. A. Sullivan, Springfield, Mass. 2 00
14. Srs. of St. Joseph, Springfield, Mass. 2 00
14. Rev. E. J. Lemkes, St. Louis... 2 00
14. Rev. P. Ternes, Marine City, Mich. 2 00
14. Sr. M. Dolorosa, Philadelphia.. 2 00
14. Srs. of St. Joseph, S. Bethlehem, Pa. 2 00
14. Rev. R. Hunt, San Francisco.. 2 00
14. Srs. of St. Joseph, Oakdale St., Philadelphia 2 00
14. Srs. of St. Joseph, Front St., Philadelphia 2 00
14. Srs. of St. Joseph, Jersey City, N. J. 2 00
21. The St. Paul Seminary, St. Paul 20 00
21. St. Louis Prep. Seminary, St. Louis 10 00
21. St. Mary's Acad., Prairie du Chien, Wis. 2 00
21. Srs. of Charity of Naz., Newport, Ky. 2 00
21. Srs. of Charity, Perry Ave., Kans. City, Mo..... 4 00
21. Presentation Academy, Berkeley, Cal. 2 00
21. Sr. M. Catherine, St. Louis..... 2 00
21. Dominican Sisters, Aurora, Ill. 2 00
21. Rev. J. P. McGraw, Syracuse.. 2 00
21. Mother M. Barbara, Woodland, Cal. 2 00
21. Mother M. L. Lorin, Asheville, N. C. 2 00
21. Sr. Supr. M. Auxentia, Cambridge, Mass. 2 00
21. Sr. M. Salesia, Columbus..... 2 00
28. Rev. J. L. Poulin, Muskegon, Mich. 6 00
28. Rev. G. H. Tragesser, Emmitsburg, Md. 6 00
28. St. Francis Xav. School, Irvington, Md. 2 00
28. Srs. of St. Dominic, Blauvelt, N. Y. 2 00
31. Rev. C. McAleer, Spokane..... 2 00
31. Reports 2 00
31. Mother Rose Madeline, Kent, Eng. 2 00
31. Sr. Agnes Bernard, San Francisco 2 00
31. Sr. Germaine, San Francisco... 2 00

September, 1920

1. Stamp 02

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September, 1920

8. Sr. M. Bartholomew, Providence 16 00
8. Little Rock College, Little Rock 10 00
8. Rev. J. Hickey, Cincinnati..... 4 00
8. Miss B. Anthony, Cincinnati... 2 00
8. Rev. J. Mies, Adrian, Mich.... 2 00
18. Rt. Rev. Msgr. A. Kremer, Genoa, Wis. 8 00
18. Rev. T. Small, Chicago..... 6 00
18. Rev. D. A. W. Schweitzer, Burkettsville, O. 4 00
18. Rev. G. F. Hickey, Urbana, O. 2 00
18. Rev. P. J. Bernarding, Catonsville, Md. 2 00
18. Srs. of Charity, Spr. Ave., Chicago 6 00
18. Benedictine Srs., Madison St., Wilmington 2 00
18. Benedictine Srs., Broome St., Wilmington 2 00
18. Miss Z. E. Stauf, Baltimore.... 2 00
28. Academy of Visitation, Mobile. 5 00
28. Sr. Loretta, Brookland, D. C... 6 00
28. Rev. U. A. Hauber, Davenport 4 00
28. Rev. P. N. Scheier, Farmer, S. D. 2 00
28. Miss N. M. McKevitt, San Francisco 2 00
28. Sr. Damien, Woodhaven, N. Y. 2 00
28. Sr. M. Thomasina, San Francisco 2 00
28. Rev. J. D. Canarie, Boston..... 5 00
28. Franciscan Sisters, Boston..... 2 00

October, 1920

8. Srs. of St. Francis, Mansfield, O. 2 00
8. Rev. J. H. Ryan, St. Mary-of-Woods, Ind. 2 00
8. Sr. M. Benedicta, Oakland, Cal. 2 00
8. Sr. M. Symphorosa, Santa Monica, Cal. 2 00
8. Srs. of Charity, Roxbury, Mass. 2 00
8. St. Colman Convent, Ardmore, Pa. 2 00
8. Bro. Conrad, Manchester..... 2 00
11. Srs. of Notre Dame, Berkeley St., Boston 2 00
11. Rev. A. B. Salick, Milwaukee.. 2 00
11. Report 1 00
14. St. Mary's Academy, Austin, Tex. 10 00
14. Rev. R. J. Armstrong, N. Yakima, Wash. 2 00
14. Srs. of Providence, Chelsea, Mass. 2 00
14. College of St. Catherine, St. Paul 10 00
14. Srs. of St. Joseph, 62nd St., Philadelphia 2 00
14. Srs. of St. Joseph, Locust St., Philadelphia 2 00
14. Srs. of St. Joseph, St. Mary Acad., Philadelphia 2 00
14. Srs. of St. Joseph, Tacony, Pa. 2 00
15. Salvatorian Fathers, St. Nazianz, Wis. 4 00
15. Srs. of St. Joseph, Cape May, N. J. 2 00
15. Srs. of St. Joseph, Allentown, Pa. 2 00
15. Sr. M. J. Dorothy, New Haven, Conn. 2 00
22. Rev. F. Varelmann, Norwood, O. 6 00

October, 1920

22. St. Genevieve of the Pines, Asheville, N. C..... 5 00
22. Srs. of St. Joseph, Overbrook, Pa. 2 00
22. Srs. of St. Joseph, McSherrystown, Pa. 2 00
22. Srs. of St. Joseph, Newark, N. J. 2 00
22. Srs. of St. Joseph, Broad St., Philadelphia 2 00
22. Srs. of St. Joseph, Lebanon, Pa. 2 00
22. Srs. of St. Joseph, Mt. Airy Ave., Phila. 2 00
22. Srs. of St. Joseph, 12th St., Philadelphia 2 00
22. Srs. of St. Joseph, 13th St., Philadelphia 2 00
22. Srs. of St. Joseph, Avenue C., Bayonne, N. J. 2 00
22. Sr. Mary Aimee, S. Boston..... 2 00
22. Srs. of St. Joseph, Chester, Pa. 2 00
22. Srs. of St. Joseph, Newark, N. J. 2 00
23. Rev. J. F. O'Dwyer, Frankfort, Ky. 2 00
23. Srs. of St. Joseph, Broad St., Philadelphia 2 00
29. Srs. of St. Joseph, Baltimore.. 2 00
29. Srs. of St. Joseph, Linwood, Pa. 2 00
29. Srs. of St. Joseph, 14th St., Bayonne, N. J. 2 00
29. St. Andrew's Convent, Bayonne, N. J. 2 00
29. Paradise Protect. and Agr. Sch., Abbottstown, Pa. 2 00
30. St. Ignatius College, Cleveland. 10 00
30. Loyola High School, Cleveland 5 00
30. Cathedral School, Burlington, Vt. 4 00
30. Rev. W. H. Cassidy, Burlington, Vt. 4 00
30. Mrs. M. B. Waller, Oakland, Cal. 4 00
30. Rev. Thos. Devlin, Pittsburgh.. 2 00
30. Rev. E. Murphy, Philadelphia.. 2 00
30. Srs. of St. Joseph, Germantown, Pa. 2 00
30. Cecilian Conservatory, Philadelphia 2 00
30. Srs. of St. Joseph, Orange, N. J. 2 00

November, 1920

11. Sr. Angelica of Mary, Chicago. 2 00
11. O. L. of Rosary Convent, Philadelphia 2 00
11. Reports 2 00
23. Sr. M. Henrica, Brooklyn..... 2 00
23. Miss. Srs. of the S. H., New Orleans 6 00
23. Srs. of Visitation, Wheeling.... 2 00
23. Rev. E. Warren, Oakland, Cal. 2 00
23. Srs. of St. Joseph, Glenside, Pa. 2 00
23. Rev. J. J. Bonk, Milwaukee.... 2 00
23. Bulletin 10
23. Immc. Conception Acad., Belleville, Ill. 5 00
23. St. Xavier College, Chicago.... 10 00
29. Mr. J. W. Willis, St. Paul..... 2 00
29. Rev. H. D. J. Brosseau, Ottawa, Ont. 2 00
29. Exchange 20
29. Sr. St. Mark, Brooklyn..... 2 00

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November, 1920

29.	Reports	1 00
30.	Sr. Hilaria, Wellsville, O.	2 00
30.	Sr. M. Stanislaus, Spokane.	2 00

December, 1920

4.	Rev. J. B. Craney, Dubuque.	2 00
4.	Rev. J. A. Kelly, Downington, Pa.	2 00
22.	St. Francis Seminary, St. Francis, Wis.	200 00
22.	William Cardinal O'Connell, Boston	100 00
22.	Bro. John Kantz, Chicago.	2 00
22.	Reports	10 00
22.	Bro. Bonaventure, Donaldsonville, La.	2 00
22.	Stamps	10
30.	Mother M. Cecilia, Convent Station, N. J.	50 00
30.	Mother M. Emmanuel, Newburgh, N. Y.	25 00
30.	Mother M. Vincent, Joliet, Ill.	25 00
30.	Rev. M. F. McAuliffe, Hartford	6 00
30.	Sr. M. Hilda, Cincinnati.	5 00
30.	Very Rev. A. Heinrich, Tokio, Japan	2 00
30.	Bulletins	50
30.	Reports	4 00
30.	Rev. A. Oehlerer, Brimley, Mich.	2 00
30.	Srs. of St. Joseph, Schuylkill Haven, Pa.	2 00
30.	Paulist Fathers, Portland, Ore.	2 00
30.	Stamps	05
30.	Srs. of St. Benedict, Ferdinand, Ind.	10 00
30.	Sr. Austin Teresa, Buffalo.	5 00
30.	Rev. J. J. O'Brien, Poughkeepsie, N. Y.	2 00
30.	Rev. J. Sobieszczyk, Chicago.	2 00
30.	Srs. of Notre Dame, New Orleans	2 00
30.	Reports	5 00
30.	Rev. E. Diego, Newman, Cal.	2 00
30	Srs. of St. Agnes, Fond-du-Lac, Wis.	2 00
30.	Srs. of Notre Dame, 52nd St., Cleveland	2 00

January, 1921

11.	Mother M. Hildegarde, Merion, Pa.	25 00
11.	Rt. Rev. T. J. Walsh, D. D., Trenton, N. J.	25 00
11.	Mother M. Chrysoston, Millvale, Pa.	25 00
11.	Mother Praxedes, Loretto, Ky.	25 00
11.	Mother Rose, Nazareth, Ky.	20 00
11.	Felician Sisters, Buffalo.	10 00
11.	Mother M. James, Philadelphia	10 00
11.	Mother Regina, Elizabeth, N. J.	10 00
11.	Mother M. Borgia, Brighton, Mass.	5 00
11.	Reports	3 00
11.	Rev. H. R. Farrell, Buffalo.	2 00
11.	Miss H. Murphy, San Francisco	2 00
11.	Rev. L. A. Brown, Catonsville, Md.	2 00
11.	St. Raphael's Convent, Hyde Park, Mass.	2 00
11.	Mr. E. R. Ericson, San Francisco	2 00
11.	Sr. Agatha, Santa Rosa, Cal.	2 00

January, 1921

11.	Bulletins	20
11.	Stamps	10
15.	Pamphlets	50 00
15.	Mother M. Josepha, New York	100 00
15.	Sr. M. Thomasina, Mt. Washington, Md.	25 00
15.	Srs. of Notre Dame, York St., E. Toledo	2 00
15.	Srs. of Notre Dame, Genesee St., E. Toledo.	2 00
15.	Srs. of Notre Dame, Supr. Ave., Cleveland	2 00
15.	Reports	4 00
15.	Srs. of Notre Dame, East Ave., Cincinnati	2 00
15.	Srs. of Notre Dame, Eureka St., Cleveland	2 00
15.	Bulletin	10
15.	Mr. W. J. McGinley, New Haven, Conn.	2 00
15.	Mr. T. McGrath, Springfield, Ill.	4 00
15.	Mr. J. J. Cummings, Washington, D. C.	2 00
22.	A Friend, Cincinnati.	100 00
22.	Mother Josephine, Hartford.	10 00
22.	Reports	5 00
24.	Mother Agnes Rossiter, St. Louis	25 00
24.	Report	2 00
24.	Interest	56 02

February, 1921

1.	Mother M. Hortulana, Lodi, N. J.	2 00
14.	Mother M. Aquina, Notre Dame, Ind.	25 00
14.	Mother M. Louis, Brentwood, N. Y.	20 00
14.	Reports	15 00
14.	Mother M. Nothburga, Philadelphia	10 00
14.	Mother St. Agnes, Rutland, Vt.	10 00
14.	Srs. of Div. Prov. of Ky., Melbourne	10 00
14.	Srs. of Mercy, Buffalo.	4 00
14.	Rev. I. M. Ahmann, Covington	2 00
14.	Rev. F. L. Gassler, Baton Rogue, La.	2 00
14.	Report	2 00
14.	Sr. M. Reginald, New Britain, Conn.	2 00
14.	Mr. C. F. Belden, Boston.	2 00
14.	Srs. of St. Joseph, Vine St., Philadelphia	2 00
14.	Sr. M. Beatrice, Bristol, R. I.	2 00
14.	Report	2 00
16.	Mother M. Kilian, Glen Riddle, Pa.	10 00
16.	Report	50
23.	Rev. J. W. Melody, Chicago.	20 00
23.	St. Francis College, Brooklyn.	10 00
24.	Brother Director, Glencoe, Mo.	6 00
24.	Report	2 00
24.	Rev. A. Wermerskirchen, Hokah, Minn.	2 00
28.	Mr. J. J. Dreher, Dubuque.	6 00
28.	Rev. P. Mooney, Morris, Minn.	2 00

March, 1921

10.	Mother M. Thecla, St. Francis, Wis.	10 00
10.	Srs. of St. Jos., St. John Orph., Philadelphia	2 00
10.	Reports	4 00

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March, 1921

10.	Rev. M. P. Reid, Montreal, Can.	2 00
11.	Srs. of Charity, Cincinnati	2 00
18.	Mother Edward, Wilmette, Ill.	10 00
19.	Reports	2 00
31.	Christian Brothers, Cumberland, Md.	10 00
31.	Srs. de Notre Dame, Penn Ave., Pittsburgh	2 00
31.	Rev. E. P. Graham, Sandusky, O.	2 00
31.	Reports	6 00
31.	Sr. M. Bartholomew, Providence	2 00

April, 1921

15.	Reprints	30 00
15.	Bro. Francis, New Orleans	6 00
15.	Srs. of Div. Providence, Ludlow, Ky.	2 00
15.	Sr. M. Philomena, Bay City, Mich.	2 00
15.	Rev. L. MacLellan, Nova Scotia, Can.	2 00
20.	Mt. Rev. J. J. Glennon, D. D., St. Louis	20 00
20.	St. Mary's of Springs, Shepard, O.	10 00
25.	Rt. Rev. F. Brossart, D. D., Covington	25 00
25.	Rt. Rev. J. Chartrand, D. D., Indianapolis	25 00
25.	Rt. Rev. P. J. Donahue, D. D., Wheeling	10 00
25.	Rt. Rev. H. J. Alerding, D. D., Fort Wayne	10 00
25.	Rev. J. Weyland, Jersey City, N. J.	8 00
25.	Mr. Henry Bogue, Jr., Baltimore	2 00
28.	William Cardinal O'Connell, Boston	200 00
28.	Mt. Rev. P. J. Hayes, D. D., New York	100 00
28.	Mt. Rev. J. W. Shaw, D. D., New Orleans	25 00
28.	Rt. Rev. J. M. Gannon, D. D., Erie	10 00
29.	Rt. Rev. J. A. Duffy, D. D., Gr. Island	10 00
29.	Mother Soline, Pawtucket, R. I.	2 00
30.	Rt. Rev. J. J. Hartley, D. D., Columbus	20 00
30.	Rt. Rev. W. A. Hickey, D. D., Providence	25 00

May, 1921

2.	Rt. Rev. J. J. Nilan, D. D., Hartford	50 00
2.	Rt. Rev. T. J. Shahan, D. D., Washington	10 00
2.	Mt. Rev. H. Moeller, D. D., Cincinnati, O.	10 00
2.	Rt. Rev. E. P. Allen, D. D., Mobile	10 00
7.	Mt. Rev. A. Dowling, D. D., St. Paul	25 00
7.	Rt. Rev. E. Heelan, D. D., Sioux City	25 00
7.	Rt. Rev. P. R. McDevitt, D. D., Harrisburg	20 00
7.	Rt. Rev. A. J. Schuler, D. D., El Paso	10 00
7.	Rt. Rev. L. Haid, D. D., Belmont, N. C.	5 00

May, 1921

7.	Aquinas College, Columbus	10 00
7.	St. Louis University, St. Louis.	10 00
7.	Academy of Sacred Heart, St. Louis	10 00
7.	St. Mary's Par. H. School, Columbus	5 00
7.	Mr. F. F. Ainsworth, Chicago	2 00
7.	Bro. Francis Weber, Belleville, Ill.	2 00
7.	Mr. W. C. Bruce, Milwaukee	2 00
7.	Christian Brothers Academy, Albany	2 00
7.	Rev. R. W. Grace, Kalamazoo, Mich.	2 00
7.	Rev. J. H. Guendling, Peru, Ind.	2 00
7.	Rev. A. Hemmersbach, Cincinnati	2 00
7.	Rev. H. Hillenmeyer, Covington	2 00
7.	Rev. F. T. Kanaley, Buffalo	4 00
7.	Rt. Rev. Msgr. F. Keane, Pittsburgh	2 00
7.	Very Rev. M. A. Lambing, Scottdale, Pa.	2 00
7.	Rev. A. E. Manning, Lima, O.	2 00
7.	Rev. P. Marke, Teutopolis, Ill.	4 00
7.	Rev. M. M. Meara, Columbus	2 00
7.	Rev. B. Moeller, Norwood, O.	2 00
7.	Rev. F. T. Moran, Cleveland	2 00
7.	Mr. B. V. Murphy, Chicago	2 00
7.	Rev. A. H. Nacey, Grosse Pt. Farms, Mich.	2 00
7.	Rev. J. J. O'Boyle, Milwaukee	2 00
7.	Rev. J. A. O'Connor, Pittsburgh	2 00
7.	Mr. J. Otten, Pittsburgh	2 00
7.	Very Rev. Father Provincial, S. J., St. Louis	2 00
7.	Rt. Rev. Msgr. D. J. Riordan, Chicago	4 00
7.	Rev. F. Rupert, Delphos, O.	2 00
7.	St. Joseph's Academy, Titusville, Pa.	2 00
7.	Rev. J. J. Schmit, North Canton, O.	2 00
7.	Mr. W. G. Smith, Philadelphia	2 00
7.	Rev. J. Stapleton, Detroit	2 00
7.	Rev. L. A. Tieman, Cincinnati	2 00
7.	Rev. F. Wachendorfer, Collegeville, Ind.	2 00
7.	Sr. M. Aquinas, Crafton Station, Pa.	2 00
7.	Sr. M. Benigna, Pittsburgh	4 00
7.	Srs. of Notre Dame, St. Pat. School, Cleveland	2 00
7.	Srs. of Notre Dame, Hamilton, O.	2 00
7.	Srs. of St. Francis, Moler St., Columbus	2 00
7.	Srs. of St. Francis, Remington, Ind.	2 00
7.	Srs. of St. Joseph, 87th St., Chicago	2 00
7.	Srs. of St. Joseph, 62nd St., Philadelphia	2 00
7.	Dennis Cardinal Dougherty, Philadelphia	50 00
7.	St. Joseph's Seminary, Yonkers, N. Y.	20 00
7.	St. Francis Prep. Seminary, Cincinnati	10 00
7.	Franciscan Fathers, Cincinnati.	2 00
7.	College & Acad. of Sac. Heart, Cincinnati	10 00

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May, 1921

7. Academy of Holy Child Jesus, Suffern, N. Y. 10 00
7. Immc. Conception Academy, Belleville, Ill. 5 00
7. La Salle Academy, Providence. 40 00
7. Benedictine Sisters, Pittsburgh. 2 00
7. Rev. F. Bradley, Fall River.... 2 00
7. Bro. Raymond, St. Louis..... 2 00
7. Rev. W. P. Considine, Detroit. 4 00
7. Rev. J. B. Culemans, Moline, Ill. 2 00
7. Mr. J. M. Dohan, Philadelphia 2 00
7. Dominican Sisters, 65th St., New York City..... 2 00
7. Rev. H. Eilermann, Harrison, O. 2 00
7. Rev. M. J. Huston, Milwaukee 2 00
7. Mr. J. F. Lehnhoff, Cincinnati. 2 00
7. Rev. J. V. S. McClancy, Brooklyn 2 00
7. Mr. J. F. McCormick, New York City 2 00
7. Rev. J. J. Mitty, Highland Falls, N. Y..... 2 00
7. Rev. F. A. Moeller, St. Louis.. 2 00
7. Mother M. Agatha, Columbus.. 2 00
7. Mother Walburga, Covington.. 2 00
7. Rev. T. J. O'Brien, Brooklyn.. 2 00
7. Rev. G. Regenfuss, St. Francis, Wis. 2 00
7. St. John Bap. School, Pittsburgh 2 00
7. St. Mary's School, Cincinnati.. 2 00
7. St. Simon's Academy, Washington, Ind. 2 00
7. Rev. J. H. Schengber, Dayton, O. 2 00
7. Very Rev. J. F. Sheahan, Poughkeepsie, N. Y..... 2 00
7. Rev. W. F. Sheehan, Sherrill, N. Y. 2 00
7. Sr. Innocentia, Circleville, O.. 2 00
7. Sr. M. Benedicta, Des Moines. 2 00
7. Sr. M. Dolorita, Corona, L. I.. 2 00
7. Sr. M. Julia, New York City.... 2 00
7. Sr. M. Salesia, Columbus..... 2 00
7. Sr. Supr. M. Jerome, Irvington, N. J..... 2 00
7. Srs. of Charity, 14th St., Pittsburgh 4 50
7. Srs. of Chris. Charity, Alleg. Ave., Philadelphia 2 00
7. Srs. of Divine Providence, Kalida, O. 2 00
7. Srs. of Notre Dame, Cambridge, Mass. 2 00
7. Srs. of Notre Dame, 57th St., Cleveland 2 00
7. Srs. of Notre Dame, Somerville, Mass. 2 00
7. Srs. of St. Dominic, Akron, O. 2 00
7. Srs. of St. Francis, Johnstown, Pa. 2 00
7. Srs. of St. Francis, Joliet, Ill.. 2 00
7. Srs. of St. Joseph, Sterling Pl., Brooklyn 2 00
7. Srs. of St. Joseph, Locust St., Philadelphia 2 00
7. Srs. of St. Joseph, West. St., Philadelphia 2 00
7. Srs. of St. Joseph, Logan, Philadelphia 2 00
7. Rev. E. Suppan, New Lexington, O. 2 00

May, 1921

7. Rt. Rev. Msgr. T. V. Tobin, Little Rock 2 00
7. Rev. S. P. Weisinger, Columbus 2 00
11. Rt. Rev. D. M. Gorman, D. D., Boise 10 00
11. Mt. St. Mary's Seminary, Emmitsburg, Md. 20 00
11. Mt. St. Mary Seminary, Cincinnati 20 00
11. Sacred Heart Seminary, Detroit 10 00
11. St. Charles' College, Catonsville, Md. 10 00
11. St. Thomas Prep. Seminary, Hartford 10 00
11. Rt. Rev. Msgr. J. Synnott, Hartford 2 00
11. Conception College, Conception, Mo. 10 00
11. Duquesne University, Pittsburgh 10 00
11. Epiphany Apostolic College, Baltimore 10 00
11. Fordham University, Fordham, N. Y. 10 00
11. Loyola University, New Orleans 10 00
11. Notre Dame College, Baltimore. 10 00
11. Notre Dame Academy, Baltimore 5 00
11. St. John's College, Toledo..... 10 00
11. St. Mary's College, Northeast, Pa. 10 00
11. St. Mary's Coll. & Acad., Notre Dame, Ind. 10 00
11. Mother M. Pauline, Notre Dame, Ind. 2 00
11. St. Norbert's College, W. Depere, Wis. 10 00
11. University of Detroit, Detroit. 10 00
11. Academy of Sac. Heart, Fall River 5 00
11. Academy of St. Scholastica, Chicago 5 00
11. De Paul High School, Chicago.. 10 00
11. Mt. St. Agnes, Baltimore..... 5 00
11. Mt. St. Joseph Academy, Rutland, Vt. 5 00
11. St. Joseph Academy, Cincinnati 10 00
11. St. Louis Academy, Tottenville, N. Y. 5 00
11. St. Margaret's Academy, Minneapolis 5 00
11. Srs. of Mercy, Broad St., Philadelphia 5 00
11. Rev. C. Auer, Artesian, S. D.. 2 00
11. Rev. J. F. Barbian, St. Francis, Wis. 4 00
11. Rev. W. J. Barry, E. Boston.. 2 00
11. Rev. H. C. Boyle, Homestead, Pa. 2 00
11. Rev. D. J. Breault, Houghton, Mich. 2 00
11. Bro. A. L. Hollinger, Peoria.... 2 00
11. Bro. Alphonsus, Chicago..... 2 00
11. Bro. Andrew, St. Louis..... 2 00
11. Bro. Bonaventure, Donaldsonville, La. 2 00
11. Bro. Edward, Detroit..... 2 00
11. Bro. Edward, Providence..... 4 00
11. Bro. A. H. Eiben, Detroit..... 2 00
11. Bro. Jerome, Buffalo..... 4 00
11. Bro. J. Carges, Baltimore..... 2 00
11. Bro. Justin, Detroit..... 2 00
11. Bro. Leo, New York City..... 2 00
11. Brothers of Mary, Baltimore... 2 00
11. Brothers of Mary, Dubuque.... 2 00

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May, 1921

11.	Brothers of Mary, Erie	2 00
11.	Rev. J. J. Burke, Peoria	2 00
11.	Rev. R. Butin, Washington, D. C.	2 00
11.	Col. P. H. Callahan, Louisville.	2 00
11.	Christian Brothers, Minneapolis	2 00
11.	Chris. Bros., Classon Pt. Mil. Sch., N. Y. C.	2 00
11.	Chris. Bros., Cath. Protectory, New York	2 00
11.	Christian Brothers College, St. Louis	8 00
11.	Rev. J. G. Doherty, Detroit	2 00
11.	Mr. J. C. Dockrill, Chicago	2 00
11.	Dominican Sisters, Fall River	2 00
11.	Rev. J. H. Dooley, New York	2 00
11.	Rev. C. A. Dubray, Washington, D. C.	2 00
11.	Rev. A. G. Dusold, Cooperstown, Wis.	2 00
11.	Rev. H. J. Ehr, Stevens Point, Wis.	2 00
11.	Rev. E. J. Fitzgerald, Clinton, Mass.	2 00
11.	Rev. E. A. Flynn, Hartford	2 00
11.	Franciscan Fathers, Chicago	2 00
11.	Rev. H. D. Gartland, Union Hill, N. J.	2 00
11.	Rev. J. E. Hamill, Brookland, D. C.	2 00
11.	Rev. R. L. Hayes, Pittsburgh	2 00
11.	Mr. B. Herder, St. Louis	4 00
11.	Rev. A. F. Hickey, Boston	2 00
11.	Rev. C. Hickey, Dayton, O	2 00
11.	Rt. Rev. W. D. Hickey, Cincinnati	2 00
11.	Very Rev. D. D. Higgins, Oconomowoc, Wis.	2 00
11.	Holy Family Convent, Manitowoc, Wis.	2 00
11.	Rev. F. Hufnagel, Duluth	2 00
11.	Prof. H. Hyvernat, Brookland, D. C.	2 00
11.	The Immaculata Seminary, Washington, D. C.	2 00
11.	Rev. E. Jones, Morris, Minn	4 00
11.	Rev. H. J. Kaufmann, Detroit	2 00
11.	Rev. J. D. Kenny, Grand Rapids	2 00
11.	Rev. F. Kessing, Cincinnati	2 00
11.	Rev. S. Klopfer, St. Francis, Wis.	2 00
11.	Rt. Rev. Msgr. A. Kremer, Genoa, Wis.	2 00
11.	Rev. L. A. Kutz, So. St. Louis	2 00
11.	Rev. J. Louis, Maybee, Mich	2 00
11.	Rev. C. F. McEvoy, Syracuse	2 00
11.	Very Rev. P. McInerney, Topeka, Kans.	2 00
11.	Rev. G. Mauer, St. Clair Hghts, Mich.	2 00
11.	Rev. C. J. Merkle, Newport, Ky.	2 00
11.	Rev. D. A. Morrissey, Philadelphia	6 00
11.	Mother Anna Cecilia, Ishpeming, Mich.	2 00
11.	Exchange	10
11.	Mother Evangelista, Youngstown, O.	2 00
11.	Mother Leonarda, Stella Niagara, N. Y.	2 00
11.	Mother M. Christopher, Philadelphia	2 00
11.	Mother M. Fidelis, Manchester.	2 00

May, 1921

11.	Mother M. Petra, St. Louis	2 00
11.	Mother M. Praxedes, Loretto, Ky.	2 00
11.	Mother St. Margaret, Waterbury, Conn.	2 00
11.	Rev. J. S. Murphy, Galveston	2 00
11.	Mr. M. F. Murphy, Grand Forks, N. D.	2 00
11.	Rev. J. F. Noll, Huntington, Ind.	2 00
11.	Rev. M. O'Brien, Chicago	2 00
11.	Rev. T. Oestreich, Belmont, N. C.	2 00
11.	Rev. J. M. O'Hara, Philadelphia	2 00
11.	Rev. A. O'Neill, Rochester	2 00
11.	Rev. J. T. O'Reilly, Lawrence, Mass.	2 00
11.	Rev. J. P. O'Reilly, Chicago	2 00
11.	Rev. P. J. Gallagher, Conshohocken, Pa.	6 00
11.	Presentation Academy, Louisville	2 00
11.	Presentation Sisters, Aberdeen, S. D.	2 00
11.	Rev. P. Reichertz, Mt. Calvary, Wis.	2 00
11.	Rev. H. Reis, Lake Linden, Mich.	2 00
11.	Sacred Heart Academy, Watertown, Mass.	2 00
11.	St. Bonifacius School, Philadelphia	2 00
11.	St. Joseph's Academy, Terre Haute, Ind.	2 00
11.	St. Joseph Comml. College, St. Joseph, Mo.	2 00
11.	St. Joseph Monastery School, Baltimore	2 00
11.	St. Rose's Convent, La Crosse	2 00
11.	Mr. P. P. Schaefer, Champaign, Ill.	2 00
11.	Rev. F. Schulze, St. Francis, Wis.	2 00
11.	Rev. J. J. Shaw, Lowell, Mass.	2 00
11.	Sr. Augustine, Syracuse	2 00
11.	Sr. Emmerentia, New York City	2 00
11.	Sr. Mary, New York City	2 00
11.	Sr. M. Aimee, So. Boston	2 00
11.	Sr. M. Ambrosia, Ashley, Pa	2 00
11.	Sr. M. Anne, Buffalo	2 00
11.	Sr. M. Bernard, Ft. Smith, Ark.	2 00
11.	Sr. M. Castula, Chicago	2 00
11.	Sr. M. Cecilia, Pittsburgh	2 00
11.	Sr. M. Cortona Gloden, Dubuque	4 00
11.	Sr. M. Dolorosa, Philadelphia	2 00
11.	Sr. M. Edwardine, Grand Rapids	2 00
11.	Sr. M. Elsina, Cincinnati	4 00
11.	Sr. M. Etienne, Lake Linden, Mich.	2 00
11.	Sr. M. Faustina, Joliet, Ill	2 00
11.	Reports	3 00
11.	Sr. M. Gabriel, Buffalo	2 00
11.	Sr. M. Gall de Notre Dame, Baltimore	2 00
11.	Sr. M. Gottharda, New York City	2 00
11.	Sr. M. Helena, Erie	2 00
11.	Sr. M. Joseph, Peekskill, N. Y.	2 00
11.	Sr. M. Walburgis, Quincy, Ill.	2 00
11.	Sr. M. Octavia, Anderson, Ind.	2 00
11.	Sr. M. Paula, Rochester	2 00
11.	Sr. M. Benitia, Brooklyn	2 00

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May, 1921

11.	Sr. M. Raymond, Amesbury, Mass.	2 00
11.	Sr. M. Valeria, Antigo, Wis...	2 00
11.	Sr. Miriam, Homestead, Pa....	2 00
11.	Sr. Onesima, New Athens, Ill..	2 00
11.	Sr. Rose Anita, Newark, N. J.	2 00
11.	Sr. Supr. M. Auxentia, Cambridge, Mass.	2 00
11.	Sr. Supr. M. Blanche, Baltimore	2 00
11.	Srs. of Charity, Kansas City, Mo.	2 00
11.	Srs. of Charity, New Haven, Conn.	2 00
11.	Srs. of Div. Providence, Mt. Healthy, O.	2 00
11.	Srs. of Holy Cross, South Bend, Ind.	2 00
11.	Srs. of Loretto, Toronto, O....	2 00
11.	Srs. of Mercy, Freeman St., Cincinnati	2 00
11.	Srs. of Mercy, New Haven, Conn.	2 00
11.	Srs. of Mercy, Fifth Ave., Pittsburgh	2 00
11.	Sr. M. Josepha, Pittsburgh.....	5 00
11.	Srs. of the Mt. Prec. Blood, O'Fallon, Mo.	2 00
11.	Srs. of Notre Dame, Brookline, Mass.	6 00
11.	Srs. of Notre Dame, Chicopee, Mass.	2 00
11.	Srs. of Notre Dame, Gilbertville, Ia.	2 00
11.	Srs. of Notre Dame, Glen Cove, N. Y.	2 00
11.	Srs. of Notre Dame, Lawrence, Mass.	2 00
11.	Srs. of Notre Dame, Lynn, Mass.	2 00
11.	Srs. of Notre Dame, Marinette, Wis.	2 00
11.	Srs. of Notre Dame, Norwalk, O.	2 00
11.	Srs. of Notre Dame, 8th St., St. Louis	2 00
11.	Srs. of Notre Dame, Ohio Ave., St. Louis	2 00
11.	Srs. of Notre Dame, Sandusky, O.	2 00
11.	Srs. of St. Agnes, Fond-du-Lac, Wis.	2 00
11.	Srs. of St. Francis, Ft. Wayne.	2 00
11.	Srs. of St. Francis, La Fayette, Ind.	2 00
11.	Srs. of St. Francis, Lincoln, Nebr.	2 00
11.	Srs. of St. Francis, So. Omaha	2 00
11.	Srs. of St. Joseph, Jersey City, N. J.	2 00
11.	Srs. of St. Joseph, McSherrystown, Pa.	2 00
11.	Srs. of St. Joseph, Diamond St., Philadelphia	2 00
11.	Srs. of St. Joseph, St. Brid. Sch., Philadelphia	2 00
11.	Srs. of St. Joseph, 2nd St., Philadelphia	2 00
11.	Srs. of St. Joseph, Lang Ave., Pittsburgh	2 00
11.	Srs. of St. Joseph, Randolph, Mass.	2 00
11.	Srs. of St. Joseph, Tacony, Pa.	2 00
11.	Rev. J. M. Stadelman, New York City	2 00

May, 1921

11.	Rev. J. A. Stefanic, Avon, O..	2 00
11.	Rev. R. H. Tierney, New York	2 00
11.	Rev. W. A. Tobin, Lima, O....	6 00
11.	Rev. J. V. Tracy, Brighton, Mass.	2 00
11.	St. Joseph's College, Rensselear, Ind.	10 00
11.	Canisius College, Buffalo.....	20 00
11.	Very Rev. M. J. Ahern, Buffalo	4 00
11.	College of Sacred Heart, Denver	10 00
11.	Loretto Heights College, Denver	10 00
11.	St. Cyril's College, Chicago....	10 00
11.	St. Fidelis College, Herman, Pa.	10 00
11.	St. Mary's College, Prairie du Chien	10 00
11.	St. Mary's Academy, Prairie du Chien	5 00
11.	Spring Hill College, Mobile....	10 00
11.	Academy of O. L. of Mercy, Milford, Conn.	5 00
11.	Carlton Academy, Summit, N. J.	5 00
11.	Reports	17 00
11.	Cathedral Latin School, Cleveland	5 00
11.	St. Agnes Academy, Alliance, Nebr.	10 00
11.	St. Benedict's Academy, St. Mary's, Pa.	10 00
11.	Ursuline Academy, Alton, Ill...	10 00
11.	Abbot, St. Meinrad, Ind.....	4 00
11.	Assumption B. V. M. Cathe. Sch., Baltimore	2 00
11.	Rev. A. A. Bachman, Tonawanda, N. Y.	2 00
11.	Benedictine Sisters, Pittsburgh.	2 00
11.	Benedictine Sisters, Wilmington	2 00
11.	Convent of O. L. of Perp. Help, Buffalo	4 00
11.	Rev. P. C. Conway, Chicago....	2 00
11.	Rev. T. J. Delanty, Bay City, Mich.	2 00
11.	Rev. C. T. Dolan, Ubly P. O., Mich.	2 00
11.	Dominican Fathers, Zanesville, O.	4 00
11.	Dominican Sisters, Aurora, Ill.	2 00
11.	Dominican Sisters, Shepard, O.	2 00
11.	Rev. T. A. Hoffman, W. Terre Haute, Ind.	2 00
11.	Rev. J. L. Lonergan, Sutersville, Pa.	2 00
11.	Rev. F. J. Martin, Louisville...	2 00
11.	Mother Ernestina, Taunton, Mass.	2 00
11.	Mother M. Borgia, Boston.....	2 00
11.	Mother Regina, Elizabeth, N. J.	2 00
11.	Rev. J. T. Mullen, Hudson, Mass.	2 00
11.	Rev. J. A. Nepper, Rushville, Nebr.	2 00
11.	Rev. P. Schnetzer, San Antonio	2 00
11.	St. Ann's School, Baltimore....	2 00
11.	St. John's Academy, Indianapolis	2 00
11.	St. Luke's School, Belleville, Ill.	2 00
11.	St. Mary's Day School, Gainesville, Tex.	2 00
11.	St. Mary's School, Wilmington.	2 00
11.	St. Viator School, Chicago.....	2 00
11.	Sr. Eulogia, Green Bay.....	2 00
11.	Sr. M. Bertille, W. New Brighton, L. I.	2 00
11.	Sr. M. John, Brooklyn.....	2 00
11.	Sr. M. Josine, Madison, Wis...	2 00

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May, 1921

11.	Sr. M. Liguori, Newport; R. I.	4 00
11.	Sr. M. Marinus, Rockford, Ill.	2 00
11.	Srs. of Charity, Cypress St., Chicago	2 00
11.	Srs. of Charity, Roxbury, Mass.	2 00
11.	Srs. of I. H. M., Detroit	2 00
11.	Srs. of Loretto, Mora, New Mex.	2 00
11.	Srs. of Mercy, E. Boston	2 00
11.	Srs. of Mercy, Vicksburg, Miss.	2 00
11.	Srs. Notre Dame, Grandin Rd., Cincinnati	2 00
11.	Srs. of Notre Dame, Malden, Mass.	2 00
11.	Srs. of Notre Dame, Wabasha, Minn.	2 00
11.	Srs. of St. Agnes, New London, Wis.	2 00
11.	Srs. of St. Francis, St. John, Ind.	2 00
11.	Srs. of St. Francis, Trenton, N. J.	2 00
11.	Srs. of Joseph, Allentown, Pa.	2 00
11.	Srs. of St. Joseph, 10th St., St. Louis	2 00
11.	Rt. Rev. A. Stehle, Beatty, Pa.	2 00
11.	Rev. J. B. Surprenant, Saginaw, Mich	2 00
11.	Rev. J. A. Weigand, Steubenville, O.	4 00
12.	Rt. Rev. J. Schrembs, D. D., Toledo	25 00
12.	St. Mary's Seminary, Baltimore	20 00
12.	College Mt. St. Mary, Plainfield, N. J.	10 00
12.	Sr. M. John, Plainfield, N. J.	2 00
12.	Jefferson College, Convent, La.	10 00
12.	Marquette University, Milwaukee	10 00
12.	Rev. J. A. Murphy, Milwaukee	2 00
12.	St. Joseph's College, Philadelphia	10 00
12.	University of Dayton, Dayton, O.	10 00
12.	St. Mary's College, St. Marys, Kans.	10 00
12.	St. Thomas College, Villanova, Pa.	80 00
12.	St. Xavier College, Cincinnati	10 00
12.	Gonzaga College, Washington, D. C.	5 00
12.	Loyola Academy, Chicago	10 00
12.	Marycliff Acad., Arlington Hgts, Mass.	10 00
12.	Notre Dame Academy, Cleveland	5 00
12.	O. Lady of Good Counsel, Mankato, Minn.	5 00
12.	St. Joseph's Academy, Columbus	5 00
12.	St. Joseph's P. College, Kirkwood, Mo.	10 00
12.	St. Mary's Academy, Austin, Tex.	5 00
12.	St. Vincent's Academy, Walla Walla, Wash.	5 00
12.	Academy of the Visitation, Mobile	2 00
12.	Miss B. Anthony, Cincinnati	2 00
12.	Rev. K. G. Beyer, La Crosse	2 00
12.	Rev. J. A. Boyle, Scranton	2 00
12.	Bro. Eugene, Brooklyn	2 00
12.	Bro. John Kantz, Chicago	2 00
12.	Mr. D. F. Burns, Boston	2 00

May, 1921

12.	Christian Brothers, Scranton	2 00
12.	Miss M. J. Chute, Minneapolis	2 00
12.	Rev. T. J. Downey, Leavenworth	2 00
12.	Rev. J. C. Ei, Clayton, Mo.	2 00
12.	Mr. C. E. Erath, New Orleans.	2 00
12.	Rev. T. Fagan, Milwaukee	2 00
12.	Rev. W. V. Fitzgerald, Spokane	2 00
12.	Rev. A. D. Granger, Kankakee, Ill.	2 00
12.	Rev. J. S. Kelly, Moline, Ill.	2 00
12.	Rev. J. A. Kessler, Detroit	2 00
12.	The Librarian, Poughkeepsie, N. Y.	2 00
12.	Rev. P. J. McCormick, Washington, D. C.	2 00
12.	Rev. C. T. McGrath, Somerville, Mass.	2 00
12.	Rev. W. P. McNally, Philadelphia	2 00
12.	Rev. M. Meathe, Detroit	2 00
12.	Mother M. Bettine, Notre Dame, Ind.	2 00
12.	Mother M. Florence, San Antonio	2 00
12.	Mother Superior, St. Martin's, O.	4 00
12.	Mt. Notre Dame Academy, Reading, O.	2 00
12.	Rev. A. O'Reilly, Catawissa, Mo.	4 00
12.	Rev. N. Pfeil, Cleveland	2 00
12.	Rev. M. F. Reddy, Providence.	2 00
12.	St. Joseph's School, Milwaukee	2 00
12.	St. Monica's School, Jamaica, L. I.	2 00
12.	St. Patrick's Comml. Academy, Chicago	2 00
12.	Sr. Cecilia, Watertown, Mass.	2 00
12.	Sr. Isabel, Louisville	2 00
12.	Sr. M. Agnella, Columbus, Nebr.	2 00
12.	Sr. M. Berchmans, Pittsburgh	2 00
12.	Sr. M. Immaculata, Detroit	2 00
12.	Sr. M. Leonissa, Staten Island, N. Y.	2 00
12.	Sr. M. Maxemina, St. Paul	2 00
12.	Sr. M. Rose Gertrude, Woodhaven, N. Y.	2 00
12.	Sr. Superior, Lowell, Mass.	2 00
12.	Srs. of Charity, Dorchester, Mass.	2 00
12.	Srs. of Notre Dame, New Orleans	2 00
12.	Srs. of Notre Dame, 11th St., St. Louis	2 00
12.	Srs. of Notre Dame, Woburn, Mass.	2 00
12.	Srs. of St. Dominic, Bronx, N. Y.	2 00
12.	Srs. of St. Francis, May St., Chicago	2 00
12.	Srs. of St. Francis, Joliet, Ill.	2 00
12.	Srs. of St. Francis, Wilmington	2 00
12.	Rev. H. Stand, Oldenburg, Ind.	2 00
12.	Rt. Rev. Msgr. J. Sühr, Pittsburgh	2 00
12.	Rev. W. C. Tredtin, Philadelphia	2 00
12.	Ursuline Academy, Youngstown, O.	2 00
12.	Rev. A. Havestadt, Dodgeville, Wis.	2 00
12.	Notre Dame Academy, Boston	15 00

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May, 1921		
12.	Srs. of Notre Dame, Forney, Tex.	2 00
12.	Srs. of St. Francis, Oldenburg, Ind.	2 00
12.	Sr. M. Veronica, Oldenburg, Ind.	2 00
12.	Sr. M. Stanislaus, Oldenburg, Ind.	2 00
12.	Mother Veneranda, Oldenburg, Ind.	2 00
13.	Rt. Rev. Msgr. F. J. Van Antwerp, Detroit	10 00
13.	College of New Rochelle, N. Y.	10 00
13.	College of St. Elizabeth, Conv. Sta., N. J.	10 00
13.	College of St. Teresa, Winona.	10 00
13.	Manhattan College, New York City	10 00
13.	St. Ignatius College, Chicago..	10 00
13.	St. Xavier College, Chicago....	10 00
13.	Academy of Holy Cross, Washington, D. C.	5 00
13.	Academy of St. Francis Xav., Brooklyn	5 00
13.	Loretto Academy, Pueblo, Colo.	10 00
13.	Loyola High School, Cleveland	5 00
13.	Mater Misericordiae, Merion, Pa.	5 00
13.	St. Agnes Academy, Kansas City, Mo.	5 00
13	St. Aloysius Academy, New Lexington, O.	5 00
13.	St. Joseph's Academy, St. Paul	5 00
13.	St. Mary's Academy, Paducah, Ky.	5 00
13.	Bro. Alban, Brooklyn.	2 00
13.	Mr. D. J. Callahan, Washington, D. C.	4 00
13.	Rt. Rev. J. A. Connolly, St. Louis	2 00
13.	St. Teresa's School, St. Louis..	2 00
13.	Very Rev. T. Devlin, Pittsburgh	2 00
13.	Felician Sisters, Lodi, N. J....	2 00
13.	Rev. J. Hickey, Cincinnati.....	2 00
13.	Rev. G. H. Huntmann, New York City	6 00
13.	Rev. J. Jacobi, San Antonio....	2 00
13.	Mr. J. C. Kenedy, Corpus Christi, Tex.	2 00
13.	Rev. D. Mulcahy, Benton Harbor, Mich.	20 00
13.	Rev. J. J. Murphy, Columbus...	2 00
13.	Mr. J. A. Roe, Detroit.....	2 00
13.	Sacred Heart Convent, Pittsburgh	2 00
13.	St. Charles School, Bellows Falls, Vt.	6 00
13.	St. Lawrence School, Cincinnati	2 00
13.	St. Leo Abbey, St. Leo, Fla....	2 00
13.	St. Mary's School, Oakland, Cal.	2 00
13.	St. Mary's Springs Acad., Fond-du-Lac	2 00
13.	Sr. Alexandrine, W. Hoboken, N. J.	2 00
13.	Sr. Eugenia Fealy, Normandy, Mo.	2 00
13.	Sr. M. Aemiliana, St. Louis....	2 00
13.	Sr. M. Aquinas McLaughlin, Dubuque	4 00
13.	Sr. M. Carmelia, Philadelphia..	2 00
13.	Sr. M. Francis, San Antonio...	2 00

May, 1921		
13.	Sr. M. Guillelma, New York City	2 00
13.	Sr. M. Ignatius, Nazareth, Ky..	5 00
13.	Sr. M. Loyola, Chicago.....	2 00
13.	Srs. of Charity, Lowell, Mass..	4 00
13.	Srs. of Holy Child Jesus, Chicago	2 00
13.	Srs. of Notre Dame, Worcester, Mass.	2 00
13.	Srs. of St. Francis, Ave. J., Chicago	2 00
13.	Srs. of St. Joseph, Broad St., Philadelphia	2 00
13.	Srs. of St. Joseph, St. Louis...	5 00
13.	Ursuline Sisters, Tiffin, O.....	4 00
13.	Rev. C. Wallbraun, West Park, O.	2 00
13.	Mr. J. W. Willis, St. Paul.....	2 00
13.	Mother M. Anselm, Amityville, L. I.	2 00
13.	Mother Superior, Bay St. Louis, Miss.	2 00
14.	Cath. Woman's Club, Madison, Wis.	2 00
14.	Trinity College, Washington, D. C.	10 00
14.	Academy of Notre Dame, Lowell, Mass.	10 00
14.	Academy of Sacred Heart, St. Louis	5 00
14.	Holy Rosary Academy, Woodland, Cal.	5 00
14.	Sr. Marie Michelle, Nazareth, Ky.	5 00
14.	St. Mary's Coll. & Acad., Portland, Ore.	10 00
14.	Rev. J. P. Aldridge, New Haven, Conn.	4 00
14.	Convent Immc. Conception, Sylvania, O.	2 00
14.	Very Rev. F. C. Dillon, Portland, Ore.	2 00
14.	Dominican Sisters, W. Lynn, Mass.	4 00
14.	Dominican Sisters, San Leandro, Cal.	4 00
14.	Very Rev. P. H. Durnin, Milwaukee	2 00
14.	Rev. I. Fealy, Camp Travis, Tex.	2 00
14.	Rev. M. J. Higgins, Philadelphia	2 00
14.	Rev. J. J. Jepson, Menlo Park, Cal.	2 00
14.	Very Rev. F. P. McManus, Council Bluffs	2 00
14.	Mother M. Antonia, Detroit....	8 00
14.	Mother M. Donata, Cambridge, Mass.	2 00
14.	Mother M. Thecla, St. Francis, Wis.	2 00
14.	Mt. St. Mary's, Fall River.....	2 00
14.	Rev. J. F. Nolan, Baltimore....	2 00
14.	Rev. J. H. O'Connell, Boston..	10 00
14.	Rev. J. P. Ruba, Grand Rapids.	2 00
14.	St. Andrew's Convent, Bayonne, N. J.	2 00
14.	St. John's School, San Francisco	2 00
14.	St. John's School, Cincinnati....	2 00
14.	St. Francis Xav. School, Cincinnati	2 00
14.	St. Augustine's School, Cincinnati	2 00

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May, 1921		
14.	Notre Dame Academy, 6th St., Cincinnati	2 00
14.	St. Philomena's School, Cincinnati	2 00
14.	St. Joseph's Convent, Fitchburg, Mass.	2 00
14.	St. Mary's Academy, Leavenworth	2 00
14.	Sr. M. Brendan, Bronx, N. Y..	2 00
14.	Sr. M. Celesta, McKees Rocks, Pa.	2 00
14.	Sr. M. de Chantal, Glouster, N. J.	2 00
14.	Sr. M. Cornelia, Bronx, N. Y..	2 00
14.	Sr. M. Emiliana, Amarillo, Tex.	2.00
14.	Sr. M. Felicitas, Shoal Creek, Ark.	4 00
14.	Sr. M. Seraphica, Milwaukee...	2 00
14.	Sr. M. Josepha, Milwaukee.....	2 00
14.	Srs. of Charity, Mt. Carmel, Dubuque	2 00
14.	Srs. of Charity, San Francisco.	2 00
14.	Srs. of Charity of Naz., Newport, Ky.	2 00
14.	Srs. of Christian Charity, Detroit	2 00
14.	Srs. of Christian Charity, Wilmette, Ill.	2 00
14.	Srs. of Div. Providence, Pittsburgh	2 00
14.	Srs. of Holy Child Jesus, New York	2 00
14.	Srs. of Holy Cross, Boise, Idaho	2 00
14.	Srs. of Mercy, Baltimore.....	2 00
14.	Srs. of Mercy, West Hartford.	2 00
14.	Srs. of Nazareth, Philadelphia.	4 00
14.	Srs. of Notre Dame, Youngstown, O.	2 00
14.	Srs. of Providence, Fort Wayne	2 00
14.	Srs. of St. Francis, Millhousen, Ind.	2 00
14.	Srs. of St. Joseph, St. Louis....	12 00
14.	Rev. M. A. Sullivan.....	2 00
14.	Mt. St. Joseph College, Dubuque	10 00
14.	Srs. of Charity, Dubuque.....	2 00
14.	Loretto Academy, Las Cruces, N. M.	10 00
14.	St. John's Prep. College, Danvers, Mass.	5 00
14.	St. Joseph's Academy, West Park, O.	10 00
14.	Benziger Brothers, New York City	2 00
14.	Rev. H. J. Heck, Columbus.....	2 00
14.	Mother M. Anicetus, Hartford.	4 00
14.	Mother M. Augustin, Wilmington	2 00
14.	Mother M. Louis, Brentwood, N. Y.	2 00
14.	Rev. R. Neagle, Malden, Mass.	2 00
14.	Rev. R. Mylott, Cleveland.....	24 00
14.	Religious of Jesus-Mary, Fall River	2 00
14.	Rt. Rev. Msgr. F. A. Rempe, Chicago	2 00
14.	Rev. J. R. Roth, Washington, D. C.	2 00
14.	Sr. M. Colette, Bronx, N. Y..	2 00
14.	Sr. Mary of Angels, Tucson, Ariz.	2 00
14.	Sr. Margaret Mary Brady, Tucson, Ariz.	2 00

May, 1921		
14.	Sr. M. Tharsilla, Willimantic, Conn.	12 00
14.	Srs. of Charity, Memphis.....	2 00
14.	Srs. of Div. Providence, Melbourne, Ky.	2 00
14.	Srs. of Div. Providence, Newport, Ky.	2 00
14.	Srs. of Notre Dame, Dayton; O.	5 00
14.	Srs. of Precious Blood, Maria Stein, O.	2 00
14.	Rev. H. J. Waldhaus, Cincinnati	2 00
14.	Very Rev. P. Wallischeck, Santa Barbara	2 00
16.	Rev. W. J. Egan, Norwood, O..	2 00
17.	Rt. Rev. J. P. Lynch, D. D., Dallas	10 00
17.	Cath. Foreign Miss. Soc., Maryknoll, N. Y.	20 00
17.	Coll. Mt. St. Vincent, New York City	10 00
17.	Acad. Mt. St. Vincent, New York City	5 00
17.	Creighton University, Omaha...	10 00
17.	The Josephinum, Columbus.....	20 00
17.	Rev. F. Valerius, Columbus....	2 00
17.	Providence College, Providence	10 00
17.	Sacred Heart College, Sac. Heart, Okla.	80 00
17.	St. Lawrence Ec. College, Mt. Calvary, Wis.	20 00
17.	St. Stanislaus Coll., Bay St. Louis, Miss.	120 00
17.	Seattle College, Seattle.....	10 00
17.	Subiaco College, Subiaco, Ark..	10 00
17.	University of Dallas, Dallas....	10 00
17.	Univ. of St. Francis Xav. Coll., Antigonish	20 00
17.	Academy of O. L. of Lake, San Antonio	5 00
17.	Academy of O. L. of Providence, Chicago	5 00
17.	College of St. Francis Xav., N. Y. City	5 00
17.	Jesuit High School, New Orleans	10 00
17.	Marywood College, Scranton...	5 00
17.	Mt. St. Joseph Coll. Inst., Philadelphia	5 00
17.	Mt. St. Joseph Nor. Inst., Philadelphia	2 00
17.	Presentation Academy, Marksville, La.	5 00
17.	Roman Catholic High School, Philadelphia	5 00
17.	Sacred Heart Academy, Grand Rapids	5 00
17.	Sacred Heart Academy, Los Angeles	5 00
17.	St. Mary's Hospital, San Francisco	5 00
17.	St. Scholastica's Academy, Covington	10 00
17.	Acad. Notre Dame of Prov., Newport, Ky.	2 00
17.	Rev. C. R. Baschab, Sausalito, Cal.	2 00
17.	Benziger Brothers, Chicago.....	2 00
17.	Rev. S. Brennan, Mendocino, Cal.	2 00
17.	Bro. J. I. Doorley, New Rochelle, N. Y.	2 00
17.	Bro. Gerald, St. Louis.....	2 00
17.	Rev. E. F. Casey, Minneapolis.	4 00

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May, 1921		
17.	Rev. J. M. Cassin, Santa Rosa, Cal.	2 00
17.	Rev. T. F. Coakley, Pittsburgh.	2 00
17.	Rev. P. J. Collopy, San Francisco	2 00
17.	Mr. H. P. Conway, Chicago....	2 00
17.	Rev. A. J. Dean, Toledo.....	4 00
17.	Mr. R. J. Deferrari, Washington, D. C.	2 00
17.	Dominican Sisters, Livermore, Cal.	4 00
17.	Dominican Sisters, E. Los Angeles	2 00
17.	Dominican Sisters, Milwaukee..	2 00
17.	Franciscan Sisters, Boston.....	2 00
17.	Rev. W. J. Gallena, Painesville, O.	2 00
17.	Very Rev. W. B. Kenna, Boston	2 00
17.	La Salle Institute, Troy, N. Y.	2 00
17.	Rev. G. A. Lyons, S. Boston....	2 00
17.	Mr. A. A. McDonald, S. St. Louis	4 00
17.	Rev. J. H. MacDonald, New Waterford, N. S.	2 00
17.	Exchange	80
17.	Rev. J. McErlean, Delphos, Kans.	2 00
17.	Rev. W. McMullen, Pittsburgh	4 00
17.	Mother Francis, Baltic, Conn..	4 00
17.	Mother Isabella, Buffalo.....	2 00
17.	Mother M. Avelline, Caldwell, N. J.	2 00
17.	Mother M. James, West Chester, Pa.	2 00
17.	Mt. St. Mary's Academy, Cherokee, Ia.	2 00
17.	Miss D. O'Connell, Minneapolis	10 00
17.	Rev. E. V. O'Hara, Eugene, Ore.	2 00
17.	Miss J. I. O'Hara, New York.	2 00
17.	Very Rev. B. P. O'Reilly, Dayton, O.	2 00
17.	Presentation Convent, San Francisco	2 00
17.	Rev. H. Rocchi, Cleveland.....	24 00
17.	St. Anthony's School, Cincinnati	2 00
17.	St. Catherine's Tr. Sch., San Francisco	2 00
17.	St. David's Convent, Chicago...	2 00
17.	St. Joseph's Academy, Galesburg, Ill.	2 00
17.	St. Joseph's Institute, Oxnard, Cal.	2 00
17.	St. Xavier's School, Spokane...	2 00
17.	Sr. Dorothea, Corning, O.....	4 00
17.	Sr. Leonora, Convent Station, N. J.	2 00
17.	Sr. M. Adele, Brooklyn.....	2 00
17.	Sr. M. Berchman, Philadelphia.	2 00
17.	Sr. M. Elenita, Waterbury, Conn.	2 00
17.	Sr. M. Fridoline, Glen Riddle, Pa.	2 00
17.	Sr. M. Ita, Windsor Locks, Conn.	4 00
17.	Sr. M. Lambert, Pasadena, Cal.	2 00
17.	Sr. M. Mildred, Victoria, B. C.	2 00
17.	Sr. M. Pierre, Leonardtown, Md.	2 00
17.	Sr. M. Serena, Madison, Wis..	2 00
17.	Sr. M. Tolentine, Chicago.....	2 00
17.	Sr. Monica Maria, New York City	2 00
17.	Sr. St. Alphonsus, Brooklyn....	2 00
17.	Srs. of Charity, Detroit.....	2 00
17.	Srs. of Charity, S. Lawrence, Mass.	2 00
17.	Srs. of Charity, Wilkinsburg, Pa.	2 00
17.	Srs. of Humility of Mary, Cleveland	2 00
17.	Srs. of Notre Dame, Boston....	2 00
17.	Srs. de Notre Dame, Highlandtown, Md.	2 00
17.	Srs. de Notre Dame, New Orleans	2 00
17.	Srs. de Notre Dame, Redwood City, Cal.	2 00
17.	Srs. de Notre Dame, St. Louis.	2 00
17.	Srs. de Notre Dame, St. Thomas, Mo.	2 00
17.	Srs. of Notre Dame, Toledo....	2 00
17.	Srs. of St. Francis, Cedar Lake, Ind.	2 00
17.	Srs. of St. Francis, Lafayette, Ind.	2 00
17.	Srs. of St. Francis, Milwaukee.	2 00
17.	Srs. of St. Joseph, Linwood Hghts., Pa.	2 00
17.	Srs. of St. Joseph, Philadelphia	2 00
17.	Srs. of St. Joseph, Rochester....	4 00
17.	Srs. of St. Joseph, St. Louis....	2 00
17.	Rev. P. M. Stief, Columbia, Pa.	2 00
17.	Rev. P. J. Tinan, Chicago.....	2 00
17.	Ursuline Academy, Cleveland...	2 00
17.	Ursuline Nuns, St. Louis.....	2 00
17.	Ursuline Sisters, Bryan, Tex...	6 00
18.	Quigley Prep. Seminary, Chicago	10 00
18.	Srs. of St. Benedict, Ferdinand, Ind.	10 00
18.	Srs. of St. Benedict, Ferdinand, Ind.	2 00
18.	Bro. Patrick Coyle, Cleveland..	2 00
18.	Rt. Rev. Msgr. M. D. Connolly, San Francisco	2 00
18.	Rev. B. Gerold, Pittsburgh.....	2 00
18.	Rev. G. Heinz, Atchison, Kans.	2 00
18.	Rev. A. Hyland, Saginaw, Mich.	16 00
18.	Rev. G. P. Johnson, Portland, Me.	2 00
18.	Rev. J. F. Keleher, W. Newton, Mass.	4 00
18.	Rev. C. Kotlarz, Baltimore.....	2 00
18.	Rev. T. J. Larkin, Westerly, R. I.	2 00
18.	Mother M. Katherine, Maud P. O., Pa.	2 00
18.	Rev. J. Nash, Philadelphia.....	2 00
18.	Mr. J. C. Rent, Pittsburgh.....	2 00
18.	Rev. J. F. Rummel, New York City	2 00
18.	Sr. Angela of Mary, Chicago...	2 00
18.	Sr. M. Amanda, St. Louis.....	2 00
18.	Sr. M. Edmunda, Davenport....	2 00
18.	Sr. M. Jerome, Bronx, N. Y....	2 00
18.	Sr. M. Raymond, New York City	2 00
18.	Srs. of Holy Names, Schenectady, N. Y.	2 00
18.	Srs. of Notre Dame, Fremont, O.	2 00
18.	Srs. of St. Francis, Duncan, Nebr.	2 00

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May, 1921		
18.	Srs. of St. Francis, Millvale, Pa.	2 00
18.	Srs. of St. Joseph, Brooklyn	2 00
18.	Srs. of St. Joseph, Conshohocken, Pa.	2 00
18.	Rev. D. R. Sullivan, Greensburg, Pa.	2 00
19.	St. Charles Seminary, Overbrook, Pa.	20 00
19.	St. Bede's College, Peru, Ill.	50 00
19.	University of Notre Dame, Ind.	10 00
19.	Very Rev. J. A. Burns, Notre Dame, Ind.	2 00
19.	Bro. Patrick, New York City	2 00
19.	Rev. Wm. Byrne, Ontario, N. Y.	2 00
19.	Dominican Sisters, Benicia, Cal.	2 00
19.	Rev. J. A. Dunney, Albany	2 00
19.	Jesuit Fathers, Mankato, Minn.	2 00
19.	Rev. T. F. Keane, St. Paul	6 00
19.	Rev. R. McDonald, Braddock, Pa.	2 00
19.	Rev. M. T. McManus, Brookline, Mass.	6 00
19.	Rev. J. J. O'Brien, Somerville, Mass.	2 00
19.	Sr. Agnes Bernard, San Francisco	2 00
19.	Sr. Germaine, San Francisco	2 00
19.	Sr. Leo Xavier, New York City	2 00
19.	Sr. M. Aloysius, Laurium, Mich.	2 00
19.	Sr. M. Lydia, Winsted, Minn.	2 00
19.	Sr. Superior, Main St., Buffalo	2 00
19.	Srs. of Notre Dame, St. Charles, Mo.	2 00
19.	Srs. of Notre Dame, Lorain, O.	2 00
19.	Srs. of Notre Dame, Salem, Mass.	2 00
19.	Srs. of Precious Blood, St. Louis	2 00
19.	Srs. of St. Dominic, College Pt., N. Y.	2 00
19.	Srs. of St. Francis, Wilmington	2 00
19.	Srs. of St. Joseph, I, Nazareth, Mich.	2 00
19.	Srs. of St. Joseph, II, Nazareth, Mich.	2 00
19.	Sr. Mary, Nazareth, Mich	2 00
19.	Ursuline Convent, Louisville	6 00
19.	Very Rev. J. Wuest, Detroit	2 00
19.	Mother M. Teresa, Allegany, N. Y.	2 00
19.	Paulist Fathers, Portland, Ore.	2 00
19.	St. Michael's School, Cleveland	2 00
20.	College of St. Francis Xav., Brooklyn	10 00
20.	St. Mary's College, Monroe, Mich.	20 00
20.	Sr. M. Alphonsine, Monroe, Mich.	4 00
20.	St. Agnes Academy, Houston, Tex.	5 00
20.	Dominican Sisters, Napa, Cal	2 00
20.	Fathers of St. Stanislaus Ch., Cleveland	10 00
20.	Rev. T. G. Flynn, Elgin, Ill.	4 00
20.	Madame M. Gorman, St. Joseph, Mo.	2 00
20.	Rev. T. F. X. Hally, Detroit	2 00
20.	Mr. H. Krone, Jr., Hackensack, N. J.	2 00
20.	Mother M. Chrysostom, Duluth.	2 00

May, 1921		
20.	Mother Teresa, Bronx, N. Y.	2 00
20.	St. Basil's School, Chicago	2 00
20.	Exchange	20
20.	Sr. Hilary, St. Louis	2 00
20.	Sr. M. Blanche, St. Louis	2 00
20.	Sr. M. Ligoria, Baltimore	10 00
20.	Sr. M. Bridget, St. Louis	4 00
20.	Sr. M. Gertrude, Houston, Tex.	4 00
20.	Sr. M. Mildred, St. Louis	2 00
20.	Srs. of Holy Cross, Alexandria, Va.	2 00
20.	Srs. of Mercy, Cresson, Pa.	2 00
20.	Srs. de Notre Dame, Baltimore.	2 00
20.	Mother St. Albert, New Orleans	2 00
21.	Rt. Rev. J. J. Cantwell, D. D., Los Angeles	20 00
21.	St. Joseph's Prep. Sem., St. Benedict, La.	10 00
21.	Campion College, Prairie du Chien, Wis.	10 00
21.	Mt. St. Joseph's College, Baltimore	10 00
21.	Bro. James, Baltimore	2 00
21.	St. John's University, Collegeville, Minn.	10 00
21.	Rev. D. Yuenger, Collegeville, Minn.	6 00
21.	St. Mary's Miss. College, Techny, Ill.	10 00
21.	Holy Ghost Institute, Techny, Ill.	5 00
21.	Rev. J. Barron, Brooklyn	2 00
21.	Rev. J. Cunba, Yerington, Nev.	2 00
21.	Rev. T. J. Finn, Norwalk, Conn.	4 00
21.	Franciscan Sisters, Irvington-on-Hudson	2 00
21.	Guild of Catholic Women, St. Paul	2 00
21.	Rev. T. L. O'Neill, Berkeley, Cal.	2 00
21.	Rev. J. A. Riedl, S. Milwaukee	2 00
21.	St. Boniface School, San Francisco	2 00
21.	Sr. Ferdinand, Fort Worth, Tex.	2 00
21.	Sr. M. Amatus, Fresno, Cal.	4 00
21.	Sr. M. Loretto, Convent Station, N. J.	2 00
21.	Sr. M. Mechtildis, Del Norte, Colo.	4 00
21.	Sr. M. Salvator, Philadelphia	2 00
21.	Srs. of Div. Providence, Ludlow, Ky.	2 00
21.	Srs. of St. Francis, Chicago	2 00
21.	Srs. of St. Francis, Jemez, New Mex.	2 00
21.	Srs. of St. Joseph, New Orleans	2 00
21.	Srs. of St. Joseph, Philadelphia	2 00
21.	Mr. F. H. Vogel, Columbus	2 00
21.	Mr. P. H. Vogel, Columbus	2 00
21.	St. Francis College, Loretto, Pa.	20 00
21.	Academy of Our Lady, Chicago	5 00
21.	Dominican Sisters, Anaheim, Cal.	2 00
21.	Franciscan Sisters, Los Angeles	4 00
21.	Mother M. Borgia, Los Angeles	2 00
21.	Rev. J. J. McGarry, Boston	2 00
21.	Rev. J. P. McGraw, Syracuse	2 00
21.	Presentation Academy, Berkeley, Cal.	2 00

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May, 1921		
21.	Sr. Agnes Regina, Brooklyn	2 00
21.	Sr. M. Benedicta, Oakland, Cal.	2 00
21.	Srs. of Notre Dame, Waltham, Mass.	8 00
21.	Srs. of St. Francis, Streator, Ill.	2 00
21.	Miss Z. E. Stauf, Baltimore	2 00
21.	Rev. J. J. Wynne, New York City	2 00
23.	Rev. J. M. Cooper, Washington, D. C.	2 00
23.	Bulletins	50
23.	Sr. Supr. M. Florentia, Koeltztown, Mo.	2 00
23.	Rt. Rev. J. E. Gunn, D. D., Natchez, Miss.	10 00
23.	Gonzaga University, Spokane	10 00
23.	St. Benedict's College, Atchison, Kans.	10 00
23.	Holy Trinity High School, Brooklyn	5 00
23.	Immc. Conception Academy, San Francisco	5 00
23.	Dominican Sisters, San Francisco	2 00
23.	Loretto Academy, Kansas City, Mo.	5 00
23.	St. Joseph's Academy, Adrian, Mich.	10 00
23.	Rev. R. G. Connor, Glendale, O.	2 00
23.	Dominican Sisters, Miss. San Jose, Cal.	2 00
23.	Miss A. M. Goetz, San Francisco	2 00
23.	Holy Angels Convent, Jonesboro, Ark.	2 00
23.	St. Anthony's Par. School, San Francisco	2 00
23.	Sr. M. Armella, Paterson, N. J.	2 00
23.	Sr. Hiltrudis, Minneapolis	4 00
23.	Sr. M. Magdalene, Ann Arbor, Mich.	5 00
23.	Sr. M. Remigia, St. Louis	2 00
23.	Sr. Miriam Patricia, New York City	2 00
23.	Sr. St. Mark, Brooklyn	2 00
23.	Srs. of Charity, Swissvale, Pa.	2 00
23.	Srs. of Christian Charity, Chicago	2 00
23.	Srs. of St. Dominic, Blauvelt, N. Y.	2 00
23.	Srs. of St. Francis, Memphis	2 00
23.	Srs. of St. Joseph, Newark, N. J.	2 00
23.	Salvatorian Fathers, St. Nazianz, Wis.	2 00
23.	Rev. T. Stenmans, Edgard, La.	2 00
23.	Ursuline Sisters, Springfield, Ill.	16 00
24.	St. Mary's College, San Antonio	10 00
24.	Academy of Holy Names, W. Alhambra, Cal.	10 00
24.	Academy of Sacred Heart, Albany	10 00
24.	Immaculate Conception Acad., Davenport	5 00
24.	St. Joseph's Nor. College, Springfield	5 00
24.	Rev. I. H. Ahmann, Covington	2 00
24.	Rev. R. W. Brown, Grand Rapids	2 00

May, 1921		
24.	Rev. F. A. Clancy, Westfield, N. Y.	2 00
24.	Convent Holy Child Jesus, Melrose, Mass.	2 00
24.	Rev. T. P. Gillen, Pittsburgh	2 00
24.	Rev. M. J. Gleason, Salem, Mass.	2 00
24.	O. L. of Rosary Convent, Philadelphia	2 00
24.	Very Rev. Msgr. J. Rogers, San Francisco	6 00
24.	St. Francis Xav. School, Irvington, Md.	2 00
24.	Sr. M. Carita, New York City	2 00
24.	Sr. M. Damien, Del Rio, Tex	2 00
24.	Sr. Louis Gonzales, Springfield, O.	2 00
24.	Sr. M. Lawrence, Buffalo	2 00
24.	Sr. M. Regina, Paterson, N. J.	2 00
24.	Exchange	10
24.	Sr. Peter Nolasco, New Orleans.	2 00
24.	Srs. of Holy Cross, Ogden, Utah	2 00
24.	Srs. de Notre Dame, Dodge, Nebr.	2 00
24.	Very Rev. T. J. Weldon, New Orleans	2 00
24.	Rev. O. M. Ziegler, St. Francis, Wis.	2 00
24.	Sr. M. Joseph, San Rafael, Cal.	6 00
25.	Mother Superior, Ramsgate, Kent, Eng.	1 92
26.	Mother Antoinette, Concordia	10 00
26.	Sr. M. Louise, Concordia	10 00
26.	Cathedral College, New York City	10 00
26.	Cath. Univ. of Oklahoma, Shawnee, Okla.	10 00
26.	Institute of Notre Dame, Baltimore	15 00
26.	Sr. M. Clarissa, Baltimore	10 00
26.	St. Genevieve of Pines, Asheville, N. C.	5 00
26.	Mother M. L. Lorin, Asheville, N. C.	2 00
26.	St. Joseph's Academy, Des Moines	5 00
26.	St. Xavier Academy, Chicago	5 00
26.	Rev. H. D. J. Brosseau, Ottawa, Ont.	2 00
26.	Bro. Eug. Paulin, Ferguson, Mo.	2 00
26.	Bros. of Sacred Heart, Alexandria, La.	2 00
26.	Rev. D. F. Carroll, Cynthiana, Ky.	6 00
26.	Christian Brothers, Baltimore	10 00
26.	Rev. G. Eisenbacher, Chicago	2 00
26.	Rev. E. J. Gehl, St. Francis, Wis.	2 00
26.	Mother M. Solano, Pendleton, Ore.	2 00
26.	Rev. J. J. O'Brien, Poughkeepsie, N. Y.	2 00
26.	St. Mary's Par. School, Poughkeepsie, N. Y.	4 00
26.	Rt. Rev. Msgr. J. H. O'Neil, Columbus	8 00
26.	Hon. J. Pelletier, Boston	2 00
26.	Mr. J. Reichert, New York City	2 00
26.	Rev. D. C. Riordan, E. Woburn, Mass.	4 00

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May, 1921

26.	Mrs. J. J. Sheeran, Brooklyn...	2 00
26.	St. Colman Convent, Ardmore, Pa.	2 00
26.	Sr. Adeltrudis, Cresco, Ia.	2 00
26.	Sr. Louise, Waverly, Mass.	2 00
26.	Sr. M. Adelaide, Lakewood, N. J.	12 00
26.	Sr. M. Elise, Chippewa Falls, Wis.	4 00
26.	Srs. Humility of Mary, Lowellville, O.	2 00
26.	Srs. of Notre Dame, Bond Hill, O.	2 00
26.	Srs. of Notre Dame, Cincinnati	2 00
26.	Srs. of Notre Dame, Cleveland	2 00
26.	Srs. of Notre Dame, Peabody, Mass.	2 00
26.	Srs. of Providence, St. Mary-of-Woods, Ind.	2 00
26.	Srs. of St. Francis, Freeport, Ill.	2 00
26.	Srs. of St. Francis, Gallup, N. M.	2 00
26.	Srs. of St. Francis, Lindsay, Nebr.	2 00
26.	Srs. of St. Francis, Philadelphia	2 00
26.	Sr. M. Domitilla, Haverhill, Mass.	2 00
26.	Mr. H. T. Vlymen, Hempstead, N. Y.	2 00
26.	Rev. J. Nevins, Brookland, D. C.	2 00
26.	Rev. C. J. Walker, Brookland, D. C.	2 00
27.	St. Benedict's College, Newark, N. J.	10 00
27.	Mother Mechtilde, S. Lawrence, Mass.	2 00
27.	Sr. M. Digna, St. Joseph, Minn.	2 00
27.	Sr. M. Wilhelmina, Buffalo.	2 00
27.	Rev. A. B. Kruegler, Albany...	2 00
27.	Mr. D. C. Fauss, New York City	2 00
27.	Mr. J. J. Kirwin, New York City	2 00
28.	St. Vincent Seminary, Beatty, Pa.	20 00
28.	De Paul University, Chicago.	10 00
28.	Loretto College, Webster Groves, Mo.	10 00
28.	St. Mary's College, Winona.	20 00
28.	St. Clara College, Sinsinawa Mound, Wis.	10 00
28.	St. Patrick's Seminary, Menlo Pk., Cal.	10 00
28.	Mt. St. Scholastica Acad., Canon City, Col.	5 00
28.	Mr. J. T. Arthur, St. Louis.	2 00
28.	Bro. P. J. Ryan, Mamaroneck, N. Y.	2 00
28.	Rev. J. A. Dillon, Newark, N. J.	4 00
28.	Rev. D. M. Halpin, Chillicothe, O.	2 00
28.	Rev. F. Hauser, Chicago.	2 00
28.	Rev. J. F. Kuebler, Shelby, O..	2 00
28.	Sr. St. Andrew, Montreal, Can.	2 00
28.	Rev. F. O'Neill, Minneapolis.	2 00
28.	Srs. of St. Francis, Buffalo.	6 00
28.	Srs. of St. Francis, DeKoven St., Chicago	2 00
28.	Srs. of St. Francis, Glen Riddle, Pa.	2 00

May, 1921

28.	Mother M. Samuel, Sinsinawa, Wis.	2 00
28.	Mother Prioress, Sinsinawa, Wis.	2 00

June, 1921

1.	Mother M. Pauline, St. Mary's, Pa.	27 00
1.	Reports	5 00
1.	Srs. of Holy Family, San Francisco	10 00
1.	Holy Cross College, Worcester, Mass.	10 00
1.	College of Notre Dame, San Jose, Cal.	10 00
1.	St. Charles College, Grand Coteau, La.	20 00
1.	Holy Family Academy, Chicago	5 00
1.	Our Lady of Lourdes Academy, Oakland, Cal.	5 00
1.	Rosati-Kain High School, St. Louis	5 00
1.	St. Mary's Academy, Salt Lake City	5 00
1.	St. Ursula Academy, Cincinnati	10 00
1.	St. Xavier's Academy, Providence	5 00
1.	Angel Guardian Orphanage, Chicago	2 00
1.	Rev. J. Cahalen, Ann Arbor, Mich.	2 00
1.	Rev. S. J. Carmody, Bellingham, Wash.	2 00
1.	Rt. Rev. Msgr. J. N. Connolly, New York	2 00
1.	Rev. M. C. Donovan, Philadelphia	2 00
1.	Mother Mary, Philadelphia.	2 00
1.	Mrs. M. P. Fischer, Dayton, O.	2 00
1.	Mr. W. S. Fitch, Gulfport, Miss.	2 00
1.	Srs. of Mercy, Biloxi, Miss.	2 00
1.	Rev. J. C. Hogan, Stevens Point, Wis.	2 00
1.	Rev. A. F. Isenberg, Crowley, La.	2 00
1.	Mrs. C. A. Jackson, Waterbury, Conn.	2 00
1.	Rev. P. J. Judge, Omaha.	2 00
1.	Mother M. Angeline, Oakland, Cal.	2 00
1.	Mother M. Blanche, Fayetteville, O.	2 00
1.	Mother M. Florence, Mt. St. Joseph, O.	2 00
1.	Sr. Evaline, Mt. St. Joseph, O.	2 00
1.	Sr. M. Agnes, Mt. St. Joseph, O.	2 00
1.	Sr. M. Alexine, Mt. St. Joseph, O.	2 00
1.	Mt. Mercy Academy, Buffalo..	2 00
1.	Sr. M. Timona, New Trier, Minn.	2 00
1.	Srs. of Precious Blood, Omaha	2 00
1.	Srs. of St. Joseph, Lebanon, Pa.	2 00
1.	Rev. C. V. Stetter, Kentland, Ind.	2 00
1.	Rev. J. W. Sullivan, San Francisco	2 00
1.	Rev. R. D. Murphy, E. Longmeadow, Mass.	2 00
1.	Sr. Berenice, Memphis.	2 00
2.	Reports	17 00

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June, 1921

2. St. Ignatius University, San Francisco 20 00
2. St. Rita's College, Chicago..... 10 00
2. Academy of Visitation, Dubuque 10 00
2. Loretto Academy, St. Louis.... 5 00
2. Srs. of Loretto, St. Louis..... 2 00
2. Mt. St. Mary-on-Hudson, Newburgh, N. Y..... 5 00
2. Nazareth Academy, Concordia, Kans. 5 00
3. Rev. F. Bruksieker, Toledo..... 2 00
3. Rev. J. Higgins, E. Cambridge, Mass. 2 00
3. Miss K. L. Kane, Rochester.... 4 00
3. Rev. W. A. Keefe, Norwich, Conn. 2 00
3. Rev. W. Kirby, Batavia, N. Y. 2 00
3. Rev. W. J. Lallou, Philadelphia 2 00
3. The Librarian, Montreal, Can.. 4 00
3. Philadelphia Protectory, Phoenixville, Pa. 2 00
3. Mr. F. H. Rea, Paterson, N. J. 2 00
3. Mr. Adam Schmitt, Cincinnati.. 2 00
3. St. Ann's School, Wilmington. 4 00
3. St. Mary's School, McKees Rocks, Pa. 2 00
3. Sr. M. Emma, Buffalo..... 2 00
3. Sr. M. Evaline, Grand Rapids.. 2 00
3. Sr. M. Henrica, Brooklyn..... 2 00
3. Sr. M. Inez, Altoona..... 2 00
3. Sr. St. Arcadius, Kankakee, Ill. 20 00
3. Sr. Superior, Genesee St., Buffalo 2 00
3. Rev. J. Sobieszczyk, Chicago.... 2 00
10. Rt. Rev. J. T. McNicholas, D. D., Duluth 50 00
10. Srs. of Notre Dame, Milwaukee 5 00
10. Mother Antoinette, Concordia, Kans. 15 00
10. Nazareth Academy, Concordia, Kans. 5 00
10. St. Procopius College, Lisle, Ill. 10 00
10. Academy of Sac. Heart, San Francisco 10 00
10. St. Mary's College, Van Buren, Me. 10 00
10. St. Mary's High School, Wilkes-Barre 5 00
10. Sr. Catherine, Wilkes-Barre.... 2 00
10. Brothers of Mary, Covington... 2 00
10. Rev. C. J. Drew, New York City 2 00
10. Rt. Rev. Msgr. F. W. Howard, Columbus 2 00
10. Holy Rosary School, Columbus. 2 00
10. Rev. W. J. McConnell, Belmar, N. J. 2 00
10. Redemptorist Fathers, New Orleans 2 00
10. St. Columbkille's School, Chicago 2 00
10. St. Francis de Sales Acad., Bennington, Vt. 2 00
10. St. Francis School, Cleveland.. 2 00
10. St. Joseph's School, Cleveland. 2 00
10. St. Stanislaus House of Retreats, Cleveland, O..... 2 00
10. Sr. M. Basilla, Butte, Mont.... 2 00
10. Sr. M. Blanche Rooney, Troy, N. Y. 4 00
10. Sr. M. Ethel, Kansas City, Mo. 2 00
10. Srs. of Christian Charity, St. Louis 2 00
10. Srs. of St. Joseph, Chester, Pa. 2 00

June, 1921

10. Srs. of St. Joseph, Broad St., Philadelphia 2 00
10. Rev. N. M. Wagner, Brooklyn. 2 00
10. Mt. St. Joseph Ur. Academy, St. Joseph, Ky. 5 00
10. Santa Rosa College, Santa Rosa, Cal. 5 00
10. Sr. Maria Gratia, Chicago..... 10 00
10. Rev. F. X. E. Albert, New York City 2 00
10. Miss J. M. Barry, Derby, Conn. 2 00
10. Bro. William, Syracuse..... 2 00
10. Rev. P. Crane, St. Louis..... 2 00
10. Rev. C. E. Duffy, Buffalo..... 2 00
10. Rev. F. X. Gauthier, Lowell, Mass. 2 00
10. Rev. J. Greaney, Woodlawn, Pa. 2 00
10. Rev. D. J. Malady, Pittsburgh.. 2 00
10. Mother Joseph Marie, Kansas City, Mo. 2 00
10. St. Elizabeth Par. School, Oakland, Cal. 6 00
10. St. Francis de Sales School, Oakland, Cal. 2 00
10. St. Peter's School, Danbury, Conn. 6 00
10. St. Raphael's Convent, Hyde Park, Mass. 2 00
10. Sr. Claudine, Waterbury, Conn. 2 00
10. Sr. M. Alphonsus, St. Louis.... 2 00
10. Sr. M. Cherubim, New York City 2 00
10. Sr. M. Eva, Davenport..... 2 00
10. Sr. M. Remigia, Aurora, Ill... 2 00
10. Sr. M. Symphorosa, Santa Monica, Cal. 2 00
10. Sr. M. Thomasine, Chicago..... 2 00
10. Srs. of Notre Dame, Supr. Ave., Cleveland 2 00
10. Srs. of St. Joseph, Brooklyn.... 2 00
10. Srs. of St. Joseph, Germantown, Pa. 2 00
10. Rev. G. A. Wittemann, North Branch, Mich. 2 00
10. St. Thomas College, St. Paul... 20 00
10. Bro. Albert, Dyersville, Ia..... 2 00
10. Bro. Basilian, Waltham, Mass.. 2 00
10. Bro. Lannon, New York City... 2 00
10. Bro. Luke Joseph, Memphis.... 8 00
10. Holy Trinity School, Middletown, O. 2 00
10. Exchange 10
10. Rev. A. M. Leyden, Columbus. 2 00
10. Rev. F. Mergen, Clyde, Mo.... 2 00
10. Mother Petra, Rockville Centre, N. Y. 2 00
10. Oblate Fathers, Buffalo..... 2 00
10. Rev. J. Francis O'Hern, Rochester 2 00
10. Rev. J. P. O'Mahoney, Bourbonnais 2 00
10. Rev. J. H. Quinn, San Antonio 2 00
10. Rev. D. Robert, Fall River..... 2 00
10. Rev. J. F. Ryan, Danbury, Conn. 2 00
10. St. Patrick's School, Eau Claire, Wis. 2 00
10. Sr. Catherine, St. Louis..... 2 00
10. Sr. M. Clara, Gloucester, Mass. 2 00
10. Sr. M. Clare, Baden, Pa..... 2 00
10. Sr. M. Jolanta, Chicago..... 2 00

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June, 1921		
10.	Sr. M. Severina, St. Louis.....	4 00
10.	Sr. M. Stanislaus, Baltimore....	10 00
10.	Sr. St. Margaret of Cross, Whitney Pier, N. S.....	2 00
10.	Srs. of St. Francis, Mansfield, O.....	2 00
10.	Srs. of St. Joseph, Charlestown, Mass.	2 00
10.	Rev. A. Strazzoni, Providence..	4 00
12.	Georgetown University, Washington, D. C.....	10 00
12.	St. Mary's College, Oakland, Cal.	10 00
12.	Rev. J. S. Barry, Brookfield, Mass.	2 00
12.	Rev. W. P. Clark, Cincinnati...	2 00
12.	Rev. D. J. Connor, Jersey Shore, Pa.	2 00
12.	Rev. M. J. Flaherty, Arlington, Mass.	2 00
12.	Rev. W. Haberstock, Milwaukee	2 00
12.	Miss N. McKevitt, San Francisco	2 00
12.	Mother M. Romana, Racine, Wis.	2 00
12.	St. Mary's School, Portage, Wis.	2 00
12.	St. Paul's School, San Francisco	6 00
12.	St. Stephen's School, Sacramento	2 00
12.	Sr. Hildegarde, Pueblo, Colo...	4 00
12.	Sr. Mary of St. Cecilia, Tottenville, S. I.....	2 00
12.	Srs. of Holy Child Jesus, Philadelphia	2 00
12.	Srs. of Notre Dame, Springfield, Mass.	4 00
12.	Srs. of St. Francis, Clover Bottom, Mo.	2 00
12.	Srs. of St. Francis, Joliet, Ill..	2 00
12.	Srs. of St. Joseph, Bayonne, N. J.	2 00
12.	Srs. of St. Joseph, Glenside, Pa.	2 00
12.	Rev. G. Wetenkamp, West Park, O.	2 00
12.	Rev. J. M. Woods, Woodstock, Md.	2 00
15.	Report	1 00
15.	Reprints	10 00
15.	St. Francis Seminary, St. Francis, Wis.	40 00
15.	College of Mt. St. Joseph, Mt. St. Joseph, O.....	10 00
15.	Academy of Mt. St. Joseph, Mt. St. Joseph, O.....	5 00
15.	Sr. Leonita, Cincinnati.....	2 00
15.	Ursuline Academy of St. Mary, Cleveland	10 00
15.	Notre Dame Academy, Covington	5 00
15.	Srs. of Notre Dame, Newport, Ky.	2 00
15.	Srs. of Notre Dame, Cold Spring, Ky.	2 00
15.	Srs. of Notre Dame, Central Covington, Ky.	2 00
15.	Srs. of Notre Dame, Bellevue, Ky.	2 00
15.	Srs. of Notre Dame, St. Jno. Sch., Covington	2 00
15.	Christian Brothers, Eddington, Pa.	2 00

June, 1921		
15.	Rev. J. Donahoe, Minneapolis..	4 00
15.	Rev. J. E. Grady, Rochester....	2 00
15.	Rev. J. M. Kiely, Ellsworth, Minn.	4 00
15.	Sacred Heart Academy, Madison, Wis.	2 00
15.	Sr. M. Marcella, Rochester....	2 00
15.	Sr. M. Modesta, Wilmette, Ill..	2 00
15.	Srs. of Charity, Petaluma, Cal..	2 00
15.	Srs. of Notre Dame, E. Boston	2 00
15.	Srs. of Notre Dame, Delphos, O.	2 00
15.	Srs. of Notre Dame, Roxbury, Mass.	2 00
16.	Bro. Anselm, Wheeling.....	2 00
16.	Bro. Chas. Huebert, Victoria, Tex.	2 00
16.	Christian Brothers, St. Paul....	12 00
16.	Mother Rose, Nazareth, Ky....	2 00
16.	St. Joseph Orphanage, Cincinnati	8 00.
16.	St. Paul Apostle Par. School, New York City.....	2 00
16.	Srs. of Charity, Roxbury, Mass.	2 00
16.	Srs. of St. Francis, Ironton, O.	4 00
16.	Srs. of St. Joseph, Vine St., Philadelphia	2 00
18.	Boston College, Chestnut Hill, Mass.	10 00
18.	Catholic University of Am., Washington	10 00
18.	Mt. Hope Academy, Westchester Co., N. Y.....	5 00
18.	Ursuline Academy, Pittsburgh..	5 00
18.	Dominican Sisters, San Francisco	2 00
18.	Dominican Sisters, Stockton, Cal.	2 00
18.	Prof. J. E. Hagerty, Columbus.	2 00
18.	Miss, Helpers of Sac. Heart, Baltimore	2 00
18.	Sr. M. De Pazzi, Lancaster, N. Y.	4 00
18.	Sr. M. Jovita, Madison, Minn..	2 00
18.	Sr. M. Vincens, Pittsburgh.....	2 00
18.	Sr. Superior, Mission San Jose, Cal.	2 00
22.	Ursuline Academy, Toledo.....	5 00
22.	Bro. Francis, New Orleans.....	2 00
22.	Bro. F. J. O'Reilly, Washington, D. C.....	2 00
22.	Rev. R. Davis, Nazareth, Ky..	2 00
22.	Miss F. G. Donovan, Philadelphia	2 00
22.	Rev. J. P. Glueckstein, Laona, Wis.	2 00
22.	Holy Angels Academy, Milwaukee	4 50
22.	St. Vincent's School, Los Angeles	2 00
22.	Sr. M. Regis, Yonkers, N. Y..	2 00
22.	Srs. of Charity, Pittsburgh.....	2 00
22.	Srs. of Good Shepherd, Lawrence, Mass.	2 00
22.	Srs. of St. Joseph, Orange, N. J.	2 00
24.	Columbia College, Dubuque.....	10 00
24.	Bro. Charles, Poughkeepsie, N. Y.	2 00
24.	Cecilian Conservatory, Philadelphia	2 00
24.	Miss E. Halloran, Nashville....	4 00
24.	St. Katharine's Convent, Baltimore	2 00

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June, 1921		
24.	St. Wendelin's School, Fostoria, O.	2 00
24.	Srs. of Charity, Wabansia Ave., Chicago	2 00
24.	Srs. of Notre Dame, Polk St., Chicago	2 00
24.	Srs. of St. Francis, Kentland, Ind.	2 00
24.	Rt. Rev. J. J. Monaghan, Wilmington	10 00
24.	Mother Gertrude, Middletown, N. Y.	2 00
24.	St. Agnes Convent, Chicago	2 00
24.	Srs. of Notre Dame, Waltham, Mass.	2 00
24.	Bro. Joseph, Lawrence, Mass.	6 00
24.	Sr. M. Chrysostom, Brooklyn	2 00
24.	Srs. of St. Francis, Platte Center, Nebr.	2 00
June, 1921		
25.	St. Louis Prep. Seminary, St. Louis	10 00
25.	Bro. Conrad, Manchester, N. H.	2 00
25.	Sr. M. Michael, St. Louis	4 00
25.	Srs. of Notre Dame, Prairie du Chien, Wis.	2 00
25.	Srs. of St. Francis, Chicago Heights, Ill.	2 00
25.	St. John's Seminary, Brooklyn	20 00
25.	Sr. M. Bonaventure, New Rochelle, N. Y.	2 00
	Total receipts	$11,598 78
	Cash on hand, July 1, 1920	$3,267 24
	Net receipts of year	$8,331 54
	Total	$11,598 78

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GENERAL MEETINGS

PROCEEDINGS

CINCINNATI, O., JUNE 27, 1921

The Eighteenth Annual Meeting of the Catholic Educational Association was held at Cincinnati on June 27-30, 1921. The proceedings opened with an informal reception given in the parlors of the Sinton Hotel at 8:00 P. M., Monday, June 27. Rt. Rev. Msgr. William D. Hickey, V. G., Chairman of the Local Committee on Arrangements presided, and in a few words presented the Most Reverend Archbishop who extended a cordial and very gracious welcome to all the members. The Archbishop recalled the work that had been done by the Association in its eighteen years and stated that he regarded it as a privilege to be able to welcome the Association a second time to his Archiepiscopal. Bishop Shahan, President General of the Association, was then presented by the Chairman, and the Bishop in responding spoke of the spirit of good will and unity that had always characterized the meetings of the Association. The members were then presented to the Most Reverend Archbishop.

THE OPENING MASS

The Convention opened with Solemn Pontifical Mass in St. Peter's Cathedral, celebrated by the Most Reverend Archbishop Moeller.

After the Gospel the Archbishop delivered the following address on Catholic Education:

SERMON OF MOST REV. HENRY MOELLER, D. D.

Any unbiased student of history must admit that during the twenty eventful centuries of her marvelous existence the Catholic

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Church has ever been an ardent promotor of true education, of that education which prepares man for complete living, fits him for filling various and most honorable positions in this world, and secures for him a place in God's eternal kingdom. And in doing this essential work, she large-mindedly retained whatever she found good and sound in pagan and anti-Christian schools; impregnating it on the one hand, with Christianity, and on the other, adding to it the truths and principles brought down to earth by Our Blessed Redeemer. In her catechetical, in her monastic, in her cathedral schools, as in her renowned universities, she has labored assiduously to promote secular knowledge in its various branches; but at the same time she has driven home to the minds of her children one great important truth, the one thing necessary —the salvation of the soul. She has, by means of the schools and institutions of learning under her maternal control, sown in the plastic hearts of the young the truths of faith, thus carrying out part of her divine mission to evangelize the world. And, while in this way spreading God's kingdom here on earth, she at the same time rendered valuable, yea, incalculable service to empires, kingdoms and republics.

It is of this undeniable truth that an education based upon and buttressed by religion ensures the genuine happiness and the proper prosperity of the State, that I desire to speak. It is a timely topic, for to-day, I am sorry to say, under the guise of patriotism—of hundred per cent Americanism—a strong and systematic effort is being made to discredit, to antagonize and to condemn the Catholic schools as un-American. I am not speaking in a moment of heat or of unreasonable indignation—I am simply stating the facts as they stand.

On July 1, 1918, a certain Mr. Higgins, in the *New Age*, a Masonic magazine, writes:

"Who then is disloyal? Where does their disloyalty come from? Why are they disloyal? The answer is this: They never had the advantage of our public schools, but were educated in various religious schools, interested only in having them believe in their various dogmas and beliefs, and neglecting to teach them patriotism. The result is seen in the various cantonments in the conscientious objectors and others who will not fight."

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One can not refrain from branding him who would make such absurd, uncalled for and outlandish statement, either a fool or a knave: a fool who does not know whereof he speaks; a knave who, on account of some reprehensible motive, maliciously seeks to calumniate his fellow-citizens.

Religion is a real, God-given blessing and an incalculable benefit to the State. This seems to us quite evident. From among the many arguments which can be advanced to prove this proposition we present the following: The growth and stability of any and every ideal government demand that the citizens respect authority and conscientiously obey it. This they will do when the strong conviction has taken root in their souls that rulers and lawmakers are God's representatives. The governed must be satisfied that obedience is an act, not of debasing servitude paid to a fellow-citizen, but an act of homage to God, whose representative he is: "By Me kings reign and lawgivers decree just things." It is this conviction which religion inculcates, that will bind together the citizens by a strong bond, and will place the edifice of the State on a foundation so firm that it will successfully weather the winds and storms threatening destruction.

Again, to make men obey, a sanction from above is required. This is all the more necessary because people are convinced that legislation is not always the surest remedy for wrong and the strongest safeguard of right. How can we overcome this prejudice? By teaching the people what God exacts; by acquainting them with the truths He has revealed; with the moral principle He has laid down; by impregnating them with the teaching of Him Who proved Himself the Redeemer of mankind; in realizing that Christ is the Way, the Truth and the Life. In consequence the governed will view all legislation in the light of divine revelation; and will obey from the abiding conviction that disobedience incurs the displeasure of their Heavenly Father, of Him to Whom they must one day render an account of their thoughts, words and deeds. No doubt those who really take this view of matters will submissively and conscientiously obey.

As man has a conscience so also have nations. The individual conscience, in order to do what is right, must be regulated by religion, so also must the conscience of the nation in order that it

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may not heedlessly transgress the law of God or wrongfully trample upon the God-given rights of citizens. If men search out the ways of nature and not the ways of God; and if they scan the heaven and the earth, but have no knowledge of the moral order, what hindrance will be placed to debasing, self-seeking tendencies, the cruel passion for greed, the heartless strife for domination? What guarantee of peace at home and abroad; what respect for the rights of people, what confidence in the agreement of nations, if men, instead of being religious and fully conscious that to God they must render an account of their stewardship, feel that they are responsible to no divine tribunal? These weighty reflections make it clear that religion, being conducive to the welfare of the State, should have a prominent and essential part in education.

And I desire to add that an empire, kingdom, or republic which refrains from showing any open hostility to religious education, but assumes a negative attitude towards it, is thwarting its own best interests. There are some attitudes which are speculatively called negative, but which are in reality positively harmful in the strictest sense of the word. There are some things which, if you leave alone, and merely fail to act, will make you answerable for their evil consequences. Would it be merely a negative action if the government were to say: "We do not wish to appropriate the gold placed in the vaults of the bank; all we intend to do is to assume a negative attitude: that is, we simply refuse to give it protection. We will not allow the police or any other force to stand guard over it." Such action would be regarded as criminal and not merely as a negative operation. The bank would soon find out that such was a highly positive proceeding which speedily would have most serious consequences. In the same way,—and I believe the comparison is not overdrawn—it is most dangerous for the State to say: "We ignore the whole subject of religion in education, and put it aside as being absolutely no matter of ours." The community will suffer in consequence, just as the bank would have suffered loss by refusal of the authorities to grant it protection. The State for its own interest should so foster, encourage, and lend influence that in consequence education would be necessarily vitalized by religion. It is nothing short of a suicidal act when the State throws its weight and influence to promote purely

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secular education, to discourage and to hamper religious training. If the State is wise it will not tolerate on its statute books laws which will embarrass those who conscientiously advocate that religion and education should not be separated.

It is religion chiefly that will unite members of a community under God, the Father of all. Religion in this regard is like cement which solidly binds the brick and stone of a strong building. One of the former presidents of the Cincinnati University in a lecture contended that secular education is the strong bond of union between citizens. This bond he likened to cement. His cement, however, had only two ingredients, as he stated, namely, cement and sand. But he omitted an important element in his mixture,—water. A house whose wall is laid in dry cement and sand will not endure, and neither will a State bound together by physical and intellectual culture, but without the amalgamating cohesive force of religion.

This truth was fully recognized and wisely insisted upon by the experienced and religiously minded founders of our great and glorious republic. They clearly taught and emphatically declared that the welfare and stability of the new republic demanded that education and religion should not be separated. The civil authority in those early days of our republic held that religion was a vital element in education, and should be included in the curriculum of the schools. The national government, reflecting no doubt the opinion of the times, clearly manifested the value it placed upon religious training in the law passed July 13, 1787, by which certain large tracts of government lands were dedicated to school purposes. The ordinance contained the following striking declaration: "Religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and means of education shall be forever encouraged."

Unfortunately this sound and wholesome view, held by the State and the universal body of citizens in bygone days as to the need and value of religion in education, was slowly modified and in time entirely eliminated. This unfortunate change has been deplored repeatedly by those who have at heart the best interests of our country; by men of national prominence; by men outside the fold of Christ. The editor of the *Brooklyn Eagle,* a sec-

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ular publication, voiced the sentiments of a vast body of citizens in a carefully prepared article. Among other things the writer declares:

"The truth is that we are taking for granted a moral intelligence that does not exist. Our whole machinery of education, from the kindergarten to the university, is perilously weak on this point. We have multitudes of youths, grown men and women, who have no more intelligent sense of what is right and what is wrong than so many Greeks at the time of Alcibiades. The great Roman Catholic Church is unquestionably right in the contention that the whole system, as it now exists, is morally a negation. The great company of educators and the whole American community need to be strongly warned, that, if morality can not be specifically taught in the public schools without admitting religious dogma, then religious dogma may have to be taught in them. For righteousness does not come by nature any more than reading or writing does."

Therefore the Catholic Church has no apology to make for her labors in the field of education. Above all she has no apology to offer for the existence of her system of Catholic education in this land of the free. She has a right, guaranteed her by both national and State laws to have her own schools, provided they are in conformity with all just and legitimate requirements. Liberty of education is an established fact and principle in America. The State usurps a right not given to it by the Constitution, when it seeks to monopolize education and tyranically strives to compel her citizens to make use of a system of education against which they conscientiously protest. We cannot make use of the schools which ignore religion, God and His Church. And, impelled by this conviction, we quietly and unostentatiously build and maintain our own schools in which secular knowledge and religious instruction are imparted; and, while doing this, we are paying our share of taxes for public schools.

Who will, therefore, charge us with being derelict in the matter of education? In reality, we are doing to-day more for popular education than any other body of citizens. And when, in addition to this double burden, the children educated in Catholic schools are discriminated against, what else can you call this but persecution? There might be reason for such action if the pupils

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of our schools were not as proficient in knowledge as those educated by the State. This, however, is not the fact, as experience proves, wherever a fair test has been made. The charge is false. Neither efficiency nor economy has been made characteristic of education by the State; neither in its elementary schools nor in its universities.

We, therefore, have just cause to resent all discrimination against those citizens who send their children to private schools. We have a right to demand for our schools, if not financial help, at least scholastic recognition. We reasonably insist that all schools, public and private, be placed on an equality before the law. We are justified in endeavoring to prevent those regulations which school boards make in favor of public school graduates simply and solely because they are graduates from a State institution. We should declare that any recognition which officials of the State or board of education accord to Catholic schools is neither a favor nor a concession, much less indulgence. Every right and privilege offered to public schools should be granted equally to Catholic schools that conform to the educational requirements prescribed by State law. To this we are entitled; to refuse this is un-American.

Catholics in America have fought a good fight in behalf of Christian education. It would, indeed, be a matter of deep regret if to-day any attempt were made to stoop to a compromise that would mar or endanger the Catholic system maintained so far under trying circumstances and at the heavy cost of magnanimous sacrifice. It should be our effort to hand down to future generations the Catholic school system, our proud inheritance, not weakened, but improved and made still more efficient. The Catholics will be with their leaders in this matter. They love their faith, they love their country; and, to promote the best interests of the one and the other, they will make the sacrifices demanded. Let there be no getting away from the safe moorings to which in the past the Catholic educational system has been providentially anchored.

I pray that this convention of your Association will result in perfecting still more the Catholic educational work, in building up an educational system, which, like a solid and majestic build-

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ing, from foundation to the highest pinnacle, is well-knit together; a system under which the child is led by regular and admirable steps from the primary grade to the high school, from the high school to the academy and the college, and from these to the university, all under the safe and necessary aegis of religion.

Enthusiastically I salute to-day our self-sacrificing Catholic teachers, who are truly the choice delight of Christ, the living friend of the children—they are the good and faithful servants of the Church, aiding her to carry out the sacred mandate: "Go and preach the Gospel to every creature"; and they are safe promoters of the prosperity and stability of our country, which we all love so well.

A hearty welcome, then, to you, gathered in this venerable Cathedral, for you are the true benefactors of the children, of the Church and of our country. May the Holy Ghost direct you in all your deliberations and discussions, so that they redound to the greater glory of God, the temporal and eternal welfare of the children, of the Church and of our country.

FIRST GENERAL SESSION

CINCINNATI, TUESDAY, June 28, 1921

The members of all Departments assembled in Cathedral Hall at 11:00 A. M. Prayer was said.

Bishop Shahan, the President General, addressed the members and referred to the work done by the Association and pointed out the significance of the present meeting.

The report of the proceedings of the New York meeting was approved as printed in the Annual Report. Brief reports were presented by the Treasurer General and the Secretary General.

On motion duly seconded the President General was authorized to appoint the usual Committees on Nominations and Resolutions. The members of these Committees were announced as follows:

On Nominations: Rt. Rev. Msgr. John P. Chidwick, D. D., Rev. Albert C. Fox, S. J., Rev. Augustine F. Hickey, S. T. L.

On Resolutions: Rt. Rev. Msgr. John B. Peterson, Ph. D., Rt. Rev. Msgr. Francis W. Howard, Very Rev. James A. Burns,

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C. S. C., Ph. D., Rev. Henry J. Woods, S. J., Rev. Francis J. Walsh, Ph. D., Brother John A. Waldron, S. M.

After various announcements the opening paper of the Convention on "The Future of the Small College," was read by Rev. Felix M. Kirsch, O. M. Cap. At the conclusion of the paper, miscellaneous business was called for, and after brief discussion the meeting adjourned.

SECOND SESSION

CINCINNATI, O., WEDNESDAY, 8:00 P. M.

A general meeting of the Association was held at St. Xavier College on Wednesday evening at 8 o'clock. Rt. Rev. Msgr. John B. Peterson, Ph. D. presided. The paper of the evening was presented by Rev. Austin G. Schmidt, S. J., and his subject was "The Philosophy of Standardization." The paper was discussed by Rev. Francis J. Walsh, Ph. D., and Rev. Hugh L. Lamb, D. D. After formal discussion some time was given to brief discussion from the floor. The meeting adjourned at 10:30 P. M.

THIRD SESSION

CINCINNATI, O., JUNE 30, 1921

The closing meeting of the Catholic Educational Association was held in St. Peter's Hall at 3:00 P. M., Thursday, June 30. His Grace, Most Reverend Archbishop Moeller, was present during the entire proceedings. Prayer was said by the Archbishop.

The President General called for the report of the Committee on Nominations. In the absence of Monsignor Chidwick who was obliged to leave on the afternoon train, the report was presented by Rev. Albert C. Fox, S. J. He presented the following names for the general officers of the Association:

President General, Rt. Rev. Thomas J. Shahan, D. D.; Vice Presidents General, Rt. Rev. Msgr. John B. Peterson, Ph. D., Very Rev. James A. Burns, C. S. C., Ph. D., Rev. Peter C. Yorke, D. D.; Treasurer General, Rev. Francis T. Moran, D. D.

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Rev. Augustine F. Hickey, S. T. L. was asked to take the chair. Other nominations were called for. A motion was made, duly seconded and carried, that the nominations be closed. As the Constitution provided that the election should be by ballot the pleasure of the meeting was asked. It was moved and seconded that the Secretary cast one ballot for the nominees presented by the Committee. This was done and the Chairman declared the nominees the elected officers for the ensuing year. He then presented Bishop Shahan, who resumed the chair and expressed thanks on his own behalf and on behalf of the other officers for the honor conferred on them, and stated that it was the earnest desire of all to continue the work of the Association along its traditional lines.

The members of the Executive Board from the various Departments were then announced as follows:

From the Seminary Department: Rev. F. V. Corcoran, C. M., D. D., Ph. D., Rt. Rev. Msgr. John P. Chidwick, D. D., Very Rev. John F. Fenlon, S. S., D. D.

From the College Department: Rev. Albert C. Fox, S. J., Very Rev. M. A. Schumacher, C. S. C., Rev. D. J. McHugh, C. M., M. S.

From the Parish School Department: Rev. Augustine F. Hickey, S. T. L., Rt. Rev. Msgr. Joseph F, Smith, Rev. Ralph L. Hayes, D. D.

It was announced that a meeting of the Executive Board would be held in the Cathedral rectory immediately after the general session.

A paper on "Principles of Educational Reform" was read by Rev. P. J. McCormick, Ph. D.

It was announced that a cablegram had been sent in the name of the Association to the Holy Father asking his blessing.

The following resolutions were presented by the Chairman of the Resolutions Committee, Rt. Rev. Msgr. John B. Peterson, Ph. D. They were unanimously adopted by the Association:

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Resolutions

We offer our filial homage to our Holy Father, Pope Benedict XV.

We express our grateful acknowledgment to Most Reverend Henry Moeller, D. D., Archbishop of Cincinnati, at whose invitation and under whose patronage our meeting has been held. We are sincerely grateful to the members of the Committee on Arrangements appointed by him, and to all those who have by their kindness and hospitality made our stay so pleasant and so profitable.

This Association senses profoundly its own share in the universal mourning for the late Cardinal Gibbons; but it rejoices in the heritage with which he has so richly endowed the Church of his love and the land of his birth, and particularly in the memory of his long service to the Association as its Honorary President.

The Catholic Educational Association reasserts the fundamental principle that the Church exercises her teaching office by inherent right based on her divine commission, and not by privilege. She is therefore entitled to found her own schools when and where she sees fit, to direct, control and govern them as a natural and necessary means of exercising that right.

The authority of the parent over the education of his child is a natural and fundamental right. Catholic parents have the obligation of providing for the proper education of their children through the medium of Catholic schools. In this, both the laws of the Church and the natural obligation of parents concur.

We reaffirm our traditional ideal: "Every Catholic child in a Catholic school." Priests and people must now more than ever be united in a vigorous policy in the support of the Catholic school in which the child, together with secular learning, will imbibe the most excellent knowledge and love of Jesus Christ.

This Association reaffirms its loyal readiness at all times to serve the Most Reverend Archbishops and Right Reverend Bishops of the United States, collectively and individually, in their sacred mission to further Catholic educational interests. It pledges its hearty cooperation with the hierarchy's representative, the Most Reverend Archbishop of St. Paul, in his efforts to safeguard and advance every interest of Catholic education.

The Catholic Educational Association pledges itself to combat incessantly all teachings subversive of our American constitutional life or hostile to the civil institutions inherited from the founders of the Republic.

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Miscellaneous business was called for. Bishop Shahan spoke a few words in conclusion and presented the Most Reverend Archbishop, who praised the Association for its work and stated that he believed it to be a distinct benefit to Catholic education in his diocese to have had the meeting in Cincinnati. At the conclusion of his address the Archbishop gave his blessing and the meeting then adjourned.

FRANCIS W. HOWARD,
Secretary General.

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PAPERS AND DISCUSSIONS OF THE GENERAL MEETINGS

THE FUTURE OF THE SMALL COLLEGE

REVEREND FELIX M. KIRSCH, O. M. CAP., ST. FIDELIS PREPARATORY SEMINARY, HERMAN, PA.

Educational standardization, whether we like it or not, is here to stay. The standards, however, are far from being fixed, and we all agree with Dr. George F. Zook, the Government specialist in higher education, that the situation is truly chaotic. The American Council on Education proposed in its meeting at Washington on May 6 and 7, 1921, to start with existing standards, codify and unify them and then set up what shall be recognized as universal standards for an American college. Here is a splendid opportunity for Catholic educators. The Catholic Educational Association is represented on the American Council on Education and thus has an opportunity to secure a hearing for Catholic educators. The chief accrediting agencies will be asked to report within the next two years on unified statements of standards for various types of institutions. The present paper is an appeal to Catholic educators to use their influence during the next two years to secure standards that will be favorable to the small college and thus save that institution for America.

The small college that we are pleading for is the typical American college described as follows in what is considered a standard work on the subject, *The American College*, by Dr. Isaac Sharpless:

> "The typical American college is one where from 100 to 500 students meet together without preparatory, graduate or professional departments, to pursue the four years' course leading to the bachelor's degree. Its purpose is cultural and disciplinary rather than technical, and it interests itself in the moral and social development of its students as well as their intellectual."

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In every discussion of the college problem we should bear in mind that the specific function of the college is the imparting of a liberal education, the making of men and not of specialists. To do this, to make men out of boys, the college must attend to the individual needs of the individual student. The personality of the teacher must act upon the personality of the individual student. The small college has always contended that it can reach the individual student more effectively than the large university. To have real education you must have contact between teacher and pupil. In the impressive illustration of Judge Buffington:

"You may charge two wires with any amount of voltage; so long as you keep them apart there is no result; but bring them together, and light and heat and power flow from one to the other. So you may put ever so learned a professor in the chair, and ever so bright a student on the bench; so long as you keep them apart there can be no educational result. Only as they are brought into contact can the one affect the other. Separate professor and student by numbers or methods or any other barrier, and personality cannot influence personality. Herein has always been the chief glory of the small college and will ever be. No university classroom with its crowds, and no over-grown college, can accomplish for character-building, for calling forth the utmost that is in each student, and for training his individual powers, what the small college has done and is doing."[1]

This advantage of the small college is now admitted by many representatives of the universities. A university professor was expected to teach geometry at one and the same time to 137 freshmen. He presided, indeed, in the classroom and lectured on geometry to the 137 freshmen, but he himself admitted that the procedure was a farce. The head of the department of chemistry in one of our greatest universities wrote to the head of the department of chemistry in a college in Iowa: "Your boys after one year in chemistry come to me better prepared than my own boys here. What can I do with a mob of 350 coming into my laboratory to receive instruction? I can only give them fourteen inches of bench space apiece and send assistants around to

[1] Report of the North Central Association of Colleges and Secondary Schools, Chicago, 1909.

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look after them. You can *teach* them, but I can't." A Yale student stated that in a recitation course in sophomore year he was not called upon in the whole term.

Even the defenders of the universities admit that in the general courses which make up a very great part of the work of the undergraduates, the attendance is large, frequently mounting into the hundreds, and the means of instruction is nothing more personal than a formal lecture. How could individual instruction and association be possible when the rooms are so crowded that a lecture a week must be supplemented by two hours a week when the class in small groups meets many tutors, hardly their seniors. Some may object that in the large universities the ratio of instructors per number of students is higher than in the small colleges. But this favorable circumstance is largely true only of the professional and graduate departments, but not of the general courses of the undergraduates where the need for individual instruction is greatest. And even in the advanced and highly specialized courses for upper classmen and graduates, the relations are of scholar to scholar rather than of man to man. Hence the small college has a real advantage in that it makes it possible for immaturity to be under the constant impact of maturity, while in the large college or university the freshmen and sophomores are often in the hands of instructors scarcely older than themselves. The professors whose fame has attracted the young students are interested in research work, or teach only the highly specialized courses of the university.

It was probably in view of these conditions that President James of the University of Illinois wrote to the heads of neighboring local colleges, offering to cooperate in diverting to them students who desire a general education. Dr. Claxton, the late Commissioner of Education, agrees that the small colleges are better fitted than the large universities to give a general education, for he says:

"The universities are overcrowded with young men and women, many of them boys and girls, unable to do satisfactory work under the conditions which they find. They are taught by instructors and assistants of less ability and experience than those who instruct the higher classes. Many lose their inspiration, become discouraged, and quit. The records show that about 60

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per cent of those who enter the freshman class fall out before the beginning of the junior year."

We hear much nowadays of the luxury and the lack of discipline at the universities. The president of one of our State universities in a general letter to parents requests that no student be permitted to have an automobile at the university and that spending money be limited to five dollars a week above the necessary cost of board, room, laboratory fees and books. Do you not think that the college with a limited attendance is better able to control its students? The larger freedom of the university is for men, but not for the boy whose lack of self-control must be supplemented by the oversight and direction of the college. Senator John J. Ingalls once said: "I did not get half as much from my college (Williams) as I might and ought; but as I look back upon myself at that time I realize that I should have gone to pieces entirely in a university."

Much of the educational gain of the college is derived from the students associating with one another. The broadening social intercourse with students coming from different parts of the State and country, with different tastes and different views, is an important factor in college education. In this respect the small college seems to offer, though it may appear paradoxical to say so, a larger variety of students to select from than the large university. In the small college everybody knows everybody, while in the university nobody knows anybody. In the large university there are too many students to admit of general acquaintance, and hence the students band together because of some sectional interest and confine themselves to smaller circles, — the result being the snobbishness or worse of the college clique or fraternity. In the small college the students are not compelled to split up into cliques or to create artificial associations for the purpose of enjoying the social advantages of academic life: the college is the true fraternity.

Much has been made of the social prestige attaching to a Harvard or a Columbia man, but it may be doubted whether the circle of friendships formed by the small college man is not larger than that formed by the student of the great university. Several attempts were made some years ago to form a university alumni

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association in the chief city of the Pacific coast, but the attempts failed despite the large number of university graduates. But the same city boasts several such associations of the alumni of small eastern colleges.

A great educator once said that with a true teacher, like Arnold of Rugby, at one end of the bench, and a bright boy at the other end, you have the essentials and foundation of a real college. This is but saying that the teacher and the quality of his teaching constitute the essence of the college. On this head the large universities would seem to have the advantage over the small college, since they can offer higher salaries and thus attract the better teachers. However, those teachers who are most famous and who command the highest salaries, will be chiefly interested in scientific research and will be employed only in the highly specialized courses of the graduate school, while the teaching of the undergraduates will be in the hands of tutors and assistants, immature and inexperienced and hardly older than the students. In fact, in the large universities the students often find themselves under fellow students of honor grade, rather than receiving the benefit of mature instruction. In the small colleges, however, the undergraduates meet the best men on the staff.

Many a teacher who loves teaching for its own sake, will even refuse the higher salary offered by the large college in order to have an opportunity to exert the individual influence on each student which is possible only in a moderately sized class. In the small Catholic colleges, especially where the vast majority of the teachers have consecrated themselves to the work of the classroom from the sublimest of motives, we have all reason to expect teaching of a very high order.

We have often heard the charge that modern education is largely informative and overwhelmingly analytical, being made up of theories and lectures, while the pupils do not perform enough independent work, either oral or written. Is it not probable that overcrowded classrooms are partly responsible for these conditions? How could a teacher with a class of two hundred hope to have individual blackboard work or to correct the written exercises and compositions of his students? Lec-

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turing may be teaching; it is not instruction. The lecture may stimulate men; but it is out of place with boys.

Elihu Root must have had some of these advantages of the small college in mind when he said:

"I believe that the American boy has better chances for education, for training, for making a true success of his life, in a college of not more than 300 students, removed from the great centers of population, where the students are brought into intimate association with their instructors; where the air is full of college spirit; where they are breathing a scholastic atmosphere year by year; and where the college is the all in all of college life."

The matter of finances is a vital problem with all colleges, large or small. Educational institutions, like churches, never pay. We establish them and support them because they are the foundation-stones of civilization. No other nation on the face of the earth is spending money so lavishly on higher education as the United States. In 1893 the national expenditure for higher education was $22,944,776; and in 1916, $110,532,396. According to recent figures, the combined endowment funds of Yale, Harvard, Princeton, Cornell and Columbia total 128 million dollars. Still the large universities contend that their funds are inadequate to their needs. President Lowell states that the resources of Harvard, in spite of its successful "drive," do not suffice for its needs. President Butler tells us that Columbia raised the students' fees, but still needs financial assistance most urgently.

The Commissioner of Education, in his latest report, answers these appeals of the higher institutions by stating that it is time to consider the superior taxing power of the national government in its relation to the needs of the universities. Here we have the whole situation in a nutshell. *The educational expansion now in evidence on all sides, must lead to national control of education, or to collapse.* The Commissioner of Education concedes that "the private schools and colleges have been the salvation of the public schools. These private institutions have their place in our educational system. They prevent it from becoming autocratic and arbitrary, and encourage its growth

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along new lines." But if we wish to save these private institutions, if we wish to save the freedom of education, we must hold to a simplified curriculum and to educational units of moderate size, for only thus shall we be able to survive.

In "The Efficient College," a report of the Association of American Colleges (Vol. III. No. 2 — March 1917) the minimum enrollment in the efficient college was fixed at 500. An efficient college was shown to be one that offered a reasonably generous range of courses and that had adequate library and laboratory facilities. Such an institution necessitated considerable expenditure. If the number of students should be small the per capita cost would be very high. As the numbers increased the per capita cost diminished until at an enrollment of 400 to 500 it became nearly stationary and showed little or no decrease for enrollment increase beyond this number. An equipment and staff adequate to an efficient college can handle about 500 students. When the number increases above that figure duplications of staff and equipment are required to such a degree that little or no further cut in the per capita cost seems possible.[1]

Hence even financial reasons would seem to favor the policy of the traditional college course and a limited student body.

It may be unfashionable at the present time to plead for the traditional college course, but the Catholic Educational Association has gone on record in favor of that course, and its position will be vindicated in due time just as Catholic educators were vindicated once before when they defended the same course against the elective system that was sweeping over the colleges of the land. The group system has taken the place of the elective system for the time being, but we are beginning to witness a reaction in favor of Latin and Greek. It is significant that Amherst College which was one of the first institutions to plead for breaking away from the dominance of Latin and Greek, is now leading a movement to restore these languages to a more important place in the course of study, and to make at least one of them a necessary condition of entrance and graduation. We believe with Cardinal Newman that the ancient classics will eventually hold their own against the onslaughts of modern science,

[1] *Association of American Colleges Bulletin*, VII (1921), No. 4, p. 10.

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just as they held out successfully against the inroads of mediaeval science.

Despite the present outcry of opportunists and materialists and time-servers, the classics remain the humanities and the basis of our culture and civilization. They are still the best instrument of education, for, as Cardinal Newman says in his *Idea of a University*, "The simple question to be considered is, how best to strengthen, refine and enrich the intellectual powers; the perusal of the poets, historians, and philosophers of Greece and Rome will accomplish this purpose, as long experience has shown; but that the study of the experimental sciences will do the like, is proved to us as yet by no experience whatever."

President Butler assures us that the world is calling for "broad men sharpened to a point." To give this broadness is the function of the college, while the point will be added by the specialized studies of the university. General training and special training are essentially different. "The one process should make iron into steel, and the other makes steel into tools. Specialization which is not based upon a liberal culture attempts to put an edge on pot iron."

The miscellaneous curriculum of the college is based on the false principle that it does not matter *what* you study, but that the chief point is *how* you study. This principle is opposed to the experience of the ages. We do not know the educational results of a course in contemporary novelists or in Japanese music, but we do know from the history of education that certain studies pursued in a certain way produce certain results. These certain studies are the classics, and hence the small college should retain its traditional curriculum. It should strengthen its classical course and should try to solve the difficult problem of so correlating the natural and social sciences with the classics as to produce one harmonious, organic whole. The small college should not be over-eager to increase the number of its subjects for the sake of attracting more students, for it owes most of the time and the highest service of its faculty to the undergraduates, and what these need is general education and not professional training. By introducing a new department the small

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college is liable to increase the dead weight of the course of study.

When defending the claims of the small college we need not assume an apologetic tone, since the whole history of American education is an argument for the small college. Throughout the history of higher education in America, the small college has been the normal type. In 1850 no college in America had over 400 students. In 1870 Yale had 522 students and Harvard 616; no other college had 400 students. The average class of Bowdoin for 115 years up to 1890 numbered 19. The average class at Amherst from 1821-1885 numbered 43. Twenty years ago 34 per cent of our colleges and universities had no more than 150 students. Even to-day, in point of mere numbers, the small college is still typical. Of the 673 colleges reported in 1917-18, 495 had less than 500 students, 252 had less than 200 students. Only 178 had 500 students or over.

Shakespeare advises us, "Mud not the fountain that gave drink to thee." It is the small college that has trained the leadership of America for generations. Shall we therefore believe that it is no longer equal to the task? Does the fact that we have a considerable number of large institutions prove that the small college has not had a place in our country, or that it is not now meeting a real need?

The large college and university are creations of the last quarter of the last century, and hence they are rather new institutions. "They are so young," says President William Oxley Thompson of Ohio State University, "that their real value and efficiency are still problematical. The alumni of the modern large university have yet to win a distinction that will eclipse the glory of their fathers. It may yet develop into an eclipse of the son."

At the 1904 convention of the National Educational Association a college president declared (Report, p. 139): "Statistics abundantly show a far larger proportion of graduates of small colleges 'doing well' than of larger institutions. A Harvard man has recently, in a brilliant paragraph, shown that this is strikingly true of his own college, comparing Harvard the 'small col-

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lege' before 1860, with 'Harvard University' since that time. Some of the best men this country has known would probably never have been known but for some small college."

The complaints about the present output of our colleges and universities are quite general. It will suffice here to quote one or two opinions of Oxford tutors, for their criticisms of the American Rhodes scholars seem to emphasize what is considered a general defect of our college graduates to-day:

"Our American scholars seem inclined to drift from one subject to another, taking a bird's-eye view of each and resting content with that."

"E is an intelligent man and had no difficulty with the ordinary examinations; but his knowledge was vague and he had great difficulty in expressing himself fully or clearly or precisely. That is the general impression I have gathered about the American scholars — that they have a general knowledge, but have been taught nothing very precisely."

"I think that their training in America has encouraged smattering in a large number of subjects."

These Oxford tutors will have little reason to wish that the modern American college with its miscellaneous curriculum should take the place of the small English college with its fine loyalty to the best traditions of the past. The college men of England still believe that the classics are the core-subject of the college, and that smallness does not at all militate against efficiency in education. Englishmen recognize the fact that nearly all their leaders — whether in literature or art, in Church or State, in journalism or in parliament — that nearly all these leaders have received their academic culture in small colleges. To this day, the higher education in England is principally given in colleges with a very moderate number of students. According to the Oxford University Calendar for 1920, one Oxford college (Corpus Christi) has 92 students, 10 colleges have between 100 and 200, four have between 200 and 300, and three colleges have between 300 and 400 students, the largest number of students, i. e., 393, being in Christ Church College. These small colleges, it is true, are constituents of a large university system, but for the undergraduate this circumstance

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means no more than that the university fixes the curriculum for his degree, appoints the examiners, and provides him with opportunities for study in the Bodleian Library, the Museum, and scientific laboratories. But the chief part of his schooling the undergraduate gets out of the informal catechetical teaching given to groups of ten or twelve in the rooms of his own college, and from the correction of the essays and compositions which he takes periodically to his own tutor.

This English system of the small college *in* the university has been proposed as a solution for some of the problems of our large universities. Mr. Charles Francis Adams had this system in mind when he wrote that Harvard "save in name and continuity should cease to exist * * * and in its place should be a group of colleges, all independent * * * so limited in size that individuality would not only be possible, but a necessary part of the system." The large universities themselves are beginning to realize that their size is becoming unwieldy and are therefore tending to revert to the earlier collegiate ideal with which they began. It is well known that 2,000 has been fixed as the limit of the student body at Princeton University. Wisconsin is dividing its larger courses into more wieldy units. In the spring of this year the President of Boston University proposed that when a college of the liberal arts has attained an enrollment of 500 students it should accept no more, but should instead organize a new college unit, with a separate faculty and a separate dean. The same policy was advocated nine years ago by the Chancellor of Amherst College, though he considered 350 as the ideal number of students for each Hall. Some universities and colleges have adopted the so-called "quadrangle system" and the "preceptorial system" or other devices in order to do the personal work that is necessary for education. The *Journal of Sociology* contends that "There is a general conviction that not more than 500 adolescents should be instructed under one administration."

All this is a wholesome reaction from that worship of mere size which Charles Dickens and other shrewd observers noted among the characteristics of the American people. Yet there are still too many of our countrymen who consider bigness a

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virtue and smallness a vice. Even among our educators there are still many megalomaniacs, but the small college has rightly been recommended as the best antidote for the germ of educational elephantiasis. When Ezra Cornell announced that Cornell University should be a place where everybody could learn everything, he stated a new doctrine, but one that was eagerly taken up later by the large colleges. The public was told that not only should college education be open to everybody, but that nearly everybody should have it. But there is, as the Commissioner of Education observes, "a certain reaction from this extreme position. The experience of higher institutions with large numbers of persons of innate mental limitations, has led to the growing conviction among university and college officers that, after all, higher education is for the few and not for the many."

Hence we find many large colleges talking about keeping candidates out, about restricting the number of students, about fixing a maximum enrollment. There is, indeed, a strong movement to restrict the size of the college. Entrance requirements are being raised, and the universities are becoming more exacting with the graduates of their affiliated schools. The large universities are confessing that among their thousands of students are "too many who come to college under purely social incentives — some for the sake of representing social advance on the part of the family, some to get a larger amount of social enjoyment." We are therefore not surprised to learn that the larger colleges (and such universities as mainly perform college functions) will be constrained, in self-preservation, either to reduce their numbers, or to fashion themselves into a collection of small colleges.

The case of Amherst College is a sign of the times. This college is now carrying out what has been called the Amherst Plan. The essentials of this Plan are that the classics will be stressed, that all the applicants for admission must submit to competitive examinations, and that the number of students will be limited to 600. As a result of this plan, Amherst now has one teacher to every ten students, and 84 per cent of the faculty are of professorial rank. By cutting down other non-essential

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expenses Amherst has announced a 50 per cent increase in faculty salaries and hence when seeking teachers it will be able to compete, as far as the financial appeal is concerned, with the largest universities of the country.

This case of Amherst College is representative of a wide movement, and our American educators, especially in the large universities, are admitting quite generally the claims of the small college. They would seem to be ready to accept the view of Goldwin Smith: "My acquaintance with universities which have no colleges has confirmed my sense of the value of these little communities, not only as places for social training and for the formation of friendships (no unimportant object, and one which a college serves far better than a students' club), but as affording to students personal superintendence and aid which they miss under a purely professorial system."

Thus we have much evidence that the small college still has an important place in American education. We are now seeing that William R. Harper, then President of Chicago University, prophesied truly when he said at the 1900 Convention of the National Educational Association: "The small college is certain of its existence in the future educational history of the United States. The future of the small college will be a great future; a future greater than its past, because that future will be better equipped, better organized, and better adjusted."

It is for us Catholic educators to play an important rôle in this future of the small college. It is for us to use our influence, both individually and collectively, to make that future a great and useful future. It is for us to do our utmost during the next two years to prevail upon the standardizing agencies to make their requirements so elastic as to include a simplified curriculum and only a minimum of physical equipment among the requirements for the standard college. To be fair to the small college we must bear in mind that the danger of the small colleges does not lie in the failure to attract numbers or in the greater growth of the universities. Rather the danger lies in attracting too many students and in abortive attempts to become universities. We hold with John Stuart Mill that it would be a great misfortune in the educational history of a nation to es-

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tablish uniformity under the name of unity. Hence we must plead for elastic requirements for the standard college.

But, on the other hand, we must also improve our college teaching so that no charge of gerund-grinding or logic-chopping may ever be brought against us. It was charges of this nature that brought the classics into disrepute among modern educators. A teacher of the classics used to say: "Unless we are mended we shall be ended." There is still much room for improvement in our present methods of teaching Latin and Greek. The findings of modern pedagogy are largely ignored by our teachers of the classics. Hence all friends of the classics must welcome the new work about to be published by the Benedictine Fathers of St. Vincent Archabbey Press, Beatty, Pa. This work is *The Science of Education* by the late Dr. Otto Willmann, probably the greatest educational writer of Catholic Europe. Dr. Willmann's work offers both a philosophical and a historical defence of the classical course and at the same time acquaints the teacher of the classics with all that is tried and true in modern pedagogy. [1]

I must ask your pardon for trying your patience with this long paper. But I ventured to speak at length, since it seems to me that the problem of the small college is vitally connected with the future of the Catholic Church in this country. It is to the Catholic college that we must look for the leaders of the future. During our late war the Catholics supplied 35 per cent of the men in the ranks but hardly 3 per cent of the officers. Shall our Catholics always remain hewers of wood and drawers of water? Even at the present time less than 2 per cent of our children are in high schools, and only a fraction of one per cent are in college. Would that even this fraction of one per cent were in Catholic colleges! Upon the basis of elaborate research work, the Rev. Dr. J. A. O'Brien, chaplain to the Catholic students at the University of Illinois, estimates that we have 19,000 students in Catholic colleges, while 40,000 Catholic students are in secular colleges and universities. Shall we rest satisfied while we have only 19,000 students in Catholic colleges and 40,000

[1] The book translated by the Rev. Felix M. Kirsch, O. M. Cap., is now in press and will be ready in the fall.

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Catholic students in colleges from which God is largely excluded? Shall we in the face of these facts venture to scorn even the smallest Catholic college? Will it not be wiser to encourage even the smallest institution and so improve it that it will be able to meet all just requirements? Even the smallest college is called to do a great work and to maintain a noble tradition. If it cannot meet the requirements of the standard college, it should be permitted to serve as a junior college. At all events no small Catholic college should be crushed, for even of the smallest Catholic college may we truthfully say, as Webster did of Dartmouth, "She is small but there are those who love her."

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THE PHILOSOPHY OF STANDARDIZATION

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The purpose of our meeting this evening is to inquire what philosophy, and more specifically, what the philosophy of education, has to say about standardization. Now standardization is a very broad term. It means in general the establishment of certain norms governing educational processes. When a thing conforms to certain laws, or equals in excellence a certain real or imaginary model, it is said to be standard or standardized. Thus we may have standard text-books, standard equipment, and standard buildings; standard entrance requirements and standard graduation requirements; standard libraries and standard laboratories; standard salaries and standard endowments; standard curricula, standard quantitative requirements in the various studies, standard methods, and even standard teachers. But of all these things the most important is of course the studies. What program of studies shall we take? How much of it shall we take? From what point of view shall we approach it? By what method may we transfer the selected portion of it most economically and effectively? The program of studies and the curricula are the vital things in education; and if we succeed in laying down laws for standardization in their regard, we shall have established a rule of conduct in respect of all other things that are accessory or incidental to them.

We may avoid a great deal of confusion by distinguishing at once between two kinds of standardization, the individual and the collective. By individual standardization I mean that some single school under discussion has adopted certain laws, norms, and methods of procedure. By collective standardization I mean that all schools, or many schools, are modeled after a single prototype and are identical one with the other.

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The first principle I would lay down is, that a goodly amount of individual standardization is essential to every school. A school exists for the production of certain results. The school then must know precisely what those results are. It must know the final, the total, result; and it must know the portion of the result that it plans to secure in each of the four or eight years that it demands for its production. It must have a definite goal, and it must know the road leading to that goal. If you are sent to teach the fifth grade of an elementary school, you expect to be able to ascertain just what studies, and how much of them, the pupils are supposed to know when you take charge of them, and just what studies, and how much of them, you are to be held responsible for teaching them. It is unnecessary to appeal to philosophy to establish a point such as this.

If every school were perfectly standardized individually, or, so to speak, internally, we should have an ideal school system, for it would be a system consisting of a number of faultless units. But perfect curriculum-planning and perfect administration are very difficult to obtain. We often find that our schools courses could be improved by being made more practical, more contributive to some definite end, or more within the grasp of the pupils who take them. But perhaps the chief fault in this respect lies in a certain haziness of purpose, or in failure to take effective measures to secure the purpose that does exist. Let us take as an example of this the work of the secondary school in vocabulary-building. The English vocabulary of a high school graduate is supposed to be considerably richer than that of an elementary school graduate. The high school student, as a matter of fact, is put in contact with a number of English classics, in reading which he meets a number of new words. These words are explained, and the understanding of them insisted on, the general attitude taken by the teacher being one of amazement and reproach because they are not already familiar to the pupil. But although an appreciable amount of time is thus given to the study of words, and although the texts read remain the same, or substantially the same, year after year, I do not know of any high school that has a list of five hundred, or one thousand, or fifteen hundred English words which its graduates are expected to have learned. The words discussed in class

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are quickly forgotten; no provision is made for repeating them and fastening them in the memory; and if there is any such repetition in the individual class, there is certainly none, as a rule, between one class and another. The teacher of tenth grade English would seek in vain for any list of words which the pupils coming up to him from the ninth grade are expected to know. The same indefiniteness of purpose exists to a greater or less degree in all the other subjects.

Furthermore, when definite goals are set down on paper, principals and teachers often allow themselves too much liberty in tampering with them. It is better to follow a less perfect system in a consistent fashion than to aim in a unsystematic way at something intrinsically more perfect. An English teacher, for example, believes that self-expression is more important than anything else, and steals some of the time assigned to formal grammar to spend it on oral and written composition. A mathematics teacher does not see the utility of certain portions of his text and devotes to original problems the time that should be given to drill-work. A teacher reading "Macbeth" considers the human element in it far more valuable than anything else, and says nothing about dramatic precepts, although the class is supposed to be introduced to them during the course in question. A university professor teaching educational psychology is a fanatic on the subject of the central nervous system, and his class hears a great deal about physiology, but nothing of either education or psychology. Now it is possible that the things actually done were better in themselves than the things that the curriculum-builders wished to be done, but teachers must never forget that they are working in a system. That pupils pass upward to other classes, and if they lack the prerequisite knowledge, they not only fail in their work, but tend to disorganize the entire school.

The power of every good school and of every good system lies very largely in the effective standardization of its constituent elements. The Catholic clergy are well trained because their course of studies has been thoroughly standardized by the Holy See. Every teaching Order that has been successful has had a definite goal for the entire course and for every grade making up the course. On the other hand, when inexperienced educators

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are given control of a school, the chief cause of whatever failure attends their efforts is a lack of a definite goal, a lack of standards. Like stone-cutters they hew and polish many pieces of marble; but they do not work to plan, and so out of all their material they can not build a house.

The educational world saw that very many schools were allowing one of four things, or perhaps all four of them, to happen. First, the schools were neglecting certain important things. Penmanship was universally taught with emphasis on quality only. It was not looked upon, as it is now, as a two-dimensional subject; our grades were determined by the clearness with which the pupil wrote, and no premium was placed on facility and speed — that is, on rate. Again, oral reading was stressed to the exclusion of silent reading, and written composition to the exclusion of oral. The second mistake the schools were making was to teach a number of useless and even false things. In arithmetic a great deal of time was spent on weights and measures, some of them obsolete altogether, and others obsolete in the form in which they were given. Geography was, and still is, full of inaccuracies; and spelling has not yet wholly shaken off its resemblance to a sight-seeing tour through a land of strange, uncomprehensible and unusable words. The third mistake, similar to the last, was the attempt to teach too many things — the loading of the pupil's memory beyond reasonable limits, and the consequent retention on his part of an unsatisfactory amount of the matter studied. The fourth and last mistake was indefiniteness in the minds of teachers as to the quantity and quality of work that should be accepted as satisfactory — an indefiniteness demonstrated to evidence in many cases, and particularly in that of the now classical geometry paper. This paper was given to 116 teachers of geometry to mark; two marked it in the nineties, twenty-two in the eighties, forty in the seventies, thirty-five in the sixties, eleven in the fifties, and six below fifty, the highest mark being ninety-two, and the lowest, twenty-eight, — a rather sharp indication that the teaching profession did not have clear ideas as to what constituted satisfactory pupil-achievement.

Now, these mistakes did not exist everywhere in so exaggerated a form, and no doubt there were schools where they did not

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exist at all. Still they were not wholly uncommon, and wherever they were found, their cause evidently lay in a lack of good standards. Hence individual investigators as well as bureaus of research began to work out, carefully and scientifically, practical goals, or standards of pupil-achievement, in the different studies and the different grades. When such standards have been brought to a point of perfection where they manifestly eliminate the errors mentioned above, and when the educational world in general accepts them as satisfactory, the study in question is said to be standardized. The work of standardization is now complete in arithmetic and spelling, and more or less progress has been made in all the other subjects, particularly in reading, geography, history, composition, algebra, and Latin. To mention only a few of the standard scales in existence, we have the Courtis Arithmetic Tests, the Buckingham Extension of the Ayres Spelling Scale, the Haggerty Silent Reading Scale, the Courtis Standard Tests in Geography, the Bell and McCollum History Scale, the Ayres Writing Scale, the Thorndike-Hillegas Composition Scale, the Douglas Diagnostic Algebra Tests, and the Henmon Latin Tests. The general purpose of all such tests and scales is to set a definite goal, and thus to eliminate misdirected effort and waste of time.

I hope to be able to prove that it would be a calamity if there were only one accepted goal or standard in all these studies. There are some who see in such things as the Courtis Standard Practice Tests in Arithmetic a movement towards the acceptance, on the part of the entire educational world, of a single standard elaborated by a single individual. This result would undoubtedly devitalize education, but I do not believe that we have any reason to fear it. American educators have not lost, and do not intend to lose, their independence of action. Standards and standard tests, no matter by whom devised, are modified with the greatest possible freedom. I do not believe the day will ever come when the entire country accepts the Courtis-Shaw interpretation of what handwriting should be and how it should be taught, or the Willing norm for up-to-standard achievement in composition, or any other single standard that may be offered.

We have seen, therefore, that for the individual school and the

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individual teacher to have a good, practical working-plan, a standard, and a method is essential to success. We have seen further that research workers who elaborate standard tests and scales are making a valuable contribution to education. The next point to be considered is this: To what extent should these plans or standards be uniform throughout the country?

There is no denying the fact that common standards make for a certain kind of efficiency. When the entire teaching body is occupied with a few subjects, it rapidly learns how to teach them well. From some points of view we get better results if the content, method, and goal are the same for every school and every teacher. Under such conditions teaching technic improves; but more than that, and more important still, the fact that all students are working along the same lines produces a remarkable cumulative effect. If all the springs of the genius of a nation empty into the same channel, we may expect to see the small stream grow rapidly into a mighty river. In China, where education consists in mastering the 25,000 ideographic characters of the alphabet and in committing to memory the sacred national books, feats of memory such as made Scaliger and Macaulay famous would excite no comment; and the memory-expert proclaimed a marvel by *The Literary Digest* because he has at his command 300,000 bits of information would be looked on as a mere tyro. The success of Germany in developing men of science, of England in producing the gentlemanly aesthete, and of France in keeping alive the art sense, can no doubt be attributed in no small measure to the prevalence in these nations of collective standards.

Yet I believe that the existence of common standards is opposed to the truest and highest aims of education. Education is the transference from teacher to pupil of a selected portion of our social inheritance. What is this social inheritance? It is the sum total of all recorded discoveries and revelations concerning the universe in which we live. All that Aristotle knew of metaphysics; Shakespeare of the human heart; Aquinas of divinity; Laplace of mathematics; Ruskin of art; Kelvin of science — all this is part of our social inheritance. That inheritance includes, too, the great ideals of Christian manhood and womanhood which

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the Church, through long centuries of painful effort, has planted deep in the heart of men and nations. It includes as well the innumerable languages, living and dead, in which that record is kept, and the eloquent, beautiful, and noble expression of the record as distinct from its content.

As the number of common standards grows, the amount of this social inheritance that is kept living and energizing in the nation is diminished. The tree of intellectual life is pruned; the chosen limbs prosper, but the flow of vital sap is cut off from those that are sacrified, and they die. True, common standards make for efficiency and for conspicuous achievement in a few lines of endeavor; but they also make for narrowness of vision and conventionality, and hence in a remote but demonstrable way for national weakness.

Furthermore, they make for intellectual bondage on the part of educators. For when a system of common standards has once been put in operation, the energy of educators has but one possible outlet, and that outlet is the devising of new standards to secure the better observance of those already existing. There are no new things to legislate about, so the old things become the object of an intolerable number of laws. Thus education becomes more and more mechanical and slavish; there is no longer any healthful competition between schools, nor is one an inspiration to another; but all schools are feverishly engaged in getting pupils to master a single body of information prescribed by some central authority.

The leading educators of America are united in their opposition to common standards. They believe, I think without exception, in a free and diversified interpretation of life. They have no desire to see every mind cast in the same mould, or to shape every child after a single pattern. If there is any excess, it is in the opposite direction. Witness, first of all, the elective system. Witness, secondly, the junior high school, or intermediate school, now so far as we can see, firmly established as a part of our system, which extends electivism down as low as the seventh grade. Witness the universal demand that attention be paid to individual differences, and the introduction of the Copenhagen system of triple grading — the x, y, and z classes — into the ele-

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mentary school. Witness, finally, the movement for vocational guidance, and the prevocational, or exploratory, work now common in eighth and ninth grades. The Chinese aim at the production of a single type; but we in America, following the example of nature, seek for variety within the type. We have repudiated, in theory and practice alike, the principle of common standards.

This, then, is safe ground to stand upon — that common standards are to be reduced to a minimum. There is no single ideal of culture, and still less is there any single road leading to it. Of the intellectual legacy received from the past — a legacy so rich and varied that no man can exhaust it, no matter how long his life may be — a thousand portions may be selected, each beautiful, good, and useful; and these portions may be combined after innumerable fashions, and so transmitted to the youth of the nation as to result in information, habits, interests, powers, and ideals serviceable both to them and to the land of their birth. True, there are types of training that have proved their worth, and there are departments of knowledge which of their nature have more value than others; yet those who maintain that the education of the past can not be altered, expanded, or improved are almost as much in error as those others who believe that nothing is good unless it is new, and who, criminally, try out their theories at the expense of the children entrusted to them. Education is neither a dead and motionless rock, nor is it a running stream that changes at every instant; rather it is like some sturdy tree which, because it possesses life, is capable of growth and modification, and which outlives the rock and the stream because it has power to reproduce its kind and thus to endure from age to age.

No doubt the objection has occurred to some that this is but empty theory; that in the last analysis the subjects taught are limited, and the different results that can be aimed at, few in number. But it must be remembered that in addition to a large number of subjects, we have a multiplicity of courses under each subject. In English, for example, we have courses in the drama, the novel, the short-story, the epic, the lyric, the communal ballad, the essay, and the oration; we may spend time on any one of the great authors, and we may make an intensive study of dif-

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ferent periods or epochs. Again, the number of ways in which courses may be combined is very great. For example, some believe in beginning a modern language as early as the seventh grade, while others hold that the choice can be made more intelligently and the work pursued more profitably if the pupil waits until the end of high school. In the past, commercial pupils were rarely encouraged or even allowed to study a modern language; now it is rather common for them to take Spanish, French, or German, and possibly the results would be excellent if with their commercial work we combined an ancient language. Then there is the point of view from which the work is approached. History may be taught simply as a mass of facts, and then the pupil gathers information. It may be taught with the intention of developing the critical faculty and habits of careful research, and then it develops good work-habits. It may be taught with the purpose of bringing the pupil into contact with a number of pleasant and useful things which may occupy his leisure time in adult life, and then it produces interests. It may be taught in order to present to the inward eye a panorama of great and noble men and women, and then the result is ideals. And, finally, it may be taught with the purpose of revealing the aspirations, the hopes, the loves and hatreds, and the springs of conduct of human-kind, so that one may understand his fellow men and thus be able to work for their uplift, and then it produces powers. In the third place, the number of authors we may read in any subject is almost unlimited; and in the last place, there is a great diversity of possible methods. What could be more different than the direct method of learning Latin and the system of devoting the two first years of study to rigorous work in etymology, syntax, and vocabulary-building? Now the educator, by choosing between so many instruments and points of view and methods, can aim at and achieve very different results. In America we do not believe in a single type of mind, nor in a single point of view, nor in any spring from which the waters of intellectual life flow so abundantly that for its sake we should seal up all other fountains. Our philosophy of standardization is that common standards should be kept to the irreducible minimum.

I do not mean that we should choose imperfect things simply

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for the sake of being different. My thought is that we should all aim at what is good, not at what is uniform. There is no harm in chancing to agree, but there is harm in thinking that we must agree. Of course, common standards can not be entirely eliminated. A teaching Order must have uniformity between its various schools. The parish schools of a city are part of a system, and for that very reason must be systematized. Again, both in elementary work, where children are mastering those few subjects that are of common value to all, and in professional work, where a student is working in a specialized field with a very definite goal, it is to be expected that the number of common standards will be greater.

Common standards will then oftentimes be necessary, and when such is the case, we should endeavor to standardize results rather than processes. The schools of the Jesuits, in the days when those schools dominated the whole field of education, were very carefully standardized; but this was effected by laying down a general end or purpose. In the lowest grammar class the goal was a complete knowledge of the rudiments as contained in the first volume of Alvarez' Grammar. In the graduating class, the goal was perfect mastery of spoken discourse. But note the latitude allowed. If some other grammar is preferred to Alvarez, the instructions declare, it may be used provided it is substantially the same. In the graduating class the professor was not limited to any given texts. "They may read Cicero, Aristotle, Cyprian, Chrysostom, Basil, Plato, Plutarch, Ovid, Catullus, Tibullus, Propertius, Vergil, Aesop, and Agapetus," the instructions say; and then add, as if this might not provide sufficient freedom of choice, "and others of a like kind." Directions are given for the method to be followed, but the emphasis is laid on those things which it would be folly for the teacher to neglect — to explain the matter being studied, to show its connection with what precedes, to illustrate it with whatever wealth of erudition he possesses, to assign exercises based on it. Furthermore, the methods were not meant to be so obligatory that there was no escape from them; in one case, when professors desired to use a method not only not approved, but even explicitly condemned as less effective, they were told that they might do so, but they were

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warned that the outcome would be carefully watched and that they would be held accountable for any falling-short of the standard. And provision was made for such checking-up of results, for the examinations at the end of the semester were conducted in the following way: Some time before the examination the professor assigned each student an exercise or thesis. This thesis, after being carefully corrected by the professor, was given, not to the student, but to three examiners. These examiners noted the grade given by the professor and the corrections made, and formed a preliminary estimate of the student from the nature of his work. On the appointed day the three examiners met the student. They returned to him his thesis and asked him to discourse more fully on some of the points contained in it, to correct the faults noted in it by the professor, and to give the reason for the corrections. They then examined him orally in the matter of the semester's work; gave him a passage from some author to explain, paraphrase, or criticize; and wound up by requiring him to write a few paragraphs on some assigned topic.

The result of this system was to leave the teacher free where he should be free, that is, in his methods and processes; and to bind him where he should be bound, that is, in respect of the results.

To my mind we have a striking example of the uselessness of attempting to standardize processes in the great standardizing agencies of to-day. In these agencies there is, I believe, no desire to legislate for one's neighbor, or to bring compulsion to bear on him to make him better, or autocratically to impose one's interpretation of education on him. The one idea has been that by adopting a common code we could bring it about that pupils from an accredited school could be safely accepted anywhere without the annoyance of an examination. I should like to raise the question whether we have not signally failed to achieve this purpose. We have an abundance of lists of accredited or approved schools, but will any administrator assert that the graduates of these schools can be accepted without question? Are they even more satisfactory than the graduates of the old unstandardized schools? Do we not all know that while the vast majority of our students enter on certificate from accredited schools, these same

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graduates are universally looked upon as seriously deficient? It is not unusual for a State university to dismiss fifteen or twenty per cent of its freshmen and to place a number of others on probation; and many of those who remain are the object of constant and sharp criticism on the part of their professors. Our universities assume that matriculants do not know their high school English; they make mandatory a course in English rhetoric, for which college credit is often not given, and in which the product of your approved school is taught the most elementary facts concerning the sentence and the paragraph. As for the high schools, they have exerted pressure on the grade schools and applied to them the magic cure-all of standardization, yet our ninth grade pupils certainly know no more English grammar than formerly, if they know as much.

Let us look at the facts squarely and honestly. Station yourself on any one of our college campuses; see the ivy-covered walls rise in majestic splendor around about you; recall to mind the fact that this is a standardized school — that it demands eighteen recitations for a semester hour's credit; that it maintains at least eight departments; that it has so many full-time professors; that on the shelves of its library are so many books; that it has so much revenue and so many students; that it will not accept students until they have fifteen units, nor graduate them with less than 120 hours; — stand there and recall these facts, and then watch the students as they flock across the campus, and tell me whether you have any assurance that they are alert, active, energetic, ambitious, studious, thoughtful, intellectually honest, and in general competent to do the work on which they are engaged. Which one of our standards guarantees that a student knows how to think? Which, that he is willing to work? Which, that he is too honest to cheat his way through school? Which, that he will grapple with a problem unflinchingly? Which, that he has done more than cram into his memory an array of facts, the mastery of which produced for him credit set down on a piece of paper, leaving him just as much of an intellectual jelly-fish as he was before he got it?

The thing to standardize is the product, not the process. In any subject except one that imperatively demands material ap-

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paratus, a teacher could assemble a class of children in a hay-loft with nothing but paper and pencil and teach them what they have to be taught. Why could not the following be our method of standardization? — that an acceptable graduate of an accredited school must have attained a certain power in certain lines of endeavor, the extent of which power can be expressed in terms of percentage in model examination questions, or, if you prefer, in terms of scores in standard educational and intelligence tests. Then throw entirely upon your accredited school the responsibility for developing that amount of power or efficiency. Cease worrying about how many men do the work, or how many students study under them. Leave them free to work when they will and where they will. One of the best departments in the University of Michigan does its work in three white-washed cubby-holes in the cellar of one of the oldest buildings on the campus. Leave them free, I say, to work as they will, but be merciless with their product. Drop them from your list of accredited schools as soon as more than thirty or forty per cent of their recommended graduates fail in their freshman examinations in the schools to which they go.

Nevertheless, I believe that it is to the advantage of Catholic schools to standardize after the fashion that now prevails. Why waste breath bidding the tides to stand still? Why live in a realm of Utopian dreams and neglect realities? The country desires a certain kind of standardization, and one must have suicidal tendencies if he refuses it. I merely wish to express my conviction that this form of standardization does not do what it is supposed to do. I do not say that it is wholly ineffective. There is a benefit in possessing sufficient funds and sufficient man power — in requiring four years' work rather than two, and in other things of a like kind. My contention is that these material things and these quantitative requirements do little towards making a good school and afford us no surety concerning its output.

The second principle I would lay down is rather general, and but remotely connected, it may be, with the subject of this paper. I believe that in the establishing of standards — which after all is the same thing as the formulation of ideals — we should readopt a view that two antagonists, Ignatius of Loyola and Mar-

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tin Luther, held in common, that education is to a certain extent a selective process. I do not mean that the doors of our schools should ever be closed to any child of the nation; nor do I mean that the courses given should serve the purpose of some favored class only. Rather I mean that the standard set for achievement should be that which the sound sense of teachers knows to be attainable by children who are willing to work, and not that which children will set for themselves and for us when we pamper them. Your modern scientific educator expects to find that the graph representing the results of any test extensively given will conform to the normal frequency curve — that is, he expects to find as many children with a score of 2 per cent as there are with a score of 98 per cent. And such indeed will be the case; for here in America, confusing as I am firmly convinced we do confuse, the right to share in democracy's gift with the right to abuse it, we allow, and even force, children to remain in school despite the grossest incompetence and the most perverse will. A teacher of my acquaintance has in her fifth grade class two negroes, both fifteen years of age, and both as incapable of responding to an intellectual stimulus as a cobblestone in the street; and nothing short of murder could eliminate them from the system, for the compulsory school law now binds up to the age of sixteen. In Michigan, children (or perhaps I should rather say men and women) must attend continuation school thrice a week until they have reched the age of eighteen; the consequence of this is that the schools can not contain the children, and in one high school orders were given that all 12A pupils were to be given passing grades in the February examinations because it was imperative to get them out of the school and make room for others. The presence in our schools of so many children who do not want to be there, and who to my mind should not be there, has a most depressing effect on standards. The American child works less than the child of any other civilized nation on earth; and educators, to justify themselves for their indulgent methods, have adopted a philosophy of education which depends too largely on the unsubstantial and ephemeral interests of childhood.

The Catholic educator does not disregard the interests of

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youth. He has always used them; and precisely because he does use them, he does not permit them to master him. He knows that the basis of intellectual life is not wholly biological; he realizes that in addition to the less noble instincts there is one that transcends all others — the God-given instinct to reach out after higher things, the instinct for accomplishment, the instinct to spiritualize and perfect the being of which we are possessed. He believes in the saving and reconstructing discipline of work; he is in accord with all educators in holding that the child should see and approve the reason for what he does, but he knows that a sufficient reason, for children who have been properly trained, is found in the fact that their parents will it, and hence that God wills it. He accepts, then, the full responsibility of his position, which requires that he choose and plan as well as teach. He believes in democracy in education. In an age supposed to be far less democratic than ours the Jesuits wrote into their code that no child was to be excluded from their schools because he was lowly-born or poor. But he believes also in the need of an intellectual aristocracy, and he is very skeptical of the power of any human law to force upon human beings either morality or culture. He does not believe it is undemocratic to make special provision for those who are most worthy of democracy's gifts. He looks forward to the day — if I interpret him correctly — when standards will be such that over the portals of our high-schools and colleges is written, not simply *enter all,* as is written to-day, *but enter all who truly thirst for knowledge.*

I have often wondered what would have been the effect on education if Theodore Roosevelt had expended on it the rugged, virile energy which Providence caused him to divert into other channels. We need men of his type — men who would scorn to beg children please to be so kind as to take some interest in one at least of the many things we offer them. We need to apply to childhood what Roosevelt said of manhood: "I pity no man because he has to work. If he is worth his salt, he will work. There never has been devised, and there never will be devised, any law which will enable a man to succeed save by the exercise of those qualities which have always been the pre-

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requisite of succes, the qualities of hard work, of keen intelligence, of unflinching will."

DISCUSSION

REV. FRANCIS J. WALSH, PH. D.: Father Schmidt has gathered many features of standardization in a practical manner. The evidence of to-day points to a better understanding on this vital matter. The standardizing agencies have made a marked effort to render clear their attitude. They are seeking some method of general application by which to arrive at a rating for schools and colleges. The attempts thus far made are merely incipient. What was palpable or tangible was taken, and at the risk of the charge of materialism requirements largely physical were set. The General Education Board, (the Rockefeller Foundation) acted similarly in deciding what institutions to aid. They insisted on a study of institutional accounts, and insisted that these accounts be kept by departments. Without denying that other ways might be better, they placed stress on uniformity, as necessary for their purpose. They had their own accounts to keep, and exacted from all applicants adhesion to the same system.

The standardizing agencies have aimed at establishing something of this kind in all departments of instruction. They seek tests which will determine precisely just what can be expected of any year's work in grade school, high school or college. The hope is by such means to raise every institution to a certain minimum or lowest level of recognition. There is no genuine philosophy, back of this. There is no dead level for human nature, and there can be no absolute requirements for culture, or the character of an educated lady or gentleman. Degrees of education are among those moral and social elements which do not subject themselves to the criteria of the exact analyst. The intricate and various devices of which the human mind will make use in its effort to perfect itself, defy measurement by microscope or vernier. By what right would any institution, no matter how small, regardless of its hours of study or the number of its faculty, be denied the name of college when its graduates would be seen to excel in literature, in art, and in professional studies?

It is plain enough that a Cæsarism in education is not in accord with American principles. It is not impossible to work towards the same and without using the same means. Unity in effort is attainable, without monotony in method; variety can be had without confusion. Dead water turns no wheels; only a flowing stream furnishes power. Standardization will turn a running brook into a stagnant pond. It is strange that while the philosophy of to-day is not static, the educators would thrust aside individual movement and rest at anchor. Motion is of the essence of life; and no gauge can measure intensity of life. Bigger institutions can be more severe in their requirements than the smaller ones;

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and yet the product of the little place may be finer than that turned out at the greater.

Standardization often bears the aspect of an attempt by heavily endowed institutions to arrogate to themselves the position of dictators. With their material needs abundantly satisfied, they would have our aristocratic hegemony, ruling others, and refusing recognition to others not in like condition. Nothing more foreign to American ideals of mutual helpfulness could be imagined. True Americanism is generous. Our spirit of liberty acknowledges good wherever found, and rests on a home rule basis. The surrender of independence for standardization is a serious lapse from the true American program.

Rev. Hugh L. Lamb, D. D., Overbrook Seminary, Philadelphia: I am sure that we have all listened to Father Schmidt's paper with a great deal of interest. Even if we cannot entirely agree with everything which he advocates, we are still very thankful to him for bringing out so well the various points of the discussion. The subject of standardization is as we all know one beset with perplexing difficulties. Anyone who takes the trouble to review the various opinions brought forth before the standardization commission of this Association and published in the Bulletin will realize that the fixing of standards is indeed a delicate task.

Few of us, I am sure, will take exception to the first proposition which Father Schmidt sets down, namely, — "A goodly amount of individual standardization is essential in every good school." His observations on this subject bring out very clearly the absolute necessity of a definite and fixed system if we wish to get satisfactory results.

The second main proposition which Father Schmidt sustains is that "the existence of common standards is opposed to the truest and highest aims of education."

Before considering the arguments brought forward to demonstrate the truth of this statement it might be well for clarity's sake to make a distinction. Collective standards may be divided into false standards and true standards. By false standards, I mean those which proceed from the principles of a false philosophy, that is, evolution. Rev. Francis P. Donnelly, S. J., in the *Catholic Educational Report* for 1919 shows how many modern standardizing committees — v. g., The Carnegie Foundation, base their whole work on such false principles. By true standards I mean those which proceed from the principles of a true philosophy. These true standards may be subdivided into rigid and modified. The rigid exclude elective branches and crush out initiative in the teacher and make a system that is almost wooden. The modified include elective branches and admit initiative in the teacher, allowing a large amount of elasticity and flexibility in the different courses. It is this modified standardization that has been adopted after fifteen years of patient labor and discussion by the Standardizing Commission appointed by the College Department of the Catholic Educational Association. Father Schmidt's arguments

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to show that common standards are opposed to the highest aims of education are valid against the false standards of the day and against true standards if too rigidly applied, but in my opinion they are hardly valid against a modified standardization.

The first argument states that education is the giving to the student of a certain portion of the social or intellectual inheritance which has come down to us from Aristotle, Shakespeare, Laplace, etc. But the establishment of common standards decreases the amount of this great legacy transmitted to our students, since certain studies of great cultural value are necessarily excluded and thus perish.

In reply, I would say, that the establishment of common standards that proceed from a false philosophy certainly limits the portion of our intellectual inheritance that a student should receive. The modern utilitarian philosophy saturates many modern programs of studies as outlined in our secular universities, culture studies being neglected for the sake of the so-called practical. Likewise a true standard, if too rigidly applied, may unduly limit the amount of cultural studies that a student should receive. If all students were absolutely bound to an unchangeable program and all electives were abolished we would have a paralyzing uniformity.

But a true standard, modified by a certain number of electives, far from decreasing the portion of this intellectual inheritance that the student receives, rather increases it. The subjects selected and the courses outlined by the Standardization Commission of this Association represent what the experience of the ages and the best thought of the present day consider as the best means of imparting to the student the largest amount of culture attainable in a certain limited time.

The second argument against the introduction of common standards is that they make education too mechanical and slavish. In reply I would say that this is sometimes true of those proceeding from a false philosophy which makes man merely a cog in the great evolutionary machine. It may also be admitted in the case of true standards which are too rigidly enforced at the expense of individual initiative in teacher and student. But in a modified system of standardization the mechanical and slavish are reduced to a minimum.

The third argument against common standards is that they destroy healthful competition between schools. In reply I would say that rather the opposite seems to be true. They inspire the lower class colleges to emulate the higher, and since the minimum is usually laid down for a standard, all schools are left free to compete for the attainment of the maximum.

The fourth argument against common standards is drawn from the opposition to them on the part of our leading American educators. The elective system, according to the paper under discussion, shows this opposition and shows the desire of these educators that our children should be of different types of culture. I would answer this by saying that

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the elective system shows only that our leading American educators are opposed to a too rigid standardization. They are not opposed to a modified standardization, since this admits a certain number of elective subjects. The Chinese type of standardization producing the single type of mind that all educators spurn.

Father Schmidt next proposes certain objections against common standards with which I cannot wholly agree.

The first objection is that there is no single road leading to culture. This is very true but it does not apply to a modified standardization. The courses laid down by the Committee of this Association do not prescribe a single road, but point out several roads leading the student to the greatest amount of culture attainable in a certain limited time.

A second objection against common standards is that they do not exhaust the field of knowledge. This is also very true, but no man can do that even in the longest life-time. No courses of study can do that, no matter how carefully planned.

A third objection is that a thousand portions of our intellectual inheritance may be selected all conducive to culture. Certainly these numerous portions may be selected, but they will not be as successful for training the student as are those portions pointed out by the experienced educators of this Association.

The fourth objection against those who wish to establish common standards is that they either insist too much on unchanging traditions of the past or they believe nothing is good unless it is new.

In reply, I would say, that it is quite true that certain religious communities or certain schools, may insist too much on the past and in this they are not to be praised. The standards of certain secular associations may insist too much on the new. But the standard which I am advocating, and which the Catholic Educational Association has indorsed, strives to combine all that is good in the past with all that is of value in the present.

A fifth objection states that the various possible courses in English, the various good ways certain subjects may be taught, Latin, history, etc., the number of good authors that may be selected — all show the impossibility of establishing satisfactory collective standards. In response to this I would reply that they show not the impossibility but the great difficulty of this task, and they impress upon us the necessity of having men of wide experience and balanced judgment to undertake it. They show, finally, that all standards are limited and imperfect, as are all things here below, including human knowledge.

Father Schmidt then proceeds to admit that common standards cannot be well eliminated among teaching orders, in the parish school system, in elementary work, and in professional education. The only department omitted is the college. It is not quite clear to me why they can be eliminated in the college and not in the other parts of the educational system.

Finally the paper which I am discussing lays down two principles

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which should be followed if common standards are introduced. The first principle is that: "We should endeavor to standardize results rather than processes." This is the Jesuit method and it leaves the teacher a large amount of liberty. In reply I would state that this is also the object of all those who advocate a modified standardization. If the average student conscientiously follows the standard courses we get ordinarily a standardized result. These courses moreover are not something merely mechanical but leave much to the initiative of the teacher as in the Jesuit system.

Father Schmidt mentions, as a second argument against standardizing processes, the fact that often students of a standard school are not up to the mark when admitted to a higher school without examination. I would respond that this is not the fault of standardization, but rather of those who do not enforce it and allow inferior students to graduate without proper qualifications.

The third argument is that you can standardize an automobile by processes, but education only by the product. I would reply that you cannot standardize an automobile entirely by processes — you can only establish a presumption that the automobile is of a certain quality, but you can never be sure until you have tried it. Likewise, by standardizing processes in education, you can establish a presumption that the student has attained a certain mental quality, but you can never be absolutely sure until you have tried him out by examination.

Father Schmidt concludes against standardizing processes somewhat in this manner. Away with standards. Pay no attention to the size of the library, the equipment, the training of the teachers, the number of hours of study and recitation. "There is no demonstrated connection between these and academic attainment." Give us examinations.

In response I would say that ordinarily there is a very intimate connection between the product turned out and the processes, i. e. hours of work, the character of the teachers and the equipment. Sometimes, in spite of these the product is poor, but we should not judge from the few. If in the exceptional case the product seems to be below standard, then we can resort to examination and eliminate.

The second principle laid down in the paper under discussion is that: "Education is a selective process."

The first fact tending to show this is the harm inflicted by the compulsory school law, particularly of Michigan, which keeps certain children in school who do not at all respond and are as dead as the cobble-stones in the street. The example of this is the two negroes who positively refused to be educated. In reply I would recall that every law is ordained for the common good. Certain individuals may suffer harm by compulsory attendance like these two dull negroes above mentioned. But if they are exempted, then perhaps two hundred bright little negroes and two hundred bright little white boys would use this excuse to remain in the blissful state of ignorance.

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The second fact tending to show that education is a selective process is the powerlessness of the law to force upon human beings either morality or culture. I would respond by conceding that morality must be built up mainly from the inside, but I would not spurn all external aid such as law. The cessation of work on Sunday, prescribed by statute, certainly helps our people to observe the moral law. Culture or education, likewise, is mainly a psychological process and for success the stimulus must reach the interior, but nevertheless compulsory attendance laws help the weak and faltering wills of the vast multitude so that they may not remain "ignorant and contented."

Father Schmidt finally concludes that if children have no thirst for knowledge, let them go, — do not retain them in school! I will gladly subscribe to this sentiment if it is limited to the undesirable student in our higher schools and colleges. But I would hesitate to apply it to the elementary school, where education is almost as necessary for life as is food for the body. If a man refuses to wear a necktie I do not call in the police to compel him, but if he refuse to eat I must have recourse to forceful feeding.

In conclusion I would again thank Father Schmidt for bringing out so well the various difficulties of establishing successfully collective standards. The subject is by no means an easy one and to touch it is to touch a burning coal. Great progress has been made by the discussions of this Association and already a definite standard has been adopted, which is followed by sixty of our Catholic colleges.

Others still hesitate to join in the movement. But whether we like it or not we shall be standardized and rated. If the State demands a standard, then there is no choice. Already State laws and State universities are shaping the work of our schools. If these outside agencies do not understand our system they will value us accordingly. Is it not far better to be judged, classified, standardized, by sympathetic minds and according to the principles of a sound philosophy of education? The secular agencies may spurn the standard presented by the isolated Catholic college, but they will not hesitate long to accept that which is formulated by the Committee of this Educational Association and backed up by the united support of a hundred Catholic colleges.

In this unity we shall manifest a strength which will command from competent authorities a long delayed recognition of what our Catholic schools are doing for the up-building of character and citizenship and education.

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PRINCIPLES OF EDUCATIONAL REFORM

REVEREND PATRICK J. MCCORMICK, S. T. L., PH. D., PROFESSOR OF EDUCATION, CATHOLIC UNIVERSITY OF AMERICA, WASHINGTON, D. C.

Not many years ago the charge was commonly made that pedagogy was all theory and no practice. Then, indeed, it was as futile for the theorist to seek a hearing as it was hard to obtain one, for his views were condemned beforehand on the grounds of impracticability. Recently a change has come about. The critics have inverted the old proposition and the charge now is, although perhaps not expressed in as many words, that education is all practice and no theory. Sweeping charges of whole movements like the educational, need, of course, to be carefully weighed; they are seldom if ever literally true. As it was erroneous to charge education a few years ago as all theory, it is untrue to assert that it is to-day all practice. But there is an element of truth in both charges, especially the latter.

Reforms are, as a rule, the most conspicuous movements in any field. They are first to attract attention and draw the fire of criticism. Educational reforms are no exception to the rule, and the sweeping charges just mentioned when applied to them as representing the leading educational issues do present a certain cogency and aptness. Many of the old-time reforms were indeed plausible in theory but a great distance off from actual practice; many of the present-day reforms would hit straight at practice. The theory, however, on which they are based is often very elusive and needs examination. So in a matter of reform to-day we inquire not merely what the reformer proposes to do, and how he is to do it, what is his practice, — but we look also for his motives, and his principles, or his theory. In this consideration, therefore, of educational reform we shall be chiefly concerned about the fundamental questions, those that refer more to principle than to practice or plan.

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The need of educational reform is as constant as that of social reform. New demands are ever being made upon the school and an adequate fulfillment of its mission can only come from a constant readjustment to meet the existing needs. Every great vital change reacts upon the school. If the social order be disturbed by a new kind of home, then the school must supply the child with the training which the home has relinquished. If industry creates new skills, then the school must prepare the future workers to acquire them. If democracy conceives a new ideal of civic service, then the school is to prepare youth for it. And while society and industry and politics react upon it in various ways, education itself creates new situations calling for readjustments of its forces.

The need then of readjustment is obvious, but the readjustment which is called reform must nevertheless be given the closest scrutiny. It may be a real re-shaping or readjusting or reforming, and it may only be a shifting or a surface movement. It may be a thorough, radical, far-reaching change; it may only be a temporary adaptation or expedient. Educational history and events of our own day furnish abundant examples.

Before attempting to evaluate a proposed reform in the light of its principles, which means, of course, to submit it to the legitimate criteria of reform, it is well to examine first its source or its inspiration.

Despite our recognition of the need of any given reform the inspiration or source whence it springs is important. We need only recall the reasons given in support of some recently proposed reforms to see how appealing may be the motive claimed for them. In a progressive age and with an ambitious people the inspiring motive may be, for example, efficiency, a conservation and organization of forces which will better promote scientific, cultural and even moral progress, for we are to be efficient always, an idea which, by the way, should appeal to Catholics strongly and especially to religious, for we are not to be less economical than others, and if we diligently conserve material forces and elements, can we do less with spiritual and moral? Efficiency is a much used and abused term, but when it spells economy, conservation of energy, prevention of waste, progress, we want all

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we can get of it, by whatever name it may be called. But this, of course, is not the only inspiration of reform. The right of the rising generation to the best that can be provided for them makes a strong appeal to parents and lovers of mankind. The equalization of opportunity strikes deeply as an appeal to the American who knows no caste or barrier to the progress of the worthy and capable. Patriotism finally, or the needs of the State in the formation of its citizenship, offers inspiration to reform. While by each of these, and undoubtedly many others, reform may be inspired, we must realize, too, that each and all can be the alleged as well as the true source and motive of reform. And the lack of enthusiasm which greets the professional reformer, the almost universal distrust of reformers, offer evidence of this.

After the inspiration has been noted the real criteria may be applied. While we do not pretend to treat all the legitimate criteria, for the mere enumeration would take considerable time, some of the more salient may be mentioned. First among them should be one with reference to the nature of the reform itself. Is the reform really educational or is it first of all some other kind of reform, for instance, a political, or partisan reform with an educational aspect? It is well to know this for a proper evaluation of the reform and its educational program, for although the latter may be excellent, if it be secondary in importance to something else it may be only the means to an end, and should be accordingly evaluated.

Secondly, while being a forward movement does it preserve what is good in the present order? Is it conservative in the right sense? A reform should never assume that everything in the existing order is wrong, for reformation would then be impossible and revolution necessary. Reformation is like correction; it builds up primarily and breaks down only what it is impossible to improve.

Thirdly, it should be asked, is the reform thorough? Does it go to the bottom of things or is it merely engaged with the superficial, the transitory?

Fourthly, does it promise definite results? In behalf of the serious reformer it should of course be said that real reform

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does not work over night and the final results in the matter of education can only be measured by lifetime accomplishments. But every reform must have definite objectives and be judged in accordance with the degree of their realization. None can forget the dismay of Pestalozzi when the Government Inspectors headed by Pére Girard, his friend, condemned his school at Iverdun because found wanting in practical results, as judged by the standards of the investigators, although very definite results were apparent to Pestalozzi himself, results that his methods had aimed to produce. Concrete and approved objectives must be held out by any reform before it may hope to upset the given order. We are not to sacrifice what we have for an uncertainty, neither are we to permit educational systems to be experimented with or subjected to chance operation. The experiment is to be proved first in its own legitimate field, before seeking general adoption.

Finally among the criteria, it may be inquired whether the reform has ever before been attempted and with what results.

Conspicuous examples are offered by the history of education, of movements and theories revived in one century or generation that had been tried out in an earlier and discarded because of failures of one kind or another. It would perhaps have been a time saver if a few years ago when a hue and cry was raised in behalf of instruction in sex hygiene to have referred to the historical fact that the subject was taught by the Naturalists of the eighteenth century and according to their own testimony with unsatisfactory results.

The reform should then successfully meet at the outset these criteria; it should be rightly motivated and inspired; it should be truly educational, although it might not be wholly educational; it should be constructive and conservative; it should be thorough; it should be practical and definite as to results; it should stand the test of history or at least have no failures as historical precedents. But over and above these criteria and whatever other may be raised, the reform must be based on sound principles. Here naturally is the parting of the ways for the reformers as it is for the educators. The same principle is not equally sound for the naturalist, materialist and Christian, and in accordance with the

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standard adopted for evaluation principles stand or fall. So a reform movement based on purely biological principles with no view beyond the physical functioning of the organism, cannot satisfy in aim and objective the criteria of reform from a Christian and Catholic viewpoint.

We have our own distinct aims in education and these must be evident in reform as in any other activity. A reform proposed for us will need to meet greater criteria. These are not merely the educational in a technical sense, but such as are demanded by the great religious and vital principles in the light of which the Church discharges her educational mission. Educational reform from the Catholic viewpoint should aim to bring the teachings and laws of the Church more completely into the life of the people. It should prepare Catholics for a better appreciation as well as performance of their religious duties. It should make them more capable exponents and defenders of Catholic truth. It should make them better citizens. It should provide wider opportunities for them in scientific and professional fields. In view of this aim no part or section of the educational field which Catholics have entered is exempt from reform, whether it be the system as a whole which should be as well coordinated as the Church itself, organized in university, college, high school and elementary grades, with diocesan systems of parish schools enjoying autonomy, yet profiting by that strength which comes from general organization and unity. In whatever department or division it appears the reform movement should be actuated by our own superior aims and not by the lesser ones of many of our contemporaries. If we have been called upon from sheer necessity to have our own educational systems, then their improvement and reform may well be regulated by our own standards. We shall not merely attempt to meet the ordinary educational criteria of reform, but we are forced to do much more.

We have said a word of the field of reform, no part of which can be declared exempt, but we can scarcely say much more than a word for the breadth and extent of the subject which unfolds itself before us. To speak adequately of the curriculum alone in connection with reform would take more time than we can use, but once referred to, may we not express the hope

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that when the reform operates there it will bring as good a course of study as educational science has so far devised and as Catholic in aim and purpose as it can be made, and this not merely in regard to the elementary but the high school and college courses as well. Excellent work is under way in vitalizing and reconstructing curricula, but it is from our viewpoint unbalanced work, and the best results, almost the only results so far achieved, have been realized on the mental and physical side. There has not been that attention to the moral side which Catholic education must give if the curriculum is to aid in achieving the purpose which actuates the Church in her general educational pursuits.

In a similar vein we may refer to the text-books as auxiliaries of our course of study. Many efforts are now being made to improve them, and such auxiliaries to the courses of study as they are may not be overlooked in our reforming processes. When dealing with them our general aims need to be before us fully as much as when we are engaged with reforming the curriculum. Then again there is in regard to the text-books a commercial interest at stake which is absent in the case of the curriculum, an interest which may be used to good advantage, for the progressive publisher seeks to market the book which will best serve the interests of its particular field. None will doubt that there still is great room for reform in this portion of the field, that there is ample opportunity to discard some books in use which are in no educational way Catholic text-books, and opportunity for a new presentation of subject-matter, conjointly with the curriculum from the Catholic viewpoint. Although there still may be Catholic teachers who cannot see why we should have a Catholic arithmetic or our own Latin grammar, we maintain we should have our own books in the interest of the principles of association and correlation and in view of our own self-respect. For so large a body given so much to education and claiming specific purposes, Catholic text-books would seem to be as great a need as a Catholic curriculum, and for those who have been so long identified with the teaching of the classics not to have text-books and manuals, is to raise a question as to our scholarship in these particular fields.

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The domain of methods, however, must appeal to all who are familiar with our conditions as most vitally in need of attention. Some reforming is taking place here and is bound to react upon both curriculum and text-books. New methods are appearing and they should be encouraged to appear. With their greater number, however, much as we welcome them, will come no guarantee of better teaching, for the latter requires more than a multiplicity of methods, even good methods; it requires good teachers. All methods depend for their success upon the ability of the teachers to use them. Associated, therefore, with the topic of methods, is teacher training, and here we may well pause in our discussion of reform and ask ourselves if it is not on this point alone that the efficiency and validity of all our reforming depends. We may be of one mind as to principle or purpose or plan; we may bring together the finest administrative system; construct the most adequate curriculum and text-books, devise the most efficient methods, but without teacher preparation, when and where is reform to begin?

This is indeed the fundamental need. All else depends upon it, and the wave of certification that is sweeping over the country, revealing unheard of conditions, and affecting all the States to the extent of legislating what teacher training must be, has already shown its effect in Catholic circles. What the Third Plenary Council of Baltimore made a matter of law for all the dioceses of the country in 1886, namely, that every teacher in the Catholic parish schools be certified by a diocesan Board of examiners and be required to hold a teacher's diploma, is coming nearer a realization now than ever before. How much the State legislation is assisting remains for the interested to observe. So, too, the normal school, made even then a matter of urgent necessity by the same Council, is in a fairer way to general adoption. The Department of Education recently appointed by the hierarchy, now has before it a tentative plan for a Catholic normal course. Within a short time presumably there will appear with the sanction of the Bishops an official program for our normal work. It will not be nor can it be inferior to the normal training of the country; neither will it be the ideal or the maximum which any teacher should

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receive. It should be a good minimum and be made to bind on every religious community whose subjects teach in our elementary schools. Its graduates should be certificated by legitimate Catholic authority, as the Baltimore Council required, that is, by a Board of Examiners. With such a plan in operation can there be any dread of State certification? And while we may debate the principle as to whether the State has the right to regulate in this matter of the certification of the teachers of private schools, it is well to know that the Apostolic Delegate to the United States in his letter to the Archbishops assembled in New York in 1892 for settling the school question, recommended that Catholic teachers obtain certificates or diplomas both from the diocesan boards of examiners and also from the States.

Teacher training should not, of course, stop with the preparation of the teacher for the elementary schools. It should and must eventually reach upward to those who teach in high school, college and university. Professional training is as urgent there as in the grades, and this view, although slow in gaining favor, promises to hold securely in the future.

Methods have finally invaded high school and college teaching, and some good works have already appeared in connection with them, and while all that is asked of many high school teachers is an academic degree, fitness to teach as witnessed by professional training or experience, is coming into demand. Consequently while we endeavor to prepare for higher teaching with strong content courses, the educational or professional should accompany the rest, for the high school or college staff is not composed merely of Latinists, or chemists, or historians, but of teachers, men and women, who not only know their sciences and arts but who have been trained to teach them.

Our teacher training should then be all-comprehensive, embracing the candidates for every grade of school from the primary up to the university staff, and every prospective teacher should be required to submit to it. The plan is at hand for the elementary; reform is in order for the higher grades. Let the standard which determines the requirements of teachers for high school and college include professional training and not

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academic preparation alone. Let the prospective college teacher meet a professional requirement in education whether he pursue courses for the master's or the doctor's degree. The reform in methods, text-books, curriculum, or in administrative departments, can then be said to have been inaugurated, for without adequately trained teachers it can never be successfully launched.

The teacher is the crux of the situation. As our hope for the future rests with him, so does our salvation for the present. No reform can obtain a hearing without his sympathy and none be given a fair test without his cooperation. We are therefore interested not only in the future teachers, those about to undergo preparation, but we are concerned about those already in the service. For the improvement of the latter much is being done through summer and extension courses, so that while still teaching they may study and measure up to legitimate requirements. It appears only too often, however, that the aim of some of these courses is merely to meet a State requirement or to enable the student to accumulate enough credit to obtain a diploma or a degree. There has not been that stress which should be expected on professional or educational courses, or that adherence to standards which should govern teacher training. The certificating bodies are very fortunately withholding their certificates even from those who possess degrees when the studies pursued to obtain degrees are found wanting in academic or professional requirements. They are looking back of the degree and issuing their certificates on the basis of the studies pursued or work done. For our teachers in the service, then, while making every sacrifice to enable them to obtain the means of improvement and to meet all legitimate requirements, we should not demand less than the equivalent of a good normal course for the elementary teachers, a college course for high school teachers, and university training for the college staff. Any other practice can hardly be supported by sound theory or principle, and if we are to reform, our principles must be right.

To repeat then, adequate teacher preparation is indeed the starting point of reform, and once it is attained so that our teachers are abreast of every real educational advance, our situation will be secure. Reform in education is always in order, for there

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will always be room for improvement. In regard to many things like teacher training, it has already come and no man dare forecast what the future will bring. There is a national interest in education to-day that did not exist five years ago, and while emergency and contingency may at any time arise and bring forth its usual quota of half measures to solve current problems, we may safely and securely proceed in our attempts to cope with present difficulties, if while remaining true to principle and motive we test each proposed reform in the light of sound educational criteria and those aims in reform which have guided the Church in her venerable educational career.

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DEPARTMENT OF COLLEGES AND SECONDARY SCHOOLS

PROCEEDINGS

FIRST SESSION

CINCINNATI, O., TUESDAY, JUNE 28, 1921, 2 P. M.

The Department of Colleges and Secondary Schools met for its first regular session at 2:00 P. M. at St. Xavier's College, Rev. Albert C. Fox, S. J., presiding, who, in the annual presidential address to the Department treated of the "Present Tendencies in College and High School Education". This paper of Father Fox's was discussed by Rev. Edward J. Tivnan, S. J.

A paper entitled "College and Secondary School Library Organization" was then read by Rev. Paul J. Foik, C. S. C., Librarian of Notre Dame University.

The Chair appointed Committees as follows:

On Resolutions: Rev. W. Coleman Nevils, S. J., Rev. Thomas Osterreich, O. S. B., Rev. Urban Freundt, O. S. F., Rev. John Carey, C. M., Rev. John B. Craney.

On Nominations: Rev. D. J. McHugh, C. M., Rev. Felix Kirsch, O. M. Cap., Rev. Edward P. Tivnan, S. J., Rev. Joseph Tetzlaff, S. M., Rev. Brother Ignatius, C. F. X.

SECOND SESSION

WEDNESDAY, JUNE 29, 9:30 A. M.

The second session was given over to a joint meeting of the College and High School Standardizing Commissions at which addresses were made by Kendric Charles Babcock, Ph. D., LL. D., Dean of the College of Liberal Arts and Sciences, University of Illinois, on "Variables in Higher Educational Organization", and by Dr. George F. Zook, Specialist in Higher Education, Washington, D. C., on "The Movement Toward the Standardization of Colleges and Universities."

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THIRD SESSION

WEDNESDAY, JUNE 29, 3 P. M.

The third session was held at 3:00 P. M., Wednesday. This session was devoted to the reading of the report of the College Standardizing Commission, Dr. M. A. Schumacher, C. S. C., presiding, and to a discussion of the existing standards adhered to by the College Department with the recommended modifications of these standards.

THE COMMISSION ON STANDARDIZATION

The Committee on Standardization, now called the Commission on Standardization, is organized as follows:

1) There shall be a Chairman and a Secretary elected every two years.

2) There shall be a commission composed of nine members; three to be elected for six years; three for four years and three for two years. Three members shall be elected every two years. The Commission with the Secretary shall vote on the eligibility of colleges for the Approved List of Colleges of the College Department of the Catholic Educational Association. Only in the event of a tie vote shall the Chairman vote. The number of members on the Commission may be increased by a two-thirds vote of the colleges on the Approved List. Obviously only representatives of colleges on the Approved List can serve as members of the Commission.

3) No college shall be added to or dropped from the Approved List of Colleges except at the annual meeting of the Association held each year during the last week in June.

4) At a meeting of the Executive Committee of the Department of Colleges and Secondary Schools held in Chicago, December 29, 1920, and ratified by the Department of Colleges and Secondary Schools on June 29, 1921, it was voted unanimously that no college shall hereafter be approved without the report of a personal inspection by one or more members of the Commission delegated for that purpose.

5) Any college applying for admission to the Approved List of Colleges that in the judgment of the Secretary does not meet the requirements of a Standard College, will be notified of this fact by the Secretary and will be given an opportunity to present its case at the meeting of the Commission which is held at

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the time of the general meeting of the Catholic Educational Association.

6) Any college not satisfied with the findings of the Commission may have a re-hearing before all the colleges of the Approved List. The vote of the majority of the colleges on the Approved List shall be final.

7) If a change in any of the requirements for the Standard College now in force is desired the amendment or change suggested must be offered at one convention to be discussed and voted upon at the succeeding convention. A majority vote will be decisive. The Secretary of the Commission will send a copy of the proposed change to each school on the Approved List in sufficient time to give the school an opportunity to consider the matter and be prepared for final action at the regular meeting.

8) All voting on such proposed changes, amendments or modifications of the standards now in force or on the re-organization of this Commission, is to be done *by colleges* and not by individuals, i. e., each college is to have one vote cast by a representative chosen from its own faculty and expressly delegated and empowered for this purpose by the President of the college he represents.

The officers of the Commission on Standardization are: Chairman, Rev. M. A. Schumacher, C. S. C.; Secretary, Rev. Albert C. Fox, S. J. The members of the Commission are as follows:

1920-22 — Rev. J. B. Craney; Rev. A. F. Hickey; Rev. W. J. Bergin, C. S. V.

1920-24 — Rev. J. A. Tetzlaff, S. M.; V. Rev. M. A. Hehir, C. S. Sp.; Rev. P. J. McCormick.

1920-26 — Rev. D. J. McHugh, C. M.; Brother Thomas, F. S. C.; Rev. J. H. Ryan.

REPORT OF THE COMMISSION ON INSTITUTIONS OF HIGHER EDUCATION

I — *Recommendations:*

The Commission on Institutions of Higher Education reports the following action on the approval of colleges and universities of this Department:

1. It recommends the continued approval of institutions now on this list.
2. It recommends that the following institutions be added to the approved list:
   St. Francis College, Brooklyn, N. Y.
   St. Francis Xavier College, Chicago, Illinois.

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St. Joseph's College, Emmitsburg, Maryland.
St. Mary's College, Prairie du Chien, Wisconsin.
Seton Hill College, Greenburg, Pennsylvania.
Our Lady of the Lake College, San Antonio, Texas.
Incarnate Word College, San Antonio, Texas. (Provided the report of an inspection to be made within a month by the Chairman of the Commission satisfies the Commission that the institution fully meets the requirements of this Department.)*

3. It recommends that action on applications from the following colleges be postponed without prejudice, pending further investigation and inspection which the Commission has not been able to arrange this year:
   The Catholic University of Oklahoma, Shawnee, Oklahoma.
   Marywood College, Scranton, Pennsylvania.

4. It recommends that all institutions now on the Approved List be required to make reports during the year 1921-22, and that institutions which fail to make reports as requested shall be dropped from this list at the next annual meeting, unless action to the contrary be taken on each institution thus involved.

II — *Standards of Approved Colleges and Universities — 1921.*

1. *Proposed changes and modifications.*
   The following changes and modifications proposed at the New York meeting were acted upon as follows by the Department:
   a) Each college shall require for unconditional entrance not less than fifteen standard units. (Accepted by majority vote.)
   b) Each college shall require for graduation 120 semester hours, exclusive of religion and physical education. (Not accepted, former statement of 128 semester hours retained.)
   c) The maximum load for professors shall be 15 hours. (Not accepted; former reading retained.)
   d) Each college shall have not less than eight distinctive departments. (Action postponed for one year.)
   e) One thousand dollars should be the minimum appropriation for the library fund. This money shall be expended for the purchase of books, not for overhead. (Action postponed.)

* (Evidence as above required has been provided.)

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2. *Standards in force, 1921-22.*

1) The Standard College shall require not less than fifteen secondary units for unconditional admission.

2) The Standard College shall require *128* semester hours as a minimum for Graduation.

3) The Standard College shall have at least seven departments with seven professors giving their entire time to college work. The departments of English, history, language and philosophy should be represented among these seven departments.

4) The professors of the Standard College should have a college degree or its (academic) equivalent; they should instruct in that department for which they have had special preparation.

5) The library of the Standard College should contain at least 5,000 volumes.

6) The laboratory equipment of the Standard College should be sufficient to carry on work in physics, chemistry and biology. The equipment should represent at least $5,000.00.

7) The number of hours of work a student should be required to carry a week in the Standard College should be at least sixteen; ordinarily not more than twenty.

8) The Standard College should require no professor to carry ordinarily more than sixteen hours of teaching a week.

3. *Modifications of existing Standards, proposed 1921, to be acted upon at the Annual Meeting, 1922.*

3) The Standard College should have *eight departments* with at least eight professors giving their entire time to college work.

4) The professors of the Standard College should have a Master's degree or its (academic) equivalent; they should instruct in that department for which they have special preparation.

5) The library of the Standard College should contain, besides bound periodicals and magazines, at least 5,000 volumes carefully selected, and sufficient to develop courses offered.

6) The laboratory equipment of the Standard College should be adequate to carry on work in physics, chemistry and biology announced in its catalogue.

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III. *List of Approved Colleges — 1921*

FOR MEN —

Boston College, Boston, Massachusetts.
Campion College, Prairie du Chien, Wisconsin.
Canisius College, Buffalo, New York.
Catholic University of America, Washington, D. C.
College of St. Francis Xavier, Brooklyn, N. Y.
College of St. Thomas, St. Paul, Minnesota.
Columbia College, Dubuque, Iowa.
Creighton University, Omaha, Nebraska.
DePaul University, Chicago, Illinois.
Duquesne University, Pittsburgh, Pa.
Fordham University, Fordham, New York.
Georgetown University, Washington, D. C.
Gonzaga University, Spokane, Washington.
Holy Cross College, Worcester, Massachusetts.
Jefferson College, Convent, La.
Loyola College, Baltimore, Maryland.
Loyola University, Chicago, Illinois.
Loyola University, New Orleans, La.
Manhattan College, New York, N. Y.
Marquette University, Milwaukee, Wisconsin.
Mt. St. Mary's College, Emmitsburg, Maryland.
Spring Hill College, Spring Hill, Alabama.
St. Ambrose College, Davenport, Iowa.
St. Benedict's College, Atchison, Kansas.
St. Bonaventure College, Allegany, New York.
St. Francis College, Loretto, Pa.
*St. Francis College, Brooklyn, New York.
St. Ignatius College, Cleveland, Ohio.
St. Ignatius College, San Francisco, California.
St. John's College, Brooklyn, New York.
St. John's University, Collegeville, Minnesota.
St. John's University, Toledo, Ohio.
St. Joseph's College, Philadelphia, Pa.
St. Louis University, St. Louis, Missouri.
St. Mary's College, St. Marys, Kansas.
St. Mary's College, Oakland, California.
St. Viator College, Bourbonnais, Illinois.
St. Xavier College, Cincinnati, Ohio.
University of Dayton, Dayton, Ohio.
University of Detroit, Detroit, Michigan.
University of Notre Dame, Notre Dame, Indiana.
University of Santa Clara, Santa Clara, California.
Villanova College, Villanova, Pa.

FOR WOMEN —

College of St. Catherine, Saint Paul, Minnesota.
College of St. Elizabeth, Convent, New Jersey.
College of Mount Saint Vincent, New York, N. Y.
College of New Rochelle, New Rochelle, New York.
College of Notre Dame of Maryland, Baltimore, Maryland.
College of Saint Teresa, Winona, Minnesota.
College and Academy of the Sacred Heart, Cincinnati, Ohio.

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* Admitted June, 1921.

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D'Youville College and Holy Angels Academy, Buffalo, N. Y.
*Our Lady of the Lake College, San Antonio, Texas.
Loretto Heights College, Loretto, Colorado.
Loretto College, Webster Groves, Missouri.
Mount Saint Joseph College, Dubuque, Iowa.
Mt. Saint Mary's College, North Plainfield, N. J.
*Incarnate Word College, San Antonio, Texas.
Saint Clara College and Academy, Sinsinawa, Wisconsin.
*St. Francis Xavier College, Chicago, Illinois.
*St. Joseph's College, Emmitsburg, Maryland.
St. Mary's College and Academy, Monroe, Michigan.
St. Mary's College, Notre Dame, Indiana.
St. Mary's College, Portland, Oregon.
*St. Mary's College, Prairie du Chien, Wisconsin.
St. Mary-of-the-Woods College, St. Mary-of-the-Woods, Ind.
*Seton Hill College, Greensburg, Pa.
Trinity College, Washington, D. C.

Discussion was participated in by Rev. A. C. Fox, S. J., Miss Mary A. Malloy, Ph. D., Father McNichols, S. J., Rev. James H. Ryan, D. D., and Brother Thomas, F. S. C.

The Report of the Committee on Training for the Lay Apostolate was then presented.

REPORT OF THE COMMITTEE ON TRAINING FOR THE LAY APOSTOLATE

The constantly increasing importance of the lay apostolate, and the repeated calls that are being made on all hands for Catholic men and women who are prepared to aid the divine work of the Church in the spheres of lay effort, whether volunteer or professional, make the subject of this Committee more and more a matter of concern to every Catholic educator. For it is in the schools that we can give the coming generation of Catholics those first lessons in interest and zeal which will bring forth in their after lives the fruits of an active lay apostolate.

In our last year's report we called attention to a twofold need in Catholic colleges. First, we need to take definite and practical steps to interest all the students in the methods and opportunities of volunteer service in the lay apostolate, and to put them in touch, before they leave school, with the good works which we expect them to take up afterwards. Thus, volunteer work on the part of the students for Catholic literature, for the missions, for the help of poor children, the relief of the poor, etc., has a value beyond the actual results presently secured. It is an important educational influence, training the student in unselfish effort and preparing the child for the work of the man or the woman in volunteer lay apostolates.

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* Admitted June, 1921.

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As an aid to this training we suggested the organization of sections or committees in the school sodalities, rightly organized and given initiative and encouragement each to take up some specific charity or work of zeal within the powers of the members. It is good to be able to report that the sodalities in our schools are showing a constantly increasing interest and activity in the directions indicated, especially in the very timely and blessed work of aiding the missions, in cooperation with the national movement for the help of the missions.

We also recommended the establishment in all Catholic schools of higher studies, of systematic courses in sociology and civics, designed to serve the purpose of a preparatory course for further studies in these branches. Information concerning courses of this kind already established in our Catholic colleges is not complete, and the Committee would be glad to hear of such courses in existence or in prospect.

In the meantime these subjects lend themselves to treatment in certain parts of the course of ethics, in the class of philosophy, etc., and are earnestly recommended as subjects of essays, special study, and debate on the part of the pupils of higher classes.

As was anticipated in the preceding report, the Chairman of this Committee has spent some time in Europe, and expects to bring back this autumn the results of investigations into the methods of social education in Catholic schools in the European countries, which may appear in next year's report. The evident needs of the time, and the constantly increasing importance of social study, are stimulating Catholic educators in many parts of Europe to special efforts to introduce social teaching into their already very full curricula. Though the salaried social worker has not come to the same importance in those older countries as in the United States, still the Catholic educators in many places are awake to the great need of instructing the Catholic laity in the principles of sound sociology and of preparing them to take part in lay apostolates. So the organization of social study circles, lectures and study clubs in sociology, is farther advanced than with ourselves.

The publications of the department of Social Action of the Welfare Council, those of the Catholic Social Guild of England, of *L'Action Populaire* of France, etc., etc., will be of great service in the conducting of these study circles, which are recommended as a capital means of introducing students to social topics and of continuing their instruction after they have left school.

The organization of lecture courses carefully prepared and revised and delivered by students, with illustrations from well-

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selected slides, is also a good way both to train and interest the students themselves and to disseminate in the parishes right social knowledge and Catholic principles.

Suggestions for systematic courses in sociology and civics in our schools of higher studies will be developed in subsequent reports of this Committee.

Respectfully submitted,

EDWARD F. GARESCHÉ, S. J.,
Chairman,

ALBERT C. FOX, S. J.
WALTER C. TREDTIN, S. M.,
MARY A. MALLOY,
Committee.

Rev. Paul J. Foik, C. S. C., Librarian, Notre Dame University, presented the following report:

COLLEGE AND SECONDARY SCHOOL LIBRARY ORGANIZATION

With the approval of the Secretary General and the President of the Department of Colleges and Secondary Schools of the Catholic Educational Association, I have the pleasure to present here a preliminary report showing the necessity for the establishment of some organization within the Association dealing with library problems as they affect education.

The systematic training of our Catholic youth in the use of books and libraries has too long been neglected. Library work must be organized in the interests of scientific and economic development. The cumulative effort of Catholic librarians for improvement of conditions in our universities, colleges and secondary schools, is best accomplished by a centralization of responsibility. The necessity for a section or at least a librarians' round table within the C. E. A., where those interested can come to discuss informally their experiences and their difficulties in library practice and administration, should indeed be obvious to all. The deliberations of this body in conference would furnish a sort of clearing house for library knowledge. The N. E. A. has had a library section for upwards of thirty years.

We are living in an age of standardization. Associations are demanding the development of school libraries and their proper management. New requirements for accrediting in this field are under consideration by the North Central Association of Colleges and Secondary Schools. Even our State legislatures are prescribing standards for public high schools. The time is com-

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ing when a librarian will be necessary in every secondary school in the United States. There are scores of these librarians and teacher librarians doing service in New York, Minnesota, Wisconsin and Oregon. What progress have our Catholic schools made in this matter? Is it not too true that where libraries do exist not infrequently they may be regarded as prisons for books?

Aside from these considerations, the librarians of our Catholic universities, colleges and high schools can do constructive work in the field of bibliography. I know of no comprehensive readers' guide to Catholic literature similar to the Wilson publications. Yet I feel that an index of this kind is indispensable both to Catholic and to public libraries. How much of our literature goes into innocuous desuetude because it is lost for need of a finding list? If Catholic students are expected to read Catholic authors and to get the correct Catholic viewpoint, then it is important that sufficient bibliographical apparatus be furnished to these readers.

Within the space of a brief report it is almost impossible to mention all the services that can be rendered by an efficient library organization in the interests of Catholic education. The conference of librarians hopes to stimulate the providing of adequate reference material in our Catholic universities, colleges and secondary schools. Through standardization as to content of these libraries, and by the compilation of select lists of books from time to time, wasteful expenditure through agents, or experimental buying of books, will be avoided.

The mere possession of a reasonable number of good books in our educational institutions will not insure satisfactory results. There is need of scientific training and certification of librarians. If library instruction is to be given to students, special library training in the teacher is necessary. Just as it requires a minimum of preparation for the work of teaching algebra and trigonometry, so also must the librarian or the teacher librarian be qualified to give instruction, to organize and to supervise effectively the work in hand in his department.

Since the school library bears a certain definite relation to education, it is clear that the trained librarian can help in the solution of educational problems; and as concerted efforts of the many generally gets the best results, steps should be taken by this Association to ascertain what the minds of the librarians in our Catholic universities, colleges, academies, and secondary schools are on the question of organization. The preliminary work of gathering data should be entrusted to a committee authorized to make a survey of university, college and secondary school

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libraries. Questionnaires should be sent to these schools seeking all necessary information.

The Committee on Libraries should report at the end of its investigation, to the President of the Department of Colleges and Secondary schools on the results of its work. This report will be submitted for action to your Executive Committee at the next annual meeting of the association.

FOURTH SESSION

THURSDAY, JUNE 30, 9:30 A. M.

When this session convened the report of the Committee on Nominations was presented, as follows:

President, Rev. Albert C. Fox, S. J., Prairie-du-Chien, Wis.; Vice-President, Rev. R. H. Smith, S. M., Convent, La.; Secretary, Brother Thomas, F. S. C., New York, N. Y.

Members of the General Executive Committee, Rev. M. A. Schumacher, C. S. C., Austin, Tex.; Rev. D. J. McHugh, C. M., Chicago, Il.

Members of the Department Executive Committee: Rev. J. F. Green, O. S. A., Chicago, Ill.; Rev. J. B. Craney, Dubuque, Ia., Rev. J. C. Kearns, S. J., Spring Hill, Ala.; Brother Jasper, F. S. C., New York; Rev. Ignatius Wagner, C. PP. S., Collegeville, Ind.; Brother Ignatius, C. F. X., Louisville, Ky.; Rev. Martin S. Welsh, O. P., Columbus, Ohio; V. Rev. M. A. Hehir, C. S. Sp., Pittsburgh, Pa.; Rev. Patrick Cummins, O. S. B., Conception, Mo.; Rev. Dr. Patrick McCormick, Washington, D. C.; Rev. J. W. Maguire, C. S. V., Bourbonnais, Ill.; Rev. James Carlin, S. J., Worcester, Mass.; Rev. Edward Carey, C. M., Brooklyn, N. Y.; Rev. Felix Kirsch, O. M. Cap., Herman, Pa.; Rev. Joseph A. Tetzlaff, S. M., Dayton, Ohio.

These nominations were unanimously accepted, the Secretary being instructed to cast one ballot for their election.

The Committee on Resolutions presented the following statements which were adopted:

RESOLUTIONS

Resolved, That the Department of Colleges and Secondary Schools of the Catholic Educational Association extends its heartfelt thanks to the Very Rev. James McCabe, S. J., President of

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St. Xavier College, and to the members of his faculty, for the use of the St. Xavier buildings during the eighteenth annual meeting, and for the courtesy and kindness shown to the members of this Department during the whole period of the Convention.

That the Department of Colleges and Secondary Schools thanks its officers and particularly the President, for their devotion to the Department during the year just closed.

That the Department expresses its delight at the splendid reports received on all sides of the excellent work which is being accomplished during these most trying times. It is a source of gratification to note that while our Catholic colleges and secondary schools are holding tenaciously to our precious traditions, they are in no way remiss in adjusting themselves to the needs of the times, and are supplying fit courses in the social sciences and education; greater scope is given in the natural sciences, and in very many institutions library and laboratory facilities have greatly increased. It is the hope of the Department that this progress will continue.

The Department would impress upon all that a full realization of the necessity of standardization and a strict adherence to the standards as set will ever be of vital importance to our Association. Colleges to be properly so called must be doing work of strictly collegiate standard; no institution should be allowed to assume or retain the name of college unless it fulfills the requirements of a college.

The Department recommends to all to keep in touch with the trend of State and Federal legislation affecting education. All members should strive to follow the various educational articles published in our Catholic magazines, for it is necessary that all keep well informed upon a matter so serious.

It would seem well to recommend that as we are making every effort to fix standards and to assure ourselves of the fulfillment of all the requirements of the various standardizing agencies, our colleges and secondary schools must make sure that while our scholastic standards are being raised, the spiritual and moral standards be kept in the same high plane they have always enjoyed.

In fine, the Department views with satisfaction the kindly cooperation that exists among our colleges and secondary schools. We would recommend that the more prosperous institutions lend a helping hand to those still struggling to attain the prescribed standards, and that every effort be made by all to increase the prestige of all colleges and secondary schools among ourselves and especially among those outside who so easily misunderstand

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and undervalue the great work we are doing in all parts of the United States.

After these reports the Chair turned the meeting over to the High School Standardizing Commission, the Chairman of which, Rev. W. C. Tredtin, S. M., called for the report of the Commission. This report, which will appear among the papers of the Department, was made by the Rev. E. A. Mooney, D. D., Secretary.

In the general discussion that followed the acceptance of the Report of the Committee, it was suggested that a copy of the Report be sent not only to members of this Department but also to all schools which had returned the questionnaire.

Upon the motion of Brother Thomas, seconded by Father Bracken, it was voted that the Department adopt the policy of standardizing our Catholic high schools, and that a High School Standardizing Commission be appointed by the President of the Department, whose first duty should be to formulate a list of high school standards to be presented for definite adoption at the 1922 convention. The President of the Department appointed the following: Rev. E. A. Mooney, D. D., Chairman; Rev. Walter Tredtin, S. M., Rev. George P. Shanley, S. J., Rev. J. F. Green, O. S. A., Rev. Martin Welsh, O. P., Brother Ignatius, C. F. X.

The Committee was then discharged with a vote of appreciation for its work.

Consideration was next given to the report of Msgr. Nicola of the University of Milan, Italy, which was as follows:

REPORT OF RT. REV. MSGR. J. B. NICOLA, CATHOLIC UNIVERSITY OF MILAN, ITALY

At the beginning of this new period of history the world is sadly in need of good leaders. A leader can do more to improve or to injure society than thousands of people. Both here and in Europe we need men fit for the defense of eternal principles and for the organization of society.

When a student graduates from a college he usually chooses a professional career, that of a lawyer, a physician, a professor of letters or mathematics, and of course it is a real necessity to have able Catholic men in every profession; but these professions are conducive to the benefit of the private citizen rather

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than to the public good. The post-graduate studies, on the other hand, are interested chiefly in the public good. I refer especially to the social sciences and philosophy. This is the modern parallel of the doctor of the mediaeval universities. Even in this day when affairs are dominated to such an extent by material interests, the influence of a wrong philosophical system or of a bad social theory is enormous, and a general aspiration to justify every political measurement with ideals and principles, is evident. Let me refer you, for example, to the recent discussion at Denver. The fact that many abuse this social leadership is a further reason why our young men should get the necessary training and education, so as to be able to use them well.

Of course we admit these leaders must have special natural gifts, but only true education and training will produce the ideal social leader. Therefore, every nation must have one or more schools in which leaders of the highest type may be developed.

During the past year the appreciation of this fact led some prominent Catholics of Italy to found a new university in Milan. Plans, aims, and methods were submitted to the Holy Father, who not only approved them but gave the new venture his personal attention. Because of the social upheaval following the war a new interest in Catholic public activity has developed and as a result we were able to obtain from a fairer minded government a charter for our new university. It is the first Catholic University in Italy.

Quality rather than quantity is our aim. Thus it was decided to have only two faculties, the two most important at the present time, — philosophy and the social sciences. The course covers four full years of post-graduate work. In the faculty of social sciences we have two years of general study of Roman, civil, constitutional, administrative, commercial law, political and economic theory, etc. In the last two years the student makes a special study of one of these three branches, politics, administration, international commerce.

In the faculty of philosophy the studies include a good portion of scholastic philosophy, general notions of moral and dogmatic theology, and also a study of modern philosophy in the original text. This will give us capable leaders among the laity, able to defend the Church when necessary in the press or in parliament. Such leaders will have a wide outlook on life; their views will neither be local nor even national, but international, and thus truly Catholic, which means universal, furthering the interests of truth and religion the world over.

To secure this we deem it necessary to have a knowledge of and intimacy with the best thought of other countries. A system

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of exchange of students is a part of the plan to secure this objective. After one of our graduates has spent two years in an American university he will be well equipped on his return home to interpret American thought and understand American affairs. On the other hand an American graduate who spends some years with us at Milan will have a knowledge of the modern thought of Italy and Europe which he could not obtain through study at home. For a student of this kind Milan has special advantages because of its central location in Europe. Practical knowledge of languages and an intimacy with modern affairs, such as laws, leaders and the press, form an excellent preparation for a good position in public life, whether of administration at home or of diplomacy abroad. I should be pleased to receive suggestions along the line of making this idea practical.

Another important part of our plan is to further understanding and cooperation between the Catholic universities of the world. By this I do not mean financial cooperation or any organization which hinders independence or would lead to a central supervision. We aim rather at an easy method of exchange of views and perhaps later an exchange of professors. Our enemies to-day are powerful and well organized and we in turn should do something to secure and maintain a leading place, especially in philosophy and the social sciences. Of course all this will take time. To begin with let us offer a suggestion that we publish a directory of the Catholic universities of the world. Such a booklet, giving courses of study, staff, and other interesting items, would I think be welcomed by all. A better knowledge of each other will give us a better understanding and help to promote the spirit of charity.

Three advantages are obvious. 1. Professors of a certain branch of philosophy, history, public law, etc., can write to the professor of the same study in another university for an exchange of views. 2. A student travelling in foreign countries can bear letters of introduction to the secretaries of other universities. 3. Big problems of the day can be dealt with by different professors in different universities and the result of their studies published in one volume.

In conclusion let me read for you a letter which the Holy Father gave to me a short time ago, in which he clearly shows his solicitude and interest in the new university and his hopes that it may succeed:

"The recent foundation of the Catholic University of the Sacred Heart at Milan has filled Our heart with consolation because of the benefits We expect to accrue therefrom in

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the interests of religion and science. At the same time, this foundation has turned Our thoughts to the Catholic University and other Catholic institutions of higher education in the New World, which have the same noble scope of diffusing science in the light of faith and of Christian piety. We are confident that these institutions will extend a helping hand to the sister university just established in the capital of Lombardy, and will bind themselves to the new university in the bonds of mutual cooperation. And since We know well how much an exchange of students between the aforesaid universities would conduce to this end, since such an exchange would serve to unify more and more the lofty aims of the institutions in question — it is with paternal satisfaction that We learn of the praiseworthy steps that are being taken to bring about the exchange of students of this kind. From Our heart We very gladly impart the Apostolic Benediction as a token of Heavenly favor on all those who will give this undertaking their approval and assistance."

Benedictus PP. XV.

Given at the Vatican the thirtieth of April 1921.

After the discussion of the Monsignor's interesting report, the meeting adjourned.

BROTHER THOMAS, F. S. C.,
Secretary.

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PAPERS AND DISCUSSIONS

THE TREND OF THE COLLEGES

REVEREND ALBERT C. FOX, S. J., PRESIDENT OF CAMPION COLLEGE, PRAIRIE DU CHIEN, WIS.

An article on "The Enemies of the Republic," lately published by Vice-President Coolidge, contains the following introductory reflections: "The government of the United States and its constituent parts is the only government in the world which through free speech and a free press permits and in fact invites criticism of itself to the point of opposition. By the action of public opinion expressed through party organization the people have the power, lawfully and in accordance with provisions of the Constitution, to make such changes in their institutions as they may desire.

"Here there is the power of revolution, not as in other lands, through war, but through peace and in strict compliance at all times with the law of the land. But such action because it is peaceful, because its method has the sanction of the law, may be none the less radical, none the less revolutionary, and none the less destructive of every right that for three hundred years Americans have treasured above ease, above money, above life itself. Whether we have reaction and revolution, or a continuation of the orderly progress which marks our history, depends entirely on what the people think."

What Vice-President Coolidge here says of the Government of the United States applies to its institutions as well and at the present time in a noteworthy manner to the American college. Critics have risen up on every side to tell what they know, or think they know, about the college; what it is not and what it should not be. Some of these critics are optimistic, more are pessimistic, but most are merely antagonistic in their stand and statements.

What is a college and what is a college for? According to

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William DeWitt Hyde, "It is an institution where young men and young women study great subjects under broad teachers, in a liberty which is not license and a leisure which is not idleness, — with unselfish participation in a common life and intense devotion to minor groups within the larger body and special interests inside the general aim; conscious that they are critically watched by friendly eyes, too kind ever to take unfair advantage of their weaknesses and errors, yet too keen ever to be deceived."

Compare with this the definition recently presented at the meeting of the American Council on Education, held in Washington, D. C., on May 6 and 7: "A college is an educational institution which admits students only after completion of a high school course of four years or its equivalent, which gives courses of study in academic subjects covering four years of tested work leading to further graduate or professional study and meeting the standards imposed by the best graduate schools. It must have material resources stable and adequate to care for all work provided or promised."

As regards its function, ex-President Wilson declares that "the man who comes out of college into the modern world must have got out of it, if he has not wasted four vitally significant years of his life, a quickening and training which will make him in some degree a master among men. If he has got less, college was not worth his while . . . It is for the training of men who are to rise above the ranks." Or, as Dean West of Princeton puts it: "What has the college graduate acquired in four years? At least some insight into the terms and commonplaces of liberal learning and some discipline in the central categories of knowledge; some moral training acquired in the punctual performance of perhaps unwelcome daily duty, and some reverence for things intellectual and spiritual. He is not only a very different man from what he was when he entered, but very different from what he could have become had he not entered. He is wiser socially. He is becoming cosmopolitan. Awkwardness, personal eccentricity, conceit, diffidence and all that is callow or forward or perverse have been taken from him, so far as the ceaseless attrition of his fellow students and professors has touched him. He is still frank and unconventional.

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But he is more tolerant, better balanced, more cultivated and more open-minded, and thus better able to direct himself and others."

Again, to quote Dr. Hyde: "The function of the college is liberal education, — the opening of the mind to the great departments of human interest; the opening of the heart to the great spiritual motives of unselfishness and social service; the opening of the will to opportunity for wise and righteous self-control . . . Judge it by its true standard as an agency of liberal education, judge it by its function to make men and women who have wide interests, generous aims, and high ideals, and it will vindicate itself as the most efficient means yet devised to take well-trained boys and girls from the school and send them either on to the university or out into life with a breadth of intellectual view no subsequent specialization can ever take away; a strength of moral purpose the forces of materialistic selfishness can never break down; a passion for social service neither popular superstition nor political corruption can deflect from its chosen path."

And Dean Briggs spoke from long experience when he said, "The college helps her sons and daughters to keep alive the vision, she diffuses about them what Mr. Justice Holmes has called 'an aroma of high feeling, not to be found or lost in science or Greek — not to be fixed, yet all-pervading.' She shows, in steady brightness to the best, in flashing glimpses to the worst, the vision without which there is no life.

"It is education that helps us see, as Homer saw, the high meaning of the commonplace in every part of life, the beauty whereby the drudgery of daily life becomes transfigured. It is education that teaches us not to measure the best things in the world by money. It is educated men and women, beyond all others, who throw into their work that eager sacrifice of love for which no money can pay, and to which, when work cries out to be done, no task is too forbidding, no hours are too long. The practical life is the life of steady, persistent, intelligent, courageous work, widening its horizon as the worker grows in knowledge, and, by doing well what lies before him, fits himself for harder and higher tasks."

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THE COLLEGE UNDER FIRE

However beautiful, inspiring or appealing these descriptions of college ideals be or seem to be, other critics, and their number is legion, have arisen to cry out that "all things are not what they seem" in college education to-day. Professor Lockwood quotes men of standing and ability and a wide knowledge of the world who speak of the college as "a club of idling classes; a training school for shamming and shirking; the most gigantic illusion of the age." The editor of a New York daily insists that students nowadays get from college life "little but educational disadvantages." Dr. Pritchett contends that "the two objections generally brought against the college to-day are vagueness of aim and lack of intellectual stamina."

Dr. Butler in his annual report, says: "In the past it has been usual to assume that whatever has been done in the name of education, like that which is done in the name of philanthropy or religion, is of necessity well and deservingly done and is to be supported without murmur. There are, however, too many signs that education does not satisfactorily educate to justify or even ensure a longer continuance of this uncritical acquiesence."

Dr. Charles M. Gayley inveighs with all the vigor and zeal of an iconoclast against the indifference of our present student generation as follows: "How many nights a week does the student spend in pursuits non-academic; how great a proportion of his days? What with so-called 'college activities', by which he must prove his allegiance to the university, and social functions by which he must recreate his jaded soul, no margin is left for the one and only college activity — which is study. Class meetings, business meetings, committee meetings, editorial meetings; football rallies, baseball rallies, pajama rallies; vicarious athletics on the bleachers, garrulous athletics in dining room and parlor and on the porch; rehearsals of the glee club, rehearsals of the mandolin club and of the banjo; rehearsals for dramatics (a word to stand the hair on end), college dances and suppers, preparations for dances and banquets, more committees for the preparations; a running up and down the campus for ephemeral items for ephemeral articles in ephemeral papers;

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soliciting advertisements; a running up and down for subscriptions to the dances and the dinners, and the papers and the clubs; a running up and down in college politics, making tickets, pulling wires, adjusting combinations, canvassing for votes — canvassing for girls' votes, spending hours at sorority houses for sentiment, spending hours at sorority houses for votes; talking rubbish unceasingly, thinking rubbish, revamping rubbish — rubbish about high jinks, rubbish about low, rubbish about rallies, rubbish about pseudo-civic honors, rubbish about girls; — what margin of leisure is left for the one activity of the college, which is study?"

Clarence F. Birdseye asserts that "in fact, our colleges need more than anything else, a long-continued panic, not in money but in men and everything else. They have had uninterrupted and unexampled prosperity for scores of years . . . They need a panic that will thoroughly frighten them."

"This is not mere fancy," he continues. "The panic will surely come unless the colleges themselves prevent it by reform. Panics are admittedly blind and unreasoning, select their victims without apparent cause, and fall most heavily on the weak and innocent. If ever the American people have become convinced, rightly or wrongly, that our college course is in fact a failure and an unnecessary waste of the lives of their most promising and high-spirited young problem solvers, there will surely be a college panic — unreasoning and unseeing possibly, but inevitably a panic! Of that the victims, at least, will not be in doubt. The crash will probably carry the German movement to its legitimate end, wiping out the college course in many institutions, and dealing it a blow in others from which it will never recover."

EXPERT DIAGNOSIS

One of the reasons for the "present chaotic state", as he terms it, of the college of liberal arts is, according to Dr. Samuel P. Capen, Director of the American Council on Education, due to the fact "that the *objectives* of the college of liberal arts are exceedingly vague. Few collegiate institutions, except those that are strictly denominational, can say what they are training students for or can offer any really valid defense for many of their

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requirements. . . . The only fixed points in the whole unstable world of higher liberal education are certain uncompromising denominational institutions; they, at least, are sure of what they do and why. On this account I judge them to be worthy of greater honor than has been paid them of late."

"It is a significant fact," he continues, "that nobody pays any attention to literature defining the college of liberal arts. The colleges of liberal arts are defined by practically all standardizing agencies in purely mechanical terms. The categories are numerical, quantitative, relating wholly to externals . . . It is this fashion of describing collegiate institutions in terms of time and material commodities that is to a large degree responsible for fastening upon the whole body of American education the greatest plague that has afflicted it, namely, the system of paper credits as a substitute for tests of personal capacity."

The declaration of Secretary Colby startled American educationalists when he said, not long since, "I wish our schools would clean out the rubbish from their curricula with which they agitate the youthful mind without improving it. Better than a smattering of botany, biology, zoology, astronomy, trigonometry, plane, spherical or anything else, the youth of America should be schooled in languages. Language is the key which not only opens the riches and stores of great literatures, but opens the doors to influential, profitable human contacts with great peoples." Or as Rev. Francis P. Donnelly has put it, "Keep the classics, but *teach* them."

The diagnosis of existing difficulties on the part of experts calls loudly for more individual training in our colleges as one of the remedies to be applied. As Professor Rollo Walter Brown of Carlton College caustically observes, "Stripped of all euphemistic phraseology, the truth is that if a student is to receive the maximum of attention from an average American college he must be to some extent a mental or moral deficient. If he is carelessly lagging behind in his courses, if he fritters away his time in a poolroom or in the company of cheap girls; if his chief concern is spending money that somebody else has earned; if he is late at classes or forgets his appointments with the dean; if he has striven with all his feeble might to escape the inconvenience of

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mental concentration and has succeeded, then the college will discuss him, vote upon him, provide him with 'make-up' instruction, with letters to his parents about his 'precarious situation,' and give him attention in a dozen other ways when he neither deserves nor appreciates attention of any kind whatever."

The "vagueness of objective" which has received such emphasis of late is largely due to a corresponding vagueness of terms used. Few things are more noticeable in current writing and discussion than the twisting of well known words. This contortion of terms is often done deliberately, knowingly and for purposes of propaganda. Among the terms which have suffered the most is the term "liberal" as applied to "a liberal education" given in a "college of liberal arts". Too often, in late years especially, some such institutions deserve better to be termed the *"liberal* college of arts" with emphasis upon the liberality rather than upon the arts.

As Dr. Butler tersely says, "The aim of the school, the college and the university has often been described as that of making liberal-minded men and women; but surely this need not be interpreted to include freaks, oddities, revolutionaries and those whose conduct carries them close to the borderline which, if crossed, would require them to be put in confinement in the interest of social welfare and social safety . . . Many would include among liberals those who favor all sorts of social, industrial and governmental tyranny which are by their very nature incompatible with liberty."

The real explanation of this vagueness of objective lies largely, if not altogether, "in the loss of a guiding principle without which educational theory and practice have dropped out upon the tide of opinion without standard, without purpose or insight." There has been a consequent decline of educational power due to the vaporizing of "false prophets whose widely influential, widely accepted but wholly false philosophy, has sought to destroy the excellence of the American college, as it existed a generation ago, without putting anything in its place."

It has been maintained, for example, in season and out of season, that all subjects are of equal educational value. This doctrine has destroyed the standard of value in education and

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has succeeded in making us a widely instructed but uncultivated and undisciplined people. The teaching of Rousseau and his followers has prevailed more and more in America that children, however young, must not be guided or disciplined by their elders but must be permitted to give full and free expression to their own individuality, so-called. "If such a theory were to hold sway for any length of time," Dr. Butler declares, "life would be only an everlasting beginning and we would term as progressive what in point of fact would be nothing else but mere intellectual, social and political wriggling."

The ill-advised advice of advisors, or the lack of it altogether, has also contributed largely to the vagueness of objectives as perceived by the student. In this connection Professor Hudson in *The College and New America* has the following to say: "The freshman is ill-equipped to decide for himself the aims of education. It is not even a good training in initiative to allow him to do so. Such freedom is not educational democracy; it is educational anarchy. The teacher and the administrator are not ill-equipped for such decisions; they have the maturity, the experience, the perspective; and it is only a false modesty that pursues a policy of educational *laissez faire* and is too squeamish to insist upon educational convictions which, however wide of the mark, are better than those of the tyro, who enters college not to teach the college the aim of his education, but to be taught this very thing. Already we know the miscellany of reasons he gives for his choice of courses and how inconsequential most of them are, even in his own eyes."

Toward the end of the same volume Professor Hudson adds: "Whatever the curricula of the future, or the instruments of its administration, the educational program proposed no doubt means more supervision of the student than at present prevails. If it be objected that it is presumptuous to suppose that the educator can so surely know what the true purpose of education is that he can confidently impose it upon his students, one may answer that it is still more presumptuous in him to assume that his students know. Somebody has to know. The educator has the first responsibility, and may as well accept it. Our social order recently went so far as a conscription of lives, in the name

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of democracy. A conscription of part of the student's time, in the interests of a broad educational purpose, is not a fatal thing; it may be done in the service of the same democracy."

Anyone acquainted with the human nature of college students knows to what extent they will carry the intellectual life along the lines of least resistance unless the authorities prevent them. A student in one of our American colleges presented to the Dean for his approval a schedule of unrelated and widely scattered courses. The dean inquired what had been the principle of choice in making up such an extraordinary selection. The young scholar answered, "Well, there isn't any course here which comes before ten o'clock in the morning, or is up more than one flight of stairs." Such a student, it may be said in passing, offers the best argument for a return to a semi-prescribed curriculum, which is fast finding favor in most of our colleges.

THE REMEDY

The one remedy for it all is to *get back* upon the path of constructive progress. As Theodore Maynard well says, "Society is like a man who has left the highway and has taken a by-path that leads straight to a precipice. We can be mathematically sure about the by-path and about the precipice, but we cannot be sure the precipice will ever be reached. Society may decide, within an inch of the abyss, to alter its course. It is free to do so. It will have to do so if it is to be saved."

To again quote Dr. Butler, "Through lack of knowledge of educational values, and their fear of an uninformed public opinion, the secondary schools and the colleges have largely abdicated their places as leaders in modern life and have become the plaything of whatever temporary and passing influences may operate upon them. In the hope of becoming popular they have thrown overboard principle. Throughout elementary school, high school and college, teachers are too often not teachers at all, but preachers or propagandists for some doctrine of their own liking . . . Very many teachers are preachers and propagandists first and teachers afterwards."

"It is in conditions such as these," insists the well-known President of Columbia, "that one must look for an explanation

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of the costly ineffectiveness which is so sharply charged against present-day education in the United States." He then goes on to speak of the languages that are not learned, the sciences that are not grasped beyond a negligible smattering, the history that is not known, and then continues, "More criticism than was ever leveled against the study of Latin, Greek and mathematics based upon the meager practical results obtained, can be repeated with equal force against those newer subjects of school and college study which have so largely displaced Latin, Greek and mathematics."

Scholarship is not popular in America and is becoming less so day by day, due to the revolt which is rising in many places against the influences of those who know. As one writer well terms it, "it is the passionate cry of ignorance for power." The contest in educational thought as well as in social and economic thought is between the reactionary on the one hand and the truly progressive on the other; between the reactionary with his supreme contempt for all that man has learned and achieved and his demand that the history of human accomplishment be rejected and the work begun all over again from the beginning, and the progressive who accepts the history of human experience and who desires to understand and profit by it all, determined that it shall be the foundation for something higher and better than anything which has gone before.

"When man feels himself superior to all that has gone before," says Columbia's former President, "and is without faith in anything that lies beyond, he naturally lapses into a state of the extreme egotist. His own immediate appetite and emotions must prevail and must take precedence over principle and the experience of others from the beginning. The man who declares that there is no God is merely convinced that there is no God but himself, and so it has come to pass that after nearly 2,000 years, much of the world, and much of America as well, resembles Athens in the days of St. Paul in that it is wholly given over to idolatry, with this difference, however, that in the modern case there are as many idols as idol-worshippers and every such idol-worshipper finds his idol in the looking-glass. . . . There can be no cure for the world's ills and no abatement of the world's

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discontents, until faith and the rule of everlasting principle are again restored and made supreme in the life of men and of nations . . . The youth who is led to an understanding of nature and of economics and left blind and deaf to the appeals of literature, of art, of morals and of religion, has been shown but a part of that great environment which is his inheritance as a human being.

"Since Protestantism broke up the solidarity of the ecclesiastical organization in the western world, and since democracy made intermingling of State and Church impossible, it has been necessary if religion is to be saved for men, that the family and the Church do their vital cooperative part in a national organization of educational effort." But, as Theodore Maynard well reminds us, "It is a matter of common historical knowledge that the unity of our civilization, which is common to Europe and the Americas, was destroyed at the Protestant Reformation. As is usual in such cases, its full effects were not immediately apparent. The world had its store of acquired momentum, which carried it along after the motive supplied by the Catholic Church was taken away, but the acquired momentum is almost exhausted, and either the original motive power is to be brought back or a new motive power, if such there be, discovered."

"The problem of moral education is imperative," says Professor Hudson, "much as we may dislike it and all the tribe of vagaries it has involved in the past. Certainly, it is the most vexatious problem educators have, when they recognize it as a problem at all. For some time, at least in our larger universities, we have let the problem drop, hoping that it would take care of itself; or, claiming that it is not the genuine business of the college anyway. But this moral aloofness of the college has tended to breed moral indifference in the student; and moral indifference begets, in turn, moral scepticism; and moral scepticism is dangerous to any man, especially to an educated man; and particularly dangerous to a democracy. Not only has the college bred moral indifference; its emphasis of facts over values, and of natural science as the only method of substantiating 'facts', has tended to positive moral disbelief; which is precisely the most unfortunate result, for both society and the in-

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dividual, that education could achieve . . . Courses in practical morals tend to become courses in moralizing — a sort of thing which healthy youths dislike above all. Other solutions have the fatal defect of rendering morals a sort of appendage to life, rather than life itself."

Claude Richards in *The Man of To-morrow,* a piece of vocational propaganda, says, "Finally every man will need, to win the battle of life, a settled faith. A wholesome religion has a wonderful influence in the shaping of one's career. Deep conviction in the existence and providence of God is like an anchor to the soul. The man of faith is not easily baffled; he struggles on, confident that truth will prevail, and that honest, persistent effort will be ultimately rewarded. A belief in God and immortality inspires a hope in one's life that finds expression in cheerful and enthusiastic work. The religious person is seldom gloomy or pessimistic; his buoyant faith keeps him from settling in the ruts of doubt and despair. He will keep on trying when his last bit of strength is gone, confident that he will be aided by a Power that is beyond his own."

NORMS AND NEEDS

The present pathological study of the colleges could fill volumes but the suggestions in the line of practical therapeutics are still very brief and also very vague. We are reminded in the present situation of Michael Angelo standing before his wonderful statue of Moses, when, after his chisel had given the last touch to the stone, and the marble stood out in the life-like figure of the great lawgiver, the gifted sculptor turned to the statue and said, "Now speak!" We have done much and will continue to do much for the betterment and well-being of the physical life of the college in America, but what have we done and what can we do for the soul which has been so seriously overlooked, if not entirely ignored, in the fads, fancies and fallacies of educational experimentation these last fifty years?

"We speak of the college as a disciplinary institution," says Dr. Elmer Brown, Chancellor of New York University. "Curiously enough the only part of the college in which severe, spartan, absolute discipline is enforced is in our play. We work

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in haphazard fashion but we play by absolute rule, and the colleges, in their serious, their scholastic side, have to learn from the play side, where discipline has been perfected."

"We have missed in particular, this aspect of scholastic discipline," he continues; "we have failed hitherto to find a substitute for the introductory training in the method of thought that gave the young men of the mediæval universities the forms and implements of a scholar. We come nearest to a substitute for logic in our present-day colleges in the training of our scientific laboratories. There, men to a certain extent, are learning the method of thought. But they are not, in most of the colleges, in any systematic and comprehensive way, acquiring that discipline of mind by which one is to discriminate between truth and error; and if we do not give the college student some measure of that power to discriminate between truth and error, there is something seriously lacking in what we have provided for his education." And he adds, regretfully, "Philosophy as a systematic study is disparaged, I think, unduly, in our college life. The departments of philosophy are in some of our colleges rather secondary and struggling departments. Nevertheless, through departments of philosophy and through the whole trend of its instruction in all departments, the responsibility still rests on the college of doing what no other member of our educational system can do for its students, namely, the supreme service of preparing them to make, each for himself, a really thought-out philosophy of life for the life he has to live."

A supposedly effective if somewhat drastic method, proposed by some and urged by many for the cure of all college ills is the complete elimination of the college itself. They view with composure the rapid and remarkable increase rather than development of the junior college which is tending to eliminate the college from below, as well as the stifling of the college from above by the professional and technical schools. However, as Dean McKenzie says, "The junior college is here. It meets in many cases legitimate needs, and therefore is here to stay . . . We shall have to tolerate, I am afraid, to a certain extent, and I hope only as a temporary measure, some of these institutions that are annexes to local high schools, but to advocate the ex-

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tension of our secondary school system to cover the first years of college work is, I am prepared to say without fear of contradiction, an educational fallacy of the most serious type. To try to persuade boys and girls to choose that kind of education and that kind of training, instead of the regular college training, and to try to persuade them that in so doing they are getting something just as good, or superior, is, to my mind, essentially dishonest, and an educational crime."

CATHOLIC COLLEGES

Our own Catholic colleges are under fire. The searching scrutiny now being made regarding the actual status of non-Catholic as well as Catholic institutions that claim to be of collegiate rank, resolves itself into the very direct if at times disconcerting inquiry as to whether or not these institutions are colleges at all. Even if we answer this question to our own satisfaction in the affirmative it still remains our duty, imperatively pressing at the present time, to obtain official and authoritatively final recognition of the fact that our individual institutions are truly standard American colleges and universally admitted to be such, not only by the Catholic, but especially by the non-Catholic college world of America. We owe this in strict justice to our students and their families who have until now given us their time, their money and their confidence without any thought or fear of being penalized for their loyalty later on when they seek admission to professional and other advanced courses in secular institutions of learning.

We are all too ready to speak of the prevailing standards and standardizing methods as inadequate, as poorly planned, devoid of a well-defined purpose and barren of the satisfactory results they were confidently expected to obtain for student and institution alike. But if we are speaking of a practical program and not indulging in protests only, as has too often been our wont of late, then it were well to remember that the prevailing standards, albeit arbitrary in large measure and material only, will continue to prevail for the present, and that our well-being, if not our very hopes of continued existence, depend on our meet-

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ing these minimum standards if we hope ever to have a hand or a voice in re-shaping the college standards of the future.

There is much that the secular standardizing bodies find to praise in our Catholic colleges; there are many features of our work that draw from them the warmest words of commendation, given generously and spontaneously; there are results they vainly seek to duplicate in their own educational work. They marvel at the never-failing devotion to the cause for which we labor which remains a mystery to them because they know not or have never known the Christ from whom our inspiration comes; they pay homage to our spiritual development and equipment so vastly more valuable than anything that money can buy or mere organization can effect.

These, indeed, are our peculiar and inalienable advantages. To our poverty, on the other hand, must be ascribed our powerlessness to do more and greater things. And if we have not stressed our advantages too much, it must also be said that we have stressed our disadvantages not enough; we have not as yet convincingly set before the undiscerning eyes of our Catholics or dinned into their unwilling ears the necessity for or the advantages of an educated Catholic laity. We still have to deal, in many quarters, with the "psychology of the immigrant."

Nevertheless, our Catholic colleges must be and ever remain the exponents to the country at large of our best ability and supreme endeavor in the education of the future citizens of America. *Qui potest majus potest minus,* was never more apt than in its application to the Catholic higher education of to-day. Catholic men and women, grown and growing, must come to look upon the Catholic college not as a superfluity and a luxury for the few, but as an ever increasing necessity for the many. They must be brought to realize that business, big or not, is looking for the Catholic college graduate, whose eye is single, whose conscience is clear and clean, whose training has reached above his eyebrows, and to whom, better than any other, a budding business venture can be safely entrusted to be developed to its fullest capacity. They must be brought to know that what the nation needs most, and what forward looking men amongst us in every walk of life who seriously seek the nation's safety and

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the nation's good most want to-day, is safe, sane and sound thought and thinking, never in our history at a lower ebb than now, when men and women in secular colleges are majoring in a soulless psychology, when from the university rostrum rings forth the cry that "evolution has revolutionized ethics," when the study of social sciences too often leads the untrained, unwary and unguided student into unscientific socialism instead; when the popular study of comparative religion has paganized men's minds and only taught them to deny that Jesus Christ is God; and when the college literary magazines will blaspheme unblushingly and call it clever.

Never was the Catholic college that is as truly a college as it is Catholic, more needed than it is in this day and hour. Never was it more imperative for us to impress upon the educators and laymen of the country at large that our standards are the best and the highest, natural and supernatural, human and divine; that in this matter of standards we can discriminate to a nicety between the adequate and the inadequate, and distinguish clearly the false from the true. Never was it more distinctly our duty to exert ourselves to the utmost that is in us, determined never to rest until we have proven conclusively to the doubters within that our institutions of higher education are not the less Catholic because they are colleges, and to the cynics without that they are none the less colleges because they are Catholic.

DISCUSSION

REV. E. P. TIVNAN, S. J., PH. D.: A word of sincere congratulation is due our reverend President for the clear and concise statement of the case which he has given us. To cover the field of literature which has been produced during the last year or more, showing the trend of thought among educators and to do this within the necessarily brief compass of a single paper, was by no means an easy task. Yet this is what he has so successfully accomplished. He has taken us step by step, showing us picture after picture along the road of recent educational thought, and has endeavored to point out for us what those who are engaged in the work of education, chiefly outside Catholic circles, are thinking.

Obviously it was beyond the scope and purpose of the paper to comment upon the various expressions of opinion voiced by the authorities cited. Hence it might be well for us to use the time granted us for a discussion of one or two of these points.

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An analysis of the various expressions of opinion as to what is wrong with our colleges reveals the almost unanimous idea that there is something vague in the manner of attacking the educational problem. There seems to be no definite objective. There is an apparent lack of purpose.

A closer analysis of this will reveal the fact that the element which is lacking in modern education is the very element without which we hold that education will be incomplete, namely, the moral element. For a confirmation of this we need only refer to the commencement addresses of nearly all college and university presidents during the past three years. One after another they have emphasized the fact that God, religion, morality, either find no place in the scheme of education or are not sufficiently stressed.

This thought should make us pause. We insist and rightly so upon each element of our definition of education. We rise up in holy or unholy wrath whenever any element of that definition and in particular the portion which refers to moral training is attacked. We realize fully that the real essential part of education is the training for God; that an education without religion is a soulless sort of thing. But are we always as keen about our endeavor to fulfill this part of our definition as the urgency of the case requires?

In the first place what about the natural virtues which are the basis of a decent and upright life? Is there sufficient insistence upon these? And yet God takes the natural which is in us and to that adds the supernatural. We sometimes hear it said that many of our Catholic students do not stand firmly against the onrush of the tide of life. May it not well be that a partial source of the difficulty is to be traced to the weakness of this natural foundation upon which the supernatural structure was to be reared?

It will repay us, therefore, to examine our diligence in fulfilling our duty as Catholic educators. We should take care that the student be required to make moral as well as intellectual judgments with regard to the passages studied in authors, be they ancient or modern. Our skill should be exerted at all times so that the product as it leaves our hands, may be, in so far as this is possible, a perfectly educated man or woman. For unless this be the case we shall not only incur the guilt of grave injustice but we shall also be permitting our colleges to drift into the maelstrom of doubt and uncertainty whence so many of the non-Catholic institutions are now striving to wrest themselves.

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VARIABLES IN HIGHER EDUCATIONAL ORGANIZATION

KENDRIC C. BABCOCK, PH. D., LL. D., DEAN OF THE COLLEGE OF LIBERAL ARTS AND SCIENCES, UNIVERSITY OF ILLINOIS

New variables develop in each attempt to solve the problem of organization in higher education. Such organization arises in response to demonstrated or prospective needs, and since these needs have varied with the rapidly changing social, economic and educational conditions in the United States, the problem of coordinating higher educational institutions with elementary and secondary education on the one hand, and with varying social needs on the other hand, has demanded the highest skill, courage and patience on the part of administrative officers. For elementary education is after all but training in the use of the bare tools of education. The secondary school and college demand much greater skill in the use of much more complicated tools, machines, and materials, while the universities reach out into research and professional training, fields which have expanded and revealed marvelous new possibilities within the last generation. The future student of higher education in America will marvel at the audacity, ingenuity and success of the educational prophets and inventors of the last fifty years. Unsuccessful experiments have been numerous and many have been absurd and foolish. Not all of these experiments are yet closed out, but it is undeniable that great progress has been accomplished in almost every direction.

The mere figures dealing with higher education in the last twenty-five years reveal one of the most striking and troublesome variables. Between 1893 and 1916 the number of students in higher educational institutions rose from 110,500 to 330,000 and the revenues from $23,000,000 in round numbers to $110,000,000; the organization changed from one essentially aristocratic to one essentially democratic in spirit and in operation.

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In the meantime the sources of supply for raw material developed from a very small number of sound high schools to the magnificent total of 14,000 with approximately 1,500,000 pupils. This era has seen a good deal of what manufacturers would call "quantity production" in which mechanical uniformity, impersonalized instruction, and more or less lock-step progress have been all too predominant. The primary question has been one of taking care of the great numbers of students whose entrance into higher institutions has been more and more facilitated by certificating systems of admission. Recent years have seen some reaction to this tendency on the part of strong endowed institutions, which have announced limitation of registration to 500 or 1000 students according to the equipment and resources of the institution. Already some fifteen or twenty institutions have announced such "self-denying ordinances." The State-supported institutions with a possible single temporary exception, have not felt they should limit their responses to demands of students within the State who are able to meet the ordinary requirements for admission. The latter have felt keenly the obligation to modify the organization to meet the varying demands of the enlarging constituency.

The diversity of aims of students has introduced another variable into the schemes of educational organization. This diversity has been accentuated by the fact that the newer aims of the students are over and above the old aims, and that the organization to satisfy new demands must be superimposed or added to the old organization. The total number of students pursuing curricula of the older type has not diminished to any notable extent if at all. These students have come from the same social strata and with the same motives as heretofore. But hordes of new students have come from parts of the social structure which did not formerly contribute quotas to higher institutions. These new elements in the student body have come from all sorts of areas, with all sorts of uncertainties as to temper, purpose and capacity. They might be likened to great masses of material swept into the older organization from mountainside mining camps, from broad plateaus and plains, from mushroom industrial cities, and from ambitious alien groups, all to be assayed

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and tested and worked up. It does not yet appear whether these masses have in them a predominating element of pure gold or whether much of them is just plain mud.

The cost of experimenting with these newer elements as well as with the old has been very great. Extemporized organizations have been necessary to meet the varying demands for higher education in engineering, agriculture, business, and specialized industries like ceramics. The earlier and later stages in the development of engineering and medicine illustrate the breadth of this variability. Twenty-five years ago the engineer was trained in the manipulation processes of the shop and foundry, and the medical student with little preparation took a two-year course of lectures, the one duplicating the other. Now the emphasis is upon fundamental principles rather than upon mere skill; the engineer must know calculus, chemistry and physics; and the medical student must have two years of college work before entering upon his four-year professional curriculum consisting largely of chemistry, physiology, anatomy, bacteriology as preliminary to pathology and surgery. In the newer forms of organization, like colleges of commerce and business administration, a similar evolution is going on. A careful scientific study of economics, banking, business organization, and foreign and domestic commerce, is taking the place of bookkeeping, stenography and typewriting which constituted the older order of business colleges. Again, older forms of organization must be adapted to these needs, and such significant modifications as the cooperative curriculum in engineering at the University of Cincinnati, and the part-time curricula in commerce and business at New York University appear and grow and spread.

The out-reach and up-reach of ideal and organization in higher education have been marked features in recent progress. With these have come an increase of cost which is in the nature of geometrical progression rather than arithmetical progression. Experimentation with these variables is by no means ended, for the progressive differentiation of colleges and undergraduate curricula will go on alongside of unprecedented development in professional education, particularly in medicine, law and social service. The support of graduate schools and research institu-

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tions which build upon the undergraduate colleges, just as the latter build upon the high school, will require still more varied and expensive organization, for the qualities of initiative, resourcefulness, imagination, perseverance and courage, cannot best be cultivated by uniform institutions or institutional organization, and any scheme of higher educational organization which does not have flexibility and generous support in its upper reaches, will in the end be an incubus rather than a tower of strength and inspiration.

Another variable has appeared in the entry of the State into higher education. Since 1850 nearly fifty higher educational institutions, primarily State supported, have been organized in the United States — colleges, universities, technological schools, like those of mines, textiles and navigation, teacher-training institutions of States and cities, and experiment stations. The latest form of this variable is the junior college as an adjunct to a strong city high school system. As an intermediate institution between secondary schools and universities, the junior college movement seems capable of expansion, considerably differentiated to meet local needs, as in agriculture, industry, mining, and business. The entry of the State was characterized by a willingness to make experiments quite beyond the thought or capacity of the private institution. Some weird experimentation took place and was reflected in the very names of institutions, for example, Illinois Industrial University. But out of this very quality of courage and determination to find an adaptable scheme of education have developed notable organizations of newer types. It was at the Illinois Industrial University that the first shop laboratories in engineering were organized, but now in the place of this industrial shop organization stands a great college of engineering of the modern type, and a great engineering experiment station.

Earlier stages of State experimentation were marked by a distinct but temporary lowering of standards, an off-hand, noisy flouting of old ideals and purposes. The classics were degraded; Plato was a solemn bluff; appreciation of good literature desirable but by no means necessary. Out of a stage of hurried and materialistic experimentation these institutions have emerged

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into a period when ideals have come to their own and the colleges of liberal arts and sciences in the great State institutions, instead of shrinking and disappearing, have continued to be the largest and soundest single divisions in their respective institutions.

A new integration of organization and purpose is now taking place in spite of these variations and diversities. When science, history, politics, and aesthetics began to enter the sacred precincts of the traditional classical studies, they were looked upon as invading Goths and Vandals, pure Gentiles or barbarians, inconsiderate and defiantly assertive of their virtues. But step by step their naturalization has been accomplished and in many instances the descendants of the invaders are beneficent and benevolent rulers in the realm of culture. The professors of classical philology, chemistry, economics and thermo-dynamics, meet on a common ground of mutual respect and loyalty to sound scholarship. Of course there are exceptions to this mutual recognition. Not long ago a noted German professor of theology was shown through the plant of a great State university. Over its libraries and laboratories of chemistry and biology, he was filled with admiration, but when he was introduced to the professor of swine husbandry in the midst of his laboratories, he was both surprised and dubious of the propriety of such an organization as part of a real university. Yet the problems of genetics, bacteriology and physiological chemistry were in the process of notable solution in that particular laboratory.

As another variable in the first order of significance should be noted certain auxiliary organizations of a highly specialized character, such as foundations for research in science, history, education and commerce. Some of these are connected with great universities, such as the agricultural and engineering experimentation stations, the Mayo Foundation for Medical Research at the University of Minnesota, the Lick Observatory at the University of California, and the Bureau of Educational Research at the University of Illinois. There are also independent institutions like the Rockefeller Institute for Medical Research. Along with these are to be noted the institutions for religious instruction connected or associated with State colleges

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and universities, like the foundations of the various churches in connection with State institutions in North Dakota, California and Illinois.

The large inter-institutional migration of undergraduate, graduate and professional students has developed during the last twenty years, along with the specialized organization of the larger institutions. Students travel long distances and in their new environment mingle with students from all nations of the earth, so that a great modern university like Columbia, Pennsylvania or Michigan, is as cosmopolitan as the University of Paris in the Middle Ages. Very early in this period of remarkable mobility of student bodies it became clear that some exact knowledge of standards, organization and methods existing in various institutions from which they come, was urgently needed. Standardization was inevitable and remains a necessity. This does not mean uniformity or the compulsion of one institution to conform to the standards and organization of another. This point cannot be too strongly emphasized, however much some official legal prescriptions of standards may seem to tend in the direction of hard uniformity. The great and really effective standardizing agencies are the voluntary national and sectional organizations whose chief purposes are accomplished by cumulative and pitiless publicity. Any institution may do what it pleases when it pleases, provided it accepts the consequences of publicity of all the facts regarding its what and when. It is to the great credit of the groups of institutions represented in this Catholic Educational Association that they have held fast and firmly to certain great fundamentals and that they have not yielded impulsively and easily to demands for inconsequential variations and relaxations.

Voluntary standardization to meet recognized needs for cooperation and coordination of various types of institutions for the benefit of the students themselves, has now been accepted by practically every group of higher educational institutions. Competition has been replaced by cooperation, sympathy and understanding in the great common task of giving higher education in some form to millions instead of to thousands. There will be, as there should be, wide variations in the methods of

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solution of problems of higher education, from the specialized technical school based upon the usual four years of high school work, to the end of the last year of research under the National Research Council. The years just ahead call as never before for that rare combination of vision, courage and capacity for teamwork without which leadership in the further reorganization and adaptation of higher education will be futile and unfruitful.

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THE MOVEMENT TOWARD THE STANDARDIZATION OF COLLEGES AND UNIVERSITIES

DR. GEORGE F. ZOOK, SPECIALIST IN HIGHER EDUCATION, U. S. BUREAU OF EDUCATION, WASHINGTON, D. C.

One of the most usual requests coming to the division of higher education at the Federal Bureau of Education is the request to know whether a certain college located at a named place is a first-class, A grade or standard college. In order to appreciate the humor and even the irony of such a request it is necessary for one to be fully familiar with the efforts made by the Federal Bureau of Education ten years ago and subsequent efforts made by numerous other organizations and agencies since that time, to define and list the standard colleges of the country. I need not advise you, who have been concerned in this work for the Catholic Educational Association, that we have by no means solved the problem of standardizing the higher institutions of the country, though we have undoubtedly made great progress in this direction.

To name all of the organizations which have attempted to establish standards for higher institutions in accordance with which lists of standard colleges have been compiled, would probably only confuse those who have not given the history of this movement considerable attention. Suffice it to say that they may be classed roughly as follows: (1) State departments of education, (2) church boards of education, (3) national or regional educational associations.

Inasmuch as the control of education in the United States, contrary to the practice in most foreign countries, has not been delegated to the Federal Government, it has been exercised by the several States. It is a common practice among the States to regulate elementary and secondary education, but higher education has remained relatively unregulated and uncontrolled. Institutions of higher learning secure charters from the State

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authorities giving them wide latitude of action and in most instances subjecting them to little if any review as to the quality of their work. This practice has given rise to great abuse in a number of States, but perhaps to the most flagrant degree within the shadow of the nation's capital, where the laws governing the incorporation of colleges and universities are so loose as to permit low educational standards and gross deception of the public by purveyors of degrees for a price. The prestige of American college degrees abroad suffers continually in the eyes of our foreign neighbors, who cannot understand why so gross an abuse should be tolerated by the American people.

The freedom of institutions of higher learning to go their own way is, however, being modified by State law. Teachers in the elementary and secondary schools are being required to measure up to standards. In lieu of examinations intended to reveal the qualifications of prospective teachers, it has become the practice for State authorities to accept graduation from college provided a certain amount of pedagogical and subject-matter courses have been taken by candidates. The State authorities are therefore immediately confronted with the necessity of selecting the institutions from which they will accept evidence of graduation in lieu of the regular examinations. In several instances where State boards of education have not felt at liberty to adopt this procedure without legislation, laws have been passed authorizing it. At the present time, therefore, it is safe to say that about one-third of the State boards of education have established standards for colleges in accordance with which they have prepared lists of standard colleges.

Included in the second type of standardizing agency are six church boards of education of Protestant Church denominations, and the Catholic Educational Association. It is natural that each of these bodies should establish standards for the higher institutions which in such large degree they support and control. The efforts which church officials are putting forth to increase funds and to raise the standards of higher institutions for which they are responsible, is to my mind one of the most significant, though not the most widely known of the activities toward the standardization of colleges. The interest thus being displayed by church

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authorities is part of a wider interest in the support of education and a comprehensive statesmanlike view of the educational problem. If the several church organizations persist in their zeal for the proper support and control of the higher institutions founded by them, they can exert untold influence in the proper standardization of our higher institutions.

The third division comprises national and regional educational associations which have established standards for colleges and universities. They are, for example, the Association of American Universities, the North Central Association of Colleges and Secondary Schools, the Association of Colleges and Secondary Schools of the Southern States, and the Association of Colleges and Preparatory Schools of the Middle States and Maryland. Among this number the North Central Association easily takes precedence. It has firmly established itself as a standardizing agency for higher institutions in one of the largest and most important areas of the United States. The other regional associations, such as the Southern Association and that for the Middle States and Maryland, are only beginning the work of standardizing colleges and universities.

These voluntary educational institutions have no authority whatever to enforce acceptance of the lists of accredited institutions which they issue. The fact that they have undertaken this work has indeed been resented in some instances. For the most part, however, their work has been welcomed, because they cover a large area, because they have no ties or connections which make their work open to suspicion, and finally because they attempt to do their work more thoroughly and systematically than most other standardizing agencies. The lists of accredited institutions issued by these associations have therefore found especial favor among the leading educators of the country.

To set forth the standards for colleges used by the State departments of education, the church organizations and the voluntary educational associations, would be more confusing than to discuss in detail the variety of agencies which have indulged in the standardizing movement. It hardly seems possible that each agency should have used different standards from all others,

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but with a few exceptions this is literally the case. The standards of the three regional educational associations which I have discussed are different. The standards of the North Central Association have been adopted by several State departments of education, by one of the Protestant church denominations, and more recently by the Northwest Association of Secondary and Higher Schools. The standards of the Southern Association have been followed by several State departments of education and by one of the Protestant church denominations. The standards of the Middle States and Maryland Association closely resemble those now used by the State departments of education in New York and Maryland.

I mention these illustrations in order to show that the regional educational associations are looked to for leadership and have to a certain extent set the standards used by other standardizing agencies within their respective areas. Whether they will continue to do so depends entirely on the zeal and intelligence which they put into their work.

From this sketch of our present situation it becomes patent that there is no dependable list of the standard colleges of the country to which the anxious mother may refer in choosing a college for her daughter Jane, to which perplexed foreigners may have recourse when studying American education, to which tired registrars may fly for information about prospective registrants, and last but not necessarily least, to which the Bureau of Education may turn with confidence when bombarded for information about colleges. In sum, there is no such thing as a standard college because there is no generally accepted definition of what a standard college is.

Whether we shall ever have such an accepted definition is by no means certain. There are, however, some indications that the educational leaders of the country are anxious to see what may be done to emerge from the present dilemma. Responding to this feeling the National Conference Committee on Standards and the American Council on Education held on May 6 and 7 last, in Washington, a conference of representatives from as many of the standardizing agencies as were able to attend. The Catholic Educational Association was ably represented by sev-

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eral persons who added greatly to the success of the conference. Other representatives of standardizing agencies participated in such a way as to leave no doubt in the minds of the members of the conference as to the great desirability of arriving, if possible, at a uniform set of standards for colleges and universities. At the close of the session the conference voted as follows:

"That this conference approve the formulation of common statements of standards of higher educational institutions of the whole country — colleges, technological institutions, junior colleges, and institutions primarily for the training of teachers.

* * * * * * * * *

That the Council transmit from this conference to these agencies suggested unified statements of standards for various types of institutions, for discussion and report as to the possibility of the adoption of such statements by these agencies within the next two years, such unified statements to be drafted by a committee to be appointed by the Council, from the chief accrediting agencies."

The committee called for by these resolutions has been named and it is hoped that it may soon undertake the important work to which it has been committed.

The difficulties which this committee will encounter are difficulties which the several standardizing agencies have encountered times without number. It goes without saying that it is not an easy matter to devise a set of standards applicable alike to colleges located in New York, Maine, Florida, Arizona, Iowa, Montana, and Washington. The physical conditions in the several States differ, the secondary schools vary from poor to excellent, the devotion of the teachers is hardly measured by degrees, and the curriculum varies from a straight and narrow path to a garment resembling Jacob's coat of many colors.

Besides, there are many types of institutions to be standardized. Minimum standards which may fairly apply to colleges of liberal arts and sciences do not necessarily fit a teachers' college or a technological school, much less a medical school or a theological seminary. Law schools, dental schools, library schools, agricultural schools, are scarcely to be judged by the standards now commonly used by the more important standardizing agencies.

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In effect, therefore, the work of the chief standardizing agencies has been with the colleges of liberal arts and sciences. In some associations, as for example the Middle States and Maryland Association, all other parts of the large universities are ignored and no attention is paid to the independent technological school such as the Carnegie Institution of Technology. In the Southern Association, on the other hand, it is provided that —

"When an institution has, in addition to the college of liberal arts, professional or technical departments, the college of liberal arts shall not be accepted for the approved list of the Association unless the professional or technical departments are of acceptable and approved grade."

In the course of time it has therefore become evident that different standards are necessary for different types of institutions, as for example the standards of the Council on Medical Education for medical schools, the standards of the Dental Educational Association for the dental schools, and the standards for teachers' colleges adopted by the North Central Association and by a number of State boards of education. At some time in the future, therefore, it may be possible for the several professional associations to establish standards in accordance with which independent institutions and colleges within a university may be accredited or approved. It does not seem possible to do this work effectively in any other way, inasmuch as the dental or engineering school of a given university may be of superior grade, while the agricultural and the liberal arts colleges are of inferior character.

It is evident, therefore, that there is yet much room for additional standardization of the work of various professional schools, as for instance law, music, engineering, and agricultural colleges. Movements for the standardization of these and other professional schools should be welcomed. There is no other way of determining the standing of these professional schools, and moreover such action would simplify the problem of standardizing the colleges of arts and science, in which I assume we are at this time chiefly interested.

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It is perhaps not amiss at this point to inquire into the objects of those who support so enthusiastically the movement toward the standardization of higher institutions. I have already called your attention to the objects of the State departments of education in establishing standards and compiling a list of approved institutions. Doubtless they have also been moved in part, as have the church boards of education and the voluntary educational associations, by the desire to assure the public what institutions may properly be trusted to do a good grade of work, and by inference, at least, to eliminate those which are unworthy to be given the names of colleges.

Of the latter there are unhappily a large number in this country. The Bureau of Education lists 554 colleges and universities, not counting teachers' colleges and independent professional schools. There are perhaps as many more institutions bearing the name which on account of their low standing are not included in our directory. How are the unwary to be protected against institutions which through field agents, newspaper advertising and personal appeals, importune thousands of young men and young women into imagining that they are getting a college education when attending them? In such institutions it is not difficult to see why only a small portion of the students stay through to graduation. In a vague way students soon realize that they have about exhausted the possibilities at such colleges and not knowing the satisfaction of work at superior institutions, they easily respond to the desire to get out and earn money. As a consequence the loss of students before graduation at inferior institutions is enormous. As an example of what I mean may I quote from a college catalogue? I realize how unreliable such a source of information usually is, but nevertheless reliable information often unwittingly creeps in. The institution "has sent out 230 graduates into useful careers, as physicians, lawyers, teachers, and other useful occupations; fifty-three for the Gospel ministry, seven missionaries, besides nearly two thousand who did not take the full course."

It is unnecessary for me to point out what an unfavorable comment it is on the work of an institution to have had 290 graduates and 2,000 other students who did not graduate.

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In other words, an inferior institution, as you well know, has no holding power. Students flock into the freshman class. They remain in considerable numbers through the sophomore year. They dwindle greatly in the junior year, and only a few brave ones remain to the end. Under proper conditions of collegiate instruction the greater proportion, to the benefit of themselves and the country, would be saved for lives of increased usefulness. We need therefore a continuous campaign with the youth of the country to point them to the institutions of superior grade. To permit them unwaringly to be drawn into the net of inferior colleges is neither fair to them nor to the country as a whole.

It is apparent, then, I assume, that the objects of the movement toward the standardization of colleges are to guarantee superior quality of college work. In this connection it has often been pointed out that the standards in use are not qualitative but quantitative, and obviously therefore cannot guarantee quality of instruction and work. The observation is sound in part. The same objection, however, can be raised as legitimately against any other form of human organization which has a qualitative object in view. Even in the Government we debate long and loud about the form of a governmental organization for a given end. We polish up the governmental machinery and hedge it about with all the standard regulations and safety devices that ingenious legislators can devise. The object is good government, but I need not tell you how inadequate a guarantee any piece of political machinery may be. Ostrogorski, that wise commentator on political institutions, has pointed out how utterly useless the best form of political organization is unless there is continuous intelligent popular zeal to accomplish justice and righteousness. At best, therefore, the form of an organization is only the means to an end.

This observation applies with equal force to the many efforts now being made toward the standardization of colleges. In themselves the standards are nothing, for they consist of requirements for so many bricks and stones, so many students with so many units for entrance, so many credits for graduation, so many professors with so many degrees and so much salary, so much endowment, and so many departments, so much laboratory

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equipment and so many books in the library, etc., *ad infinitum* — all of which an institution may have and still not be a college. These provide only the physical basis on which a college is founded, and the machinery for operating it. The real college comes afterward. It consists in students who are willing to work and capable of becoming leaders among other men and women; it consists of a faculty of trained persons who are willing to spend and be spent in the greatest of professions — that of the teacher. It consists of a zeal on the part of the faculty and students alike to develop to the utmost their physical, mental and spiritual powers, and to learn in order the better to serve.

These are not objectives which can in any satisfactory way be measured on a quantity basis or be expressed in any concrete terms. Nevertheless, we must work with what we have. In the modern world, bricks and stones, units, hours, departments, libraries, laboratories, as well as students and professors, are usually regarded as necessary to the making of a successful college or university. For the most part we have passed out of the stage of Mark Hopkins, the boy and the log. A professor, students and straw no longer suffice for college work, as in the early days of the Latin Quarter. Under our present system of education it is difficult, if not impossible, to measure the quality of work done by our institutions of higher learning. It is, however, quite possible and very much worth while to measure the physical conditions upon which it is based and the machinery for doing it. Given satisfactory equipment in these particulars, experience demonstrates that higher institutions seldom fail to do superior work and to satisfy their friends and supporters of their usefulness and necessity in a democracy whose citizens must continually be raised to new heights of public intelligence and morality.

In closing, therefore, I wish to emphasize the good results which are flowing from the present movement toward the standardization of colleges. College officials are scrutinizing the equipment and the work of their institutions as never before; students are gradually drifting in increasing proportions to the better institutions; the public is looking askance at colleges

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which claim to be more than investigation shows them to be; inferior four-year colleges are beginning to seek recognition for their work as junior colleges, where they can serve their constituency legitimately and honestly. The movement is therefore eminently justified, not by the success of higher institutions in meeting the quantitative standards, but by the higher quality of work possible wherever the conditions for it have been made satisfactory.

One step seems to me now to remain in carrying the movement for standardization to its logical conclusion, namely, that of uniting our counsel so as to arrive at a uniform set of standards for colleges of liberal arts and science. As an interested observer of the excellent work of the various standardizing agencies, I have been unable to see any reason of consequence for continuing a variety of standards, when it is surely possible after years of experience to arrive at a simple direct series of requirements which will commend themselves to all the standardizing agencies. I trust, therefore, that the efforts of the committee on uniform standards recently named by the American Council on Education, may meet with that great measure of success which the importance of the subject seems to demand.

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THE QUALITATIVE POINT OF VIEW IN STANDARDIZATION

VERY REVEREND M. A. SCHUMACHER, C. S. C., PH. D., ST. EDWARD'S COLLEGE, AUSTIN, TEXAS

The discussion that is to take up our time at the present session is still concerned with requirements that are largely, if not entirely, quantitative in character. This framework of standardization, as it might be called, is a necessity in the work in which we are engaged and while it has its clear limitations, a certain amount is indispensable. I believe there is a growing conviction that the standards in vogue are largely mechanical in character, but there is also a conviction that this could not be helped. These standards serve as a basis for beginning work and they can never be wholly set aside. There is one element, however, in a standard college that everyone recognizes as most important, and that is the element of quality. The two interesting and instructive papers, presented at the morning session by Doctor Babcock and Doctor Zook, have both emphasized the leading place that quality should hold in any standard institution, and both at the same time recognize the need for some quantitative elements.

I thought it well to-day to offer the members of the College Department a few considerations that do not bear directly on the work immediately before us, but points upon which we will have to express our opinion at a very early date. The most important of these points is the one already mentioned, namely, the qualitative point of view in standardization. Doctor Capen, who was prevented unavoidably from being present at our meeting this year, has been writing consistently and strongly in favor of the qualitative point of view in education for the past few years. In an article in the *Educational Review* of April, 1921, "The Dilemma of the College of Arts and Science", he makes the following statement:

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"Colleges of liberal arts are defined by practically all standardizing agencies in purely mechanical terms. The categories are numerical, quantitative, relating wholly to externals. They specify, for example, certain sums of money for endowment, a minimum number of professors, so many units for admission, so many semester hours for graduation. And it is this fashion of describing collegiate institutions in terms of time and material commodities that is to a large degree responsible for fastening upon the whole body of American education the greatest plague that has afflicted it, namely, the system of paper credits as a substitute for tests of personal capacity."

We find him expressing himself to the same effect in Bulletin, 1916, No. 46, Bureau of Education: "Recent Movements in College and University Administration." He has even expressed himself more strongly in an interview that I had the pleasure of having with him in Washington, in 1920. Doctor Capen is only one of the writers of the present time who is indicating the need for the qualitative point of view in standardization.

"There is abundant and increasing evidence of dissatisfaction with the formal definition of the unit in terms of time. This definition has tended to fix attention upon quantity to the neglect of, what is quite as important, the quality of the school work. No one will seriously question that the kind of intellectual habits developed by pupils is a more important consideration than the condition of courses or the time spent in the classroom." (Varying Credit Based on Quality of Work, by Franklin W. Johnson, *Educational Review*, January, 1917, page 44.)

This point of view is finding expression in the entrance requirements to college; in the kind of work done in the college; in the requirements for the bachelor's degree.

In reference to the entrance requirements, we find that in addition to admission by certificate, the method of the "comprehensive examination" is gaining great favor. . . . "The 'comprehensive examination' is the most original and important contribution to educational practice as affecting the relations of secondary schools and colleges since the adoption by middle western institutions of the policy of admission by certificate. The method has evidently commended itself to a large number of colleges of the North Atlantic section. The action of the Col-

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lege Entrance Examination Board in voting to prepare comprehensive examination papers for the use of such colleges in its membership as admit on that basis constituted an unreserved indorsement of the plan by the organization which is probably at once the most influential and the most conservative of all those that deal with the problem of the articulation of college and secondary school. In view of this indorsement it is not surprising that several of the strongest institutions of the Northeast have adopted or propose to adopt the new method, with unessential modifications."

"Prophecy is generally dangerous, but the prediction may in this case be ventured that this plan of determining fitness for college work is likely to have a still wider vogue in the immediate future. Strong dissatisfaction both with the old-fashioned examination system and with the certificate method of admission, prevails among conscientious college officers throughout the country. The former is believed to offer no true test of power. On the other hand it puts a premium on memorizing facility and the ability to absorb information for temporary use under the cramming process. The latter is hard to administer effectively. By making the equipment and standards of the school from which the candidate comes, the criterion for judging his eligibility for admission, it often fails to discriminate between good and bad preparation of the individual. It encourages also the purely quantitative measurement of scholastic attainments. The new plan is thought to combine the excellencies and to avoid the defects of both the current methods of admission. It preserves the flexibility of the certificate system while imposing the individual test for which the entrance examination was primarily designed. Furthermore it emphasizes especially the quality of the candidate's preparation." (Bulletin, 1916, No. 46, page 37.)

There are a number of high schools throughout the country that are giving varying credit for the work done; a student may get one unit for the work done, he may get more than a unit or less than a unit for the year's work, depending on the quality of his work. This is a recognition of the fact that mere time is not the most important element in school work. In reference to the kind of work done in college, we find that certain schools are recognizing the quality of the work of students by the amount of credit they are allowing for work completed. The

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student who carries his work in normal fashion will receive more than the normal credit; one whose work does not measure up to the normal grade, will receive less than the normal credit. The University of Missouri has adopted a plan which is set forth in these words by the President of the institution:

"Students who belong to the 50 per cent medium (M) class, get normal credits, those who make the grade of superior (S), get 15 per cent additional credit; those who make the grade excellent (E), get 30 per cent additional credit; while those who make the grade inferior (I), get only 85 per cent of the normal credit; those who are so poor as to get failure (F), receive no credit at all." (*Educational Review*, January, 1917, pages 50 to 51.)

The result of this practice at the University of Missouri is thus commented on by Professor Meyer of the same institution:

"As to the poor students, I think that our system impresses them with the proper esteem of their individual value in human society as nothing else can impress them. This saves them the tragical disappointment of later life. If a college education is a preparation for life, then it certainly would be wrong to nourish in the students the illusion that there is in life only absolute success or absolute failure, with nothing in between." (Pages 53 to 54 of the *Educational Review*, January, 1917.)

The kind of work that is done in college is taken note of, at the time of graduation, by a number of institutions. The fact that there are honor students or that students are graduated *maxima, magna* and *cum laude*, indicates that faculties make a difference in the quality of work done by different students. In some schools there is the practice of a general examination at the end of the course, comprising the different subjects taken by the student in his undergraduate curriculum. This has been the practice in the College of Law at the University of Notre Dame, from the very beginning, and the effect on the students has been most wholesome. It not only served to coordinate and unify the various subjects that they had been studying during the law course, but it had the practical value of making it comparatively easy for them to pass State bar examinations. If a student realizes that, toward the end of his senior year, he must

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pass an examination in certain subjects that he has been studying for several years, it will mean closer attention to the work while he is actually going through it; and it will mean a review of the same work before examination that will give him a grasp of the subject that he otherwise might not attain for a number of years after leaving school. Perhaps the greatest value of an examination of this kind is to be found, not in the actual information the student may possess, but in the mental development that he has attained. This examination, conducted by several members of the faculty along intelligent lines, will bring out the mental power of the student and will give the school reasonable assurance that the young man receiving his degree may fairly be called an educated person. Incidentally this examination will reveal the kind of teaching that is being done by the faculty, for, as a rule, students will be a reflex of their professors.

There are two other elements that work in on the qualitative point of view in education: One is the overcrowded condition of our universities; the other, the junior college. The fact that a good many of our universities have more students than they can conveniently take care of will mean that these universities will raise their requirements. If they do, it is reasonable to suppose that the greater demand made upon applicants will not be along the line of the number of units made by the student in his preparatory work, but will rather concern itself with his fitness to take up work of college grade. The fact that there is no complete agreement in regard to the nature of the work in the junior college is bound to have an influence on the character of this work. For those who maintain that junior college work is secondary education, the kind of work would be different from the work demanded by those who consider the work of strictly college grade. The fact that the universities cannot take care of all the freshmen applying for admission and are suggesting junior colleges for freshmen and sophomores, and the fact that some universities are separating the freshman and sophomore years rather sharply from the junior and senior years in the same institution, seem to indicate that the character of work done in the junior college is, if not secondary in character, at best a transition from secondary education to the university.

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Whatever point of view is taken, the quality of work can be insisted upon, as is done in certain high schools and colleges at the present time. Incidentally, since the junior college is a matter of moment at the present time, and since educational opinion is not fully formed regarding it, it would seem advisable that the College Department of the C. E. A. should give thought to this problem and help solve it in the most beneficial way. There is another very strong reason why we should be active on this problem, and that is the fact that so many of our colleges have the preparatory course as a part of one institution. The complete separation between the preparatory school and the college department that is demanded by certain standardizing agencies, does not seem to be consistent with the fact that where there is only a junior college those who are teaching in the junior college are permitted to teach a certain amount of time in the high school department. In view of this fact, it would seem that the same arrangement could be allowed where there is a senior college and a high school combined, with the understanding that professors who were teaching students in the junior and senior years of the college department, would not be teaching any high school students. I submit this to the College Department for consideration; for I believe it is worth our while to have a point of view on this matter, since it affects a good many of our schools and there seems to be substantial reason for the attitude here suggested.

Finally we note that among the requirements set forth by all standardizing agencies, one that refers to the atmosphere of the school. This is mentioned as the most important of all requirements, and yet what is this requirement but one that has reference to the qualitative elements in education. The fact that it is the most difficult to apply, should not deter agencies from trying to find a method by which it could be put in operation, since it is admittedly the most important of all our standards.

There is just one other consideration that I should like to add, though not strictly dealing with the qualitative point of view in education, yet from another angle it is qualitative, since it refers to the kind of student the College of Arts and Letters

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hopes to send out into the world. In the article by Doctor Capen, already referred to, this question is discussed and he is of the opinion that the "dilemma of the college of arts and science" is to be solved by giving much attention to the social sciences. The social sciences seem to give a more definite character to the work of the student, to line him up more directly with conditions that will confront him after leaving school, to prepare more efficiently for that leadership which the college is supposed to give its students, and thus overcome in part the handicap of indefiniteness which seems to surround the college of arts and science when it is compared with other courses of study for the student. The social sciences, by implication, have always been found in the Catholic college. Economics, politics, sociology, have been treated briefly in ethics; but it is to be feared that the growth that has come to these sciences within recent years, a growth that has singled them out and made each of them prominent in college work, has not been recognized sufficiently by all our schools. We have so much to say that is of value on the social sciences that it would be a great misfortune if we did not give of our abundant store to the young men who receive their bachelors' degrees at our hands. We could do this without too much difficulty, and thus the dilemma that has been brought to our attention by Doctor Capen (if dilemma it really is) could be met satisfactorily.

These are a few suggestions that I thought it well to present to the College Department at this present meeting, that we may give them thought and in due time be prepared to express an opinion that will mean much to all our schools.

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STANDARDIZATION OF CATHOLIC HIGH SCHOOLS

REVEREND E. A. MOONEY, D. D., CLEVELAND, OHIO

The Report of the Committee appointed at the convention of the Catholic Educational Association held in New York in 1920, to study the problem of high school standardization as applied to Catholic schools, was presented at the Cincinnati convention this year.

REPORT OF THE COMMITTEE ON STANDARDIZATION OF CATHOLIC HIGH SCHOOLS

The Committee, impressed with the preliminary nature of its work and realizing the lack of exact statistical information that must be the basis of effective standardizing, thought that it could best contribute to the study of the problem of standardization as applied to our Catholic high schools by collecting data on the conditions that actually obtain in our schools.

Therefore, the following list of standards was drawn up, not with a view of their being proposed for adoption, but merely to serve as a guide in the formulation of a questionnaire, as well as to give focus to a general discussion which might be of service in the later and more definite phases of the work of standardization:

Standard 1. The school building in construction and equipment, and particularly in regard to laboratory and library facilities, shall be adequate to the needs of instruction in the courses taught.

Standard 2. The program of studies shall be such as to offer at least twenty unit courses, exclusive of religion.

Standard 3. The standard high school shall require for graduation sixteen units exclusive of religion.

NOTE: The following definition of a unit was accepted at the Chicago convention in 1911: "A subject in secondary work pursued for a year of at least 36 weeks, taught five forty-five minute periods a week, shall constitute a unit."

Standard 4. The curriculum should include three units of English, two units of social science including one unit of Ameri-

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can history and civics, and at least one unit in science; other units may be elective, with the recommendation however, that the studies be arranged in coordinated groups.

Standard 5. The standard high school shall engage at least three teachers, exclusive of the principal, on full time.

Standard 6. The number of daily periods required of any teacher shall not exceed six. A maximum average teaching load of five daily periods is recommended.

Standard 7. The minimum length of recitation periods shall be forty-five minutes.

Standard 8. The number of pupils taught in any class shall not regularly exceed thirty.

Standard 9. All teachers of academic subjects shall have scholastic attainments equivalent at least to graduation from a standard college of the C. E. A. and, in addition, adequate professional training in education. (At least eleven semester hours.)

On the basis of this provisional set of standards the following questionnaire was formulated:

HIGH SCHOOL REPORT

Location .....
(Street) (City) (State)
Name of Principal.....

Date.....

1. Name of institution.....
2. Under what auspices is school conducted—diocese, one or several parishes, religious community?.....
3. On teaching staff, how many diocesan priests?.....
   How many religious (give name of community?).....
   How many lay teachers?.....
4. How is school financed?.....
5. By what, if any, standardizing agencies is school accredited?.....
   .....
   .....
6. Is High School conducted in connection with primary grades?.....
   .....
   With college department?.....
   In same building?.....
7. Number of High School students:

	1st Yr.	2nd Yr.	3rd Yr.	4th Yr.	Total
Boys					
Girls					
Both					

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8. How many are boarding students?..... Day scholars?.....
9. When was present High School building erected?.....
10. How many students is it designed to accommodate?.....
11. In what courses are laboratory facilities provided?.....
.....
.....
12. Are laboratory facilities adequate?.....
13. How many students work at unit equipment in laboratory?.....
.....
14. How much space (in sq. ft.) is devoted to High School reading room? .....
15. How many volumes in H. S. Library (exclusive of pamphlets and Gov. publications?) .....
16. Is library catalogued?.....On what system?.....
17. What courses have map and chart equipment?.....
.....
.....
Value of such equipment?.....
18. Is school provided with gymnasium?.....
19. How many unit subjects offered in curriculum?.....
20. How many credits are required for graduation?.....
21. How many elective unit subjects offered in curriculum?.....
22. Specify courses of instruction offered (Classical, scientific, etc.)....
.....
.....
.....
23. Underline each of the following groups in which units of work are offered:
English, Mathematics, Social Science, Latin, Greek, Modern, Foreign Language, Natural Sciences, Fine Arts, Physical Training.
24. How many teachers engaged in High School instruction?.....
.....
25. How many teachers engaged exclusively in High School instruction?
.....
26. What is total number of periods of classroom instruction given by entire faculty per week?.....
27. What is maximum number of daily periods taught by any teacher?
.....
28. How many teachers conduct more than twenty-five periods of classroom instruction per week?.....
29. How many teachers conduct more than thirty periods of classroom instruction per week?.....
30. What is minimum length of periods of instruction?.....
Of laboratory work?.....
31. Is it the policy of the school to restrict classes to maximum of thirty pupils? .....

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32. In how many periods per week does the classroom group actually exceed thirty pupils?.....
In what subjects?.....
33. How many teachers of High School subjects have bachelor's degree or its equivalent (four years' college work)?.....
34. How many such teachers (with bachelor's degree or equivalent) have had in addition at least eleven semester hours of professional training? .....
35. How many teachers with bachelor's degree or its equivalent have had eleven semester hours in education as part of their college work? .....
36. What are the educational qualifications and teaching experience of teachers who have not a bachelor's degree or its equivalent? (over)
.....
(Use separate sheet and insert, if necessary).
If school has printed prospectus showing courses of study, etc., kindly enclose copy of latest number.

This questionnaire was sent out to four hundred Catholic high schools in all sections of the country, including all that are members of the Catholic Educational Association. Answers were received from one hundred and eighty-six schools. The following tabulation of the data collected reveals some rather interesting facts about our high schools, and shows clearly enough what would be their status in view of prospective standardization:

STANDARDIZATION OF CATHOLIC HIGH SCHOOLS

A. General Information

I. *Total*

Schools	*Students*
186	31,388

II. *Division of schools according to auspices under which they are conducted*

1) Diocesan	Boys ..	16	4,997		
	Girls ..	1	123	5,120	
2) Parish	Boys	4	410		
	Girls	1	75		
	Co-ed ...	4	280	765	
3) Religious	Boys ..	64	16,158		
	Girls ..	93	9,209		
	Co-ed .	3	136	25,503	31,388

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III. *Division of schools according to method of financing*

1) Tuition	175	28,591	
2) Free	11	2,797	31,388

IV. *Division of schools according to size*

1) Under 150	Boys	26		
	Girls	76		
	Co-ed	7	109	8,438
2) Over 150	Boys ..	58		
	Girls ..	19	77	22,950

V. *Division of schools according to relation with primary grades and colleges*

1) Independent high schools.....	36	
2) With primary grades.....	105	
3) With colleges	53	

VI. *Division of schools according to present accrediting*

Number of schools accredited:

a) To regional association		
North Central Association.....	25	
Southern Association	4	
New England	1	
Middle States and Maryland....	1	31
b) To State Board.....	127	
c) To Catholic University only.....	11	
d) Not at all.....	17	186

B. COMPLIANCE WITH TENTATIVE STANDARDS

	Deficient in Some Particulars	*Total Number Schools Deficient*
Standard I		
a) Inadequate laboratory	16	99
b) Inadequate library		
a') No library	8	
b') No reading room	53	
c') No catalogue	18	
c) Inadequate chart equipment.....	11	
d) No gymnasium	67	
Standard II		
Less than 20 units.....	14	14

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	Deficient in Some Particulars		Total Number Deficient
Standard III			
a) 16 units	137		
b) More than 16 units	15		
c) 15 units	31		
d) Less than 15 units	3		49
Standard IV			
a) No electives in	29		
b) 3 electives in	10		
c) 2 electives in	6	17	46
d) 1 elective in	1		
(Four or more electives in	140)		
Standard V			
Less than three full time teachers	3		3
Standard VI			
a) Schools with some teachers carrying 6 periods daily		39	
b) Schools with some teachers carrying more than 6 periods daily		15	
c) Schools with some (266) teachers carrying more than 25 periods weekly		70	
d) Schools with some (37) teachers carrying more than 30 periods weekly		19	
No. schools deficient in some way under VI			77
Standard VII			
a) Schools with less than 45 minute recitation periods		46	
b) Schools with less than 90 minute laboratory practice only		14	60
Standard VIII			
a) Schools not attempting to restrict classes to thirty		16	
b) Schools actually failing in restriction in some groups		56	72
c) Percentage of failures, 26. (In 2212 pds. out of 8559).			

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		Deficient in Some Particulars	*Total Number Schools Deficient*
Standard IX			
a) No. of teachers in 186 schools			
a') Men a") Priests or Religious.	947		
b") Laymen	246	1,193	
b') Women a") Religious	865		
b") Lay	129	994	2,187
b) With degrees			
a') Total with B. A.....	656		
b') Total with B. A. and 11 hrs. professional training:			
Post-graduate	257		
Under-graduate	35		
c) School faculty qualifications			
a') No. schools with all A. B. teachers	42	42	
b') No. schools with all A. B. teachers and 11 hrs. professional training (P. G.).....	34	34	
c') No. schools with some A. B. teachers	127	127	
d') No. schools with some A. B. teachers and 11 hrs. professional training (P. G.).....	45	45	
e') No. schools with no A. B. teachers	17	17	186

SUMMARY

No. schools complying with all standards.....	4
No. schools deficient in one standard.....	20
No. schools deficient in two standards.....	37
No. schools deficient in three standards.....	54
No. schools deficient in four standards.....	32
No. schools deficient in five standards.....	23
No. schools deficient in six standards.....	13
No. schools deficient in all standards.....	3

Submitting the results of this preliminary study, the Committee feels that it can give the members of the Department of Colleges and Secondary Schools the material for an intelligent and practical answer to the main question in this matter of standardization: Shall the Catholic Educational Association

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constitute itself a standardizing agency for our Catholic high schools with the view of ultimately achieving a reciprocal exchange of lists of standardized high schools with other such accrediting agencies, or shall it merely use its influence on its own member schools in urging them to become accredited to their own regional associations, and perhaps in addition afford some medium for exchange of opinion and consolidation of influence among its members in the various standardizing associations to which they now or later will belong?

The Committee does not find that its members are of one mind in even suggesting an answer to this question, and feels moreover that it has done the preliminary work entrusted to it in putting the question clearly before this assembly, and supplying to some extent at least the information that may guide the representatives of our Catholic high schools in the formulation of a definite policy in the matter of standardization.

Even the most casual observer can see the difficulties that confront this Association if it is to assume the rôle of a standardizing agency, from the fact that its scope is nation-wide and there is at present no one set of standards which can fairly and usefully be applied to high schools in the various sections of the country. On the other hand no one can be unaware of the advantages in prestige to the Association and useful service to its members that will undoubtedly follow the assumption of this work by the Catholic Educational Association.

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PARISH SCHOOL DEPARTMEFT

PROCEEDINGS

FIRST SESSION

TUESDAY, JUNE 28, 1921

The Parish School Department opened its first session in the auditorium of St. Francis school. Prayer having been said, the President of the Department, Rev. Augustine F. Hickey, S. T. L., made his opening address. The minutes of the previous meeting were adopted as printed in the Annual Report. The Chairman, authorized to appoint the Committees on Resolutions and Nominations, named the following:

On Resolutions — Rev. Joseph V. S. McClancy, Rev. W. A. Kane, Rev. Edwin A. Flynn, Brother Philip, F. S. C., and Brother John A. Waldron, S. M.

On Nominations — Rev. M. J. Larkin, Rev. John E. Flood, Rev. Francis Burns, Brother Osmund, C. F. X.

The first paper on the program, "Education for Citizenship," was presented by Rev. Joseph A. Dunney, Superintendent of Parish Schools, Albany, N. Y. Participating in the discussion which followed were Rev. Edwin A. Flynn, Rev. A. E. Lafontaine, Rev. John A. Dillon, Rev. J. M. Cooper and Rev. W. A. Kane, Albany, N. Y.

The second paper, "Education for Character-Formation," by Rev. Joseph Wehrle, D. D., Superintendent of Parish Schools, Erie, Pa., followed. This was discussed by Rev. P. M. Stief, Rev. Michael J. Larkin, Rev. John Harbrecht and Rev. Charles F. McEvoy. Rev. Francis Burns paid a brief tribute to the memory of the late Doctor Shields of the Catholic University. The session adjourned at 5:15.

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SECOND SESSION

WEDNESDAY, JUNE 29, 9:30 A. M.

The President in the chair, the first paper was read by Rev. Joseph M. O'Hara, Assistant Superintendent of Parish Schools, Philadelphia, on "Supervision by Community Supervisors." The formal discussion prepared by Sister Mary Loretto, Community Supervisor, Sisters of Charity, Convent Station, N. J., was read by Rev. John A. Dillon. Further discussion of the paper was carried on by Brother Osmund, C. F. X., Boston, Mass.

The second paper of the day, "Factors and Forces of Control in the Parish School," by Rev. John Harbrecht, Cincinnati, Ohio, was ably discussed by Rev. John Kazlowski, Chicago, Ill.

At 11:00 o'clock the Committee on Rural Education held a session with Rev. Augustine F. Hickey presiding, owing to the unavoidable absence of Rev. Edwin V. O'Hara, Chairman. Rev. T. Leo Keaveny, of the Catholic University, read a paper, "The Rural School Curriculum." The paper was informally discussed by Mr. Heckman of the diocese of Toledo, and by Rev. John A. Cooper. The session adjourned at 11:50.

THIRD SESSION

THURSDAY, JUNE 30, 9:30 A. M.

After opening prayer by the President, Rev. James P. Murray, Superintendent of Parish Schools, St. Louis, Mo., read a paper on "The Problem of Motivation." It was discussed formally by Brother Philip, F. S. C., Scranton, Pa., and informally by Rev. J B. O'Leary, Galveston, Texas; Rev. John E. Flood, and the President of the Department.

The second paper was by Rev. John A. O'Brien of Champaign, Ill., on "The Value of Educational Measurements." There was an informal discussion by Brother John A. Waldron.

At this point, Rt. Rev. Bishop Shahan, the President General, entered and was escorted to the stage, where he made a brief congratulatory address. After his departure the business of the day continued.

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The Chair called for Committee reports, and Rev. Joseph V. S. McClancy reported for the Committee on Resolutions. The following were read and adopted:

RESOLUTIONS

This Department pays tribute of praise to and satisfaction in the practical civic training which the children in our Catholic elementary schools have received in the past, and expresses the wish that such civic training may be accorded even closer attention in the future.

Among the practical measures that will enhance citizenship training in our schools, may be emphasized the practice of the Catholic religion on the part of our pupils, the insistence of the natural virtues and the employment of music as a means towards developing the patriotic spirit.

It is the conviction of this Department that every movement making for a better America should gather back of it the fullest Catholic support.

We Catholic educators again proclaim as a primary aim of Catholic education on the part of our pupils, the insistence on the basis of the knowledge and practice of the Catholic religion.

In order effectually to follow the spread of Catholic elementary education through this country we urge and urge with all the power at our command the clergy, the principals in our schools as well as the grade teachers to give special attention to the fostering of vocations to the teaching Brotherhoods and Sisterhoods.

The utmost praise goes out to the superiors of religious communities for their progressive action in assigning certain members of experience and judgment to the office of community supervisor, an office which yields its best harvest when it is conducted under the direction of the local superintendent.

As in the State schools, so in our Catholic schools, the day has come when the rural schools must reflect the rural manner of living for which the children, for the most part, are preparing.

The Department learned with sincere and deep sorrow of the death of Rev. Thomas E. Shields, an influential friend and benefactor of this Department and indeed of Catholic education at large.

Rev. M. J. Larkin, chairman of the Nominations Committee, proposed the following list of officers for the coming year:

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President, Rev. Augustine F. Hickey, Boston, Mass.

Vice Presidents, Rev. William A. Kane, Cleveland, O.; Brother Philip, F. C. S., Scranton, Pa.; Rev. William Schmitt, Cincinnati, O.; Rev. James P. Murray, St. Louis, Mo.; Brother Osmund, C. F. X., Boston, Mass.

Secretary, Rev. Patrick J. Clune, Ph. D., Trenton, N. J.

Members of General Executive Board — Right Rev. Msgr. Joseph F. Smith, New York, N. Y.; Rev. Ralph L. Hayes, D. D., Pittsburgh, Pa.

Members of the Department Executive Committee — Rev. John A. Dillon, Newark, N. J.; Rev. Joseph A. Dunney, Albany, N. Y.; Rev. James A. Byrnes, St. Paul, Minn.; Rev. John E. Flood, Philadelphia, Pa.; Brother George N. Sauer, Dayton, O.; Rev. Charles F. McEvoy, Syracuse.

The meeting then adjourned.

BROTHER EDWARD, F. S. C.,
Secretary.

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PAPERS AND DISCUSSIONS

EDUCATION FOR CITIZENSHIP

REVEREND JOSEPH A. DUNNEY, SUPERINTENDENT OF PARISH SCHOOLS, ALBANY, N. J.

Democracy and citizenship are two things that merit topmost place in the mind of every American teacher in a parish, private or public school. What a wealth of energy, of thought, of achievement, those twin ideas suggest! What a call is made upon us to face them fairly and squarely, without blinking facts and avoiding efforts though they appear to make for the very Pisgah-height. Democracy and citizenship, these two things inseparably yoked, belong to every truly American disposition. They run in our blood, throb in our heart, and strive to express themselves in our intelligence; they dictate themselves to our ceaseless consideration, and urge upon us the task of making them more close-knit in our aims, in our efforts and in our daily lives, above all, in our enterprise of education.

For over a century American democracy has been in the spotlight for our neighbor nations. Publicists have foretold that the experiment of popular government in these United States will turn out a flat failure. Political psychologists have prated how democracy is and must of necessity always be productive of little good and much ill to the cause of human progress. European wiseacres have called it a dream, or a clever swindle by which the masses of the people are persuaded that they are freemen merely because they are free to elect men who are free to do what they and not what the electors like to do once the election is over. Sceptics have stood aghast, wagged their heads and wondered how we could keep our feet and not run amuck; how one big head could steady all we do. In despite of all this the cold fact of history shows that the progressive countries of Europe, instead of mourning at our wake, are really following in our steps and are tending to become more and more demo-

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cratic. Nothing being clearer than that our spirit is affecting the entire life and thought of mankind, it remains for us to inquire: What sort of lead are we giving them? What is the nature of our present-day democracy and what are we doing to implant in our youth right ideals and develop sterling qualities of citizenship?

"The heir of all the ages in the foremost files of time," ours, to-day, is the best possible kind of government. By common consent we are a community more powerful, more prosperous, more intelligent and more free than any other which the world has ever seen. Our national policies and procedure with outside peoples have been characterized by a splendid magnanimity unparalleled by any other nation. The truth is that the American government is more Christian than any other afoot in its dealings with alien peoples. The "open door" in China — to recite fairly recent incidents — was American in idea and in initiative; alone among the powers we returned to her for educational purposes our share of the indemnity. We dug the Panama Canal and let our neighbor's children play in it provided they do not throw the dirt too far and too hard. The American spirit, here as well as elsewhere displayed, has been well personified in that poem to the President:

> "He plead for honor and the country's good
> And craved 'ungrudging measure' of support:
> The sages gave approval as they could
> And left to history the ungrudging sort."[1]

True, there were times when we had a chip on our shoulder: we knocked Cuba down, but the better to show her how to stand on her own feet once for all. Again, we thrashed Spain for bullying and then bathed her black eye; capturing the Philippines in order to give Cuba her freedom, we paid for them anon. There is not another nation on earth that would have turned the other cheek to Mexico as we did. And when we entered the World War we were prepared to bear the brunt; while the soul of our nation affirmed its supreme willingness to sacrifice its all — men, money, materials — for justice and honor, and to save the world for democracy.

[1] Robert U. Johnson.

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And now when the red wings of war are half cut, and attempts are being made to curry our national favor for a League of Nations — a paper-plan of a new world order — rightly do we look askance at the project; for its chief promoters by their diplomacy give the lie to what they profess with their lips. England toward Ireland, Japan with Korea, France in her tactics with the African army; all three honor liberty with their lips but their hearts and hands will not allow other people to enter into her sacred temple; all are now pursuing self-interest irrespective of justice, meanwhile brazenly soliciting our confidence. In the face of such flagrant hypocrisy we need care and caution and the wisdom not to be misled. For we cannot be blind optimists, but must wait, patient and open-eyed in the dark, till we have reason to be convinced of the sincerity of the allies, and then judge them by their actual fruits of the new spirit. Certainly our citizenry have every reason to hesitate at the cross-roads of destiny; there never was such call for intelligent preparedness, never a time when the need of educating for far-sighted citizenship made such demand upon our energy.

The gravamen of this paper being to point out the way in the school for citizen-making, we want to say at the outset that the best smithy we know of in this country for welding into unity the qualities that spell civic virtue is the vitalized parish school. Having taken its place, a high one, in American education, it has stood past tests of peace and war; and now when so great a task lies ahead for our nation, the parish school must gather anew its forces and present a solid front; there can be no marking time, but determined eyes ahead, forward march!

We observe then, first of all, how the Catholic school is admirably adapted to bring up citizens and enable them to face the most acute situations, to-morrow or any time. Her age-old traditions, the heaped-up heritage of centuries, provide her with extraordinary equipment for educating youth in true democracy. Let us never forget that the Catholic Church was the cradle in which Christian democracy was nursed from the beginning. There is no more brazen travesty of history than that which boasts that democracy was introduced by the Reformation. It can easily be proved that the theory of government by consent

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underlay the Gothic rule in Spain, as well as the Carlovingian and Merovingian monarchies. Centuries before the democratic theory was tried out far and wide in Christendom, applications of it were made that were both practical and workable. The Middle Ages, Montelambert asserts,

"were an epoch of faith, but also a period of strife, of discussion, of dignity, and above all of freedom. Humanity was never more fertile, more manful, more potent."[1]

"Looking back over the space of a thousand years which we call the Middle Ages, to get an estimate of the work they had done, if not towards perfection in these institutions, at least towards attaining the knowledge of political truth, this is what we find," says Lord Acton. "Representative government, which was unknown to the ancients, was almost universal. The methods of election were crude; but the principle that no tax was lawful that was not granted by the class that paid it — i. e. that taxation was inseparable from representation — was recognized, not as the privilege of certain countries, but as the right of all. Not a prince in the world, said Philip de Comines, can levy a penny without the consent of the people. Slavery was almost everywhere extinct; and absolute power was deemed more intolerable and criminal than slavery. The right of insurrection was not only admitted but defined, as a duty sanctioned by religion. Even the principles of the Habeas Corpus act, and the method of the income tax were already known. And," he adds, "these results, one and all, would have been impossible if the Papacy had not struggled with the Empire."

"In the later Middle Ages," admits Sidwick, "from the end of the thirteenth century onward, it is the most accepted doctrine that secular government rests upon the consent of the people, who have an original right to choose their own form of government."

Away then, first of all, with that lie which would do away with the close connection between Catholic teaching and democracy; the calumny which would rob Catholic scholasticism of an integral part of its teaching and assert that the Church is opposed to the people.

Resting secure in the certainty of our historical background, our work here is to survey the field and visualize some actualities of present-day citizenship in order to indicate the ways and

[1] *Monks of the West*, I, pp. 204-205.

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means educators should use to secure strength and endurance for those institutions which imply our liberty and freedom. Education for citizenship demands squarely that we face the living needs and realities here in our land and shape the course of our education accordingly. Lest we attempt to "educate for Utopia and not for the United States", there is need to stake the ground and know where we stand. Nothing should disgust us more than empty talk about civic duty in the absence of all principles and directions. There must be a path and a goal that all who run may see.

Citizenship as we understand it implies inward life, outward action, social relations. The cultivation of those things is of immense importance nowadays: their perfection the goal of every truly democratically educational enterprise. No school can afford to neglect the task unless it would be derelict in its duty. Nor can we be too painstaking in preparing lines of advance in the essentials of citizenship. The education we essay will be seen to consist in equipping our youth with such qualities of mind, heart and will as will serve as a bulwark for the security of the State and fend off the foes that threaten its life; for enemies there are, alert to sow cockle amid the wheat the moment that men sleep, and it takes but half an eye to see that eternal vigilance and persistent preparedness are the price of safety. At once, then, let us be wide awake to the fact that there *are* deadly enemies lurking in the shadows of our national prosperity and threatening ever and anon to cast the seed of disorder and darkness in the commonwealth. They are ignorance, indifference and irreligion.

Ignorance is the great enemy that can spoil a State built upon democratic principles. The want of knowledge of such matters as intelligent citizens ought to know opens the door to civic decay. Where the masses of the electors are ignorant they make an easy prey for all who appeal to prejudice and passion, and who would betray their true interests instead of linking them to the State. What boots it that the victims like to think that they are not being fooled? Yet they are; and such self-stultified groups always react on the security of the State. It is the stupid, the selfish, the ignorant, who thwart our country's interests and

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compromise the Constitution. Blinded by their own conceits, and led by the malicious, they usually develop an attitude of cocksure citizenship, an insensate independence which is most harmful to democracy because it is a deadly social lie rooted in false individualism.

"A man should be individual in the right sense, but not independent. Now an ignorant man is above all other things vastly independent 'beyond the law' in his civic selfishness. Independent in his own way, he puts forth no influence; self-removed from the law of civic life he is sterile as the sands of the desert.

"For it is little less than an immutable ordinance throughout the universe that without intercommunion nothing is generated. The plant may reproduce on itself, but if you would rise above mere vegetation or the lowest forms of animal life there can be no true hermaphroditism. There is but one thing you can do for yourself. Though you may try to live for yourself, you cannot in any permanence live by yourself. You may rot by yourself, if you will, but that is not doing, it is ceasing."[1]

Another evil, akin to the civic one of false individualism, is a moral one. It, too, is rooted in ignorance. Multitudes, sad to say, are misled into the fundamental error that denies the original taint in man's nature; original sin for them savors of mediaeval superstition, an owl-eyed wraith from the dark ages. They imagine that since we are fairly relieved of the dead past, therefore we spring heavenward, naturally tending to higher modes of thought and conduct, to pure and worthier life. Nothing could be more untrue. Unless such colossal vainglory is met and countered, citizenship is bound to suffer. Indeed it does suffer just because people wilfully ignore the truth about original sin. It is right here that the Catholic school does yeoman service. Never losing sight of the standard set up by the Great Teacher, it indoctrinates day in and day out according to the Christian concept of a fallen nature called upon by God to rise to the heights of Christian justice. Christian doctrine is based on the idea of a nature fallen, corrupt, and reduced to feebleness; it drives home to the heart a wholesome fear of sin, and to the mind the realization of the necessity of divine help. In season

[1] Thompson, Francis.

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and out of season our youth are taught about the Redemption of humanity by a God Who was made man and Who suffered. The supernatural order is placed above the natural, and the supernatural life of grace deifies man by giving him a participation in the divine life. Now this standard, clearly a spiritual one, not only enhances the sanctions of citizenship but can be shown to be of kin with the standard of true democracy, for democracy is likewise a spiritual power, a product in a people. It expresses itself in humbleness of spirit. When any people assumes an atmosphere of superiority, we know it is not a democracy; pride goeth before destruction, and a haughty spirit before a fall. There is that much of the ideal, the spiritual, in democracy and it can be said that the perfect democracy is the perfect expression of religion and a perfect religion is the destination of man.

In the Catholic school our youth are taught that we are, all of us, weak and ignorant and that human nature gravitates earthwards. They are warned how instinct, habit, passions, convention, take the reins in the drive of life; and example, often a reckless driver, playing on the instinct of docility and imitation, guides the course of conduct. Are all men equal or just? Not a bit of it. But mark this. Although equality of personality there never can be in this world, equality of opportunity there should be in a democracy. Whenever, therefore, personal selfishness masquerades as personal liberty, we do not want our rising generation to be deceived or hoodwinked. And our duty is to warn them of the peril when race hatred and political jealousy are afield to impede the path towards true democracy. Furthermore we do not wish them to lose sight of this fact; "that there are so few men mentally capable of seeing both sides of a question; so few with consciences sensitively alive to the obligation of seeing both sides; so few placed under conditions either of circumstances or temper, which admit of their seeing both sides." With that in mind they must strive after the most difficult of all virtues, justice. Well did the Bard of Avon call it "the king-becoming virtue," and Newman style it "the sum of all virtues." Without justice the natural course of society is downward: and ignorance precludes the possibility

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of its looking upward or even rising to its feet. Rightly in his day did the old Athenian regard ignorance as the root of evil. Certainly much of the evil done in our democracy, as in his, is traceable to that source: injustice rooted in ignorance. One-ideaed men, when that idea is wrong, are dead weight upon progress, and the truth that "nothing is more terrible than active ignorance" is illustrated in countless instances. Where ignorance is writ large on party politics, for example, abuses are left unsettled, sops are thrown to the multitude, and corruption quickly ensues telling its tale in broken lives and woeful poverty.

It is as obvious as Niagara that the life of our nation, our very democracy is a human system throbbing with palpable causes and effects; daily, nay hourly, living its life before our eyes; incarnate with tremendous consequences to ourselves and our descendants. Put your fingers betimes on the pulse of our body civic. Note how now it may be fairly free from serious malady, again a poisonous ailment throws it into fever and excitement and brings out blotches and plague spots that make us a by-word among our neighbor nations. Take the Haitian invasion if you want a glaring instance. In our government, as among the people at large, there is a constant internal battling between forces of good and evil, between vital action and inertia, in which we, insignificant though we seem to be as individuals, yet are principals, and plainly must take sides for good or for bad, for better or for worse, for the life or death of democracy. Civic disease in any democracy when neglected becomes inveterate and fatal to all concerned. *To be ignorant of this* or to take no notice of it in our classrooms, is to be derelict in our duty. For, not to work for the right side is nothing more or less than helping the wrong; not to prevent evil in its beginnings is later on "to prescribe to yourself very preposterously." And here, let me say, we may well blush for our own. Most of the boldness and self-sufficiency of our internal enemies, whether they be mammonites or demagogues, is due to downright ignorance of the stays, the root-principles, the ultimate welfare of our country; and that is how the enemies of democracy are those of its own household.

Ignorance, therefore, whether mental, moral or religious, is

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a most serious menace, for where suffrage is had, any one with half a brain can see the rise of special groups, unconscionably ambitious, lamentably ignorant, incapable of ruling, strong in their negations, "delivering brawling judgments," and boorishly embarrassing the government. Truly then the law of human liberty must rest upon intelligence, intelligence based upon true self-knowledge and dynamic in self-discipline; an intelligence which demands justice — *justitia fundamentum regni.* In the absence of that in our democracy we must distrust the select few no less than the dreaded masses. "The danger is not that a particular class is unfit to govern. Every class is unfit to govern." Majorities do not always possess the truth; indeed, they are no test of truth. Justice is not necessarily democratic and minorities in their desire to exercise power have been known to prove utter despots. Then, too, "it is bad to be oppressed by a minority, but it is worse to be oppressed by a majority. Indeed democracy's primary purpose is to abolish the reign of race over race, of class over class," for it is a cooperative enterprise, not something apart, nor the government of a group or a set, but the concern of all.

In view of the danger of organized selfishness which is in human nature, there must be organized freedom enrooted in the whole people; there must be conducted in every school distinct courses in citizenship. The flower of true freedom cannot grow save in a soil whose every atom provides intelligent service. The aim of every American school, be it public, private or parish, is to work indefatigably and methodically to make intelligent citizens, else how can our charges become capable of lining up for organized public service, of reading the symptoms of our national condition, of solving the problems of their day and seeing through the fallacies of un-American doctrines and principles? In what other way will they be able to fight the good fight for civic decency? Here then is where we take our stand. From the first grade onward our youth should be educated for intelligent citizenship: in their earliest teachable years beginnings have to be made through oral instruction in subjects radiating from home, district, town or city. Tiny ideas of duty sown in the child mind will then take root, sprout and grow into stem and

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branch, forth-flower eventually and bear fruits of patriotism and citizenship. Rational pedagogy must needs pursue education for citizenship to its very roots, the invisible ultimate fibres, far down in the soil of the primary classes. Well does it know that it cannot secure the top-flowering and the fruit-bearing branches unless it digs about those early roots.

It should be thus, also, with the trunk and branches, our older youth, when we teach civics and its correlations. With citizenship, as indeed with everything else, the child is father to the man. And when we use the words correlation and citizenship, we mean that citizenship in the Catholic philosophy of education rests four square on religion, justice, service, that is, self-giving, and obedience. Upon all four does the Catholic teacher insist. Our pupils are not to study government merely, but to ambition the best government, and to be clear as to where duty lies, for conduct is three-fourths of life! This done — and the task is no easy one, for along with the ideal there must be a program — there will be little danger of their leaving school carrying the heavy rusty sword of an ancient gladiator, or panoplied with absurd notions that will set them a-tilting with mediaeval windmills. Rather will their minds be alert, wide-awake, *au courant* with actualities. They will then have been fairly prepared to wage the battles required by modern life — and to wage them through the ballot. To do this well our pupils must know their ground; they must be in touch and sympathy with their State and their fellow men; they must be aware of the necessity of intelligent participation in political activity; of their duties to home, family, city, State and nation. They must have close to their hearts the ideal which makes the perfect polity, the one in which "an injury done to the humblest citizen is felt as a blow dealt to the whole community." Only such an attitude energized by education can save a republic like ours.

The next foe we have to face is indifference. Multitudes there are who forget that "rights are duties, duties are rights." There seems to be a darkling obliviousness to the *obligations* of patriotism and the *responsibilities* of citizenship which leads stay-at-homes to eschew the active interest they ought to exercise in the representative government under which they live. Drive

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home to youth the danger of how fatal this is in a democracy like ours, a cooperative undertaking binding each and all to see to it that our government is conducted in the interests of citizens. When peace-time slackers take away from the State their personal interest and support they forget that their government may turn out careless and indifferent like themselves. If they are not keen for their share in the framing of the law, others will usurp their place who will not consult their interests beyond securing their nude vote. Such blind consent opens the door to the professional politician and that gentleman promptly improves the opportunity to run things his own way, be it right or wrong. Anyone can see where we may arrive as a result of just such doings; things carried on through usurpation of management instead of through intelligent constituent regulation; "the so-called sovereignty of the people in politics, much like the supremacy of the sensations and passions in philosophy." Nor does it avail much that a few big men see the danger and sound the warning. It was once thrown in our face that "the first minds of our country are as effectually shut out from the national representation as if they were under a formal disqualification." Whose fault is that but their own and ours! "This government," we must never fail to urge, "is a business, and it is our business." Unless we and our wards wake up to that fact and warm up into a live interest in the way our government is being managed we all may expect to be misgoverned. It is we who afford opportunity for defects of government which can never be cured until citizens realize that all such flaws are due, in part at least, to their own carelessness.

The ever present peril to the State is that its authority be misused for the undue promotion either of individual or of class interest, while the people stand by dull, dead, or submerged into other-regarding interests. "The true perogative of the State is the maintenance and amplification of public and private rights." When that is treated lightly through indifference on the part of the people, or where it is undemocratically abandoned and left to the instance of a ruling class, there is always danger of perversion. This sort of indifference nowhere tells so tragically and so fearfully as in a democracy, for it is simply

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suicidal to a government of the people, by the people, for the people. The ideal democracy would have each of its subjects alive and palpitant with interest in its behalf, since interest in a cause wakes attention and incites intelligent and active participation. Unless this ideal is set up in the classroom, the demands of duty made most urgent, and activities encouraged which make for forthright uncompromising citizenship, there is something wanting in the school: the authorities are lamentably uncivil. Indifference to one's duty toward democracy, that fear of meddling with situations that need mending, is downright political infidelity to the social function imposed by nature and divine destiny; and unless self-interest is socialized and self-assertion expands itself in devotion to the common weal, a man is an enemy to his own household. Democracy has more to fear from her own offspring than from enemies in the outland. If the people lay down their tools and let their knees remain feeble, the democratic power-house loses its energy and becomes an abandoned institute ready to be fastened upon by any and every sort of predatory politician who will not scruple to use it, often for the basest ends. Clearly the elimination of civic duty is the elimination of true democracy; unless the average citizen is alive and awake to public interests, unless the majority is impelled by a sense of active and enthusiastic public service which will lead them to insist upon the true, the good, and the right, the mind and moral sentiment of the people will not be represented in legislation and the government is bound to fall even below the mental and moral level of the people.

The Athenian democracy deteriorated directly people tired of going to the Pnyx, ΠΝΥΞ, the place at Athens where the ἐκκλησία, or meetings of the people were held. The Pnyx, you will remember, was cut out of a small hill just west of the Acropolis. After a while the average Athenian wearied of going thither and legislating according to his own mind; to use an Americanism, he failed to go to the polls and keep abreast of the needs of his age, mentally, morally and physically. Mayhap he loitered about the Acropolis or went to his own home, taking care of his personal business, and neglecting meanwhile the business of the public. A partner in that early firm of de-

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mocracy, he forgot his duty, and in common with the multitude spent all his time and energy looking out for himself. Thereupon the firm became infirm. The Athenian democracy began to degenerate under the countless forms of corruption, and the Athenians, too busy, each with own selfish interest, continued in the paths of dalliance, loath to bother about the body politic. Busy with their own personal interests, they forgot their plain duty of minding the business of the State. That sort of crass indifference would entail the downfall of any democracy. The Athenians acted just like the Priest and Levite whom Christ condemned when He praised the Good Samaritan and enunciated the eternal law of neighborliness, that every man is in a real sense "his brother's keeper", and pointed out how virtue demands that we must mind other people's business when their and our best interests are common, not separate or separable. Athenians forgot this, just as Americans are likely to do. The Athenian State was lying by the roadside, weak, half-dead, suffering from *morbus democraticus,* yet its Pharisees, who were its own people, passed it by and then wondered why it finally succumbed. That is the spirit against which we have to fight in season and out of season. It is terrifyingly incumbent on us to offset that evil with all our might, by teaching the rising generation to go to the Pnyx; to take a sincere, honest and intelligent interest if not a professional hand in politics, and to work for justice, freedom, order and good government — the standards of democracy.

Indifferentism in the matter of our country's welfare is absolute dereliction in our civic duty. The worst thing about it is the way it tolerates incompetency. "If you wish a thing done, do it yourself but do it right," is a good proverbial basis of democracy. Right doing! is the one shibboleth for politics. That, or none other! Now, the tocsin we hear on all sides in this feverish, restless age is action, rather than right doing.

"Action," one is told, "action is the vocation of man! Strictly speaking this principle is false. Man is not called upon to act but to act justly. If he cannot act without acting unjustly, he had better remain inactive." Where agents are incompetent, then democratic government is the worst possible, for things may be

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done; but how? Are they not frequently done by whim, by crook, willfully; and as people are only too apt to ignore the eternal principles of justice and morality, the sap of action will run to loss, and the State left cold and hard, in imminent danger of dry-rot. Incompetence breeds incompetence; than that nothing is more true. There will always be in the field physical imbeciles and intellectual cheapjacks, immoral tricksters, who assail earnest endeavor, pander to the thoughtless crowd and shatter noble ideals while they spellbind the unwary. Low men, by a law of affinity, will deal only with those who stoop to their level, will naturally antagonize the bigger and better men, and will elect the baser sort. The low cannot see the highest. Self-blinded, they might stand in the light yet can see only darkness. Did such like ever prevail, which God forbid, then would democracy quickly vanish from this dear land. Indeed instead of government of the people, by the people, for the people, we would be landed into despotism through fraudulence, intemperance and corruption. For the misled majority would become "more jealous of merit, more suspicious of wisdom, more proud of riding on great minds, more pleased at raising up little ones above them, more fond of loud talking, more impatient of calm reasoning, more unsteady, more ungrateful, more ferocious."

The Catholic school meets this ever present evil by developing in its charges a dynamic, reasoning patriotism. Was time ever more auspicious for planting in young hearts the right seeds of citizenship, of applying Christian ideas to civic duties, of sounding the clear, loud note of intelligent patriotism that will ring throughout their lives? Intelligent, thoughtful patriotism! mark the qualities.

"As a nation," Bishop Turner notes, "we are not characterized by the habit of clear, consecutive and sustained thinking on matters which concern the spiritual and moral welfare of ourselves and others. We are capable of strong passionate feeling; we are swayed by impulses that are noble, unselfish, sublime; we are quick and energetic in action; we are generous in our sacrifices for what we believe to be a just cause; but, in the matter of thinking we are easily led or misled by words, we are apt to put feelings in the place of thoughts, emotions in the place of ideas, and too often we delude ourselves, or are deluded by

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others, when a little calm reasoning along logical lines would have saved us from the folly of obeying what is really an impulse. I take it as axiomatic that then only can action be rightly directed when it is inspired by clear, definite, and well-reasoned principles in the theoretical order."[1]

Etch this truth on the minds of your more mature pupils. As they learn to know our government their love for it will grow, and their affection will only be heightened by touch and sympathy with their State and their fellow men. Their commencement day should find them with an habitual state of soul which urges them to think and feel and speak and act in the interests of these United States. Just now the common interests of our country demand of every citizen, and of those who are to-morrow's citizens, wide-awake interest in national affairs. Only the people — the common people — can secure our safety by their intelligent interest and by their vote against violence and injustice. This calls for much training — among our youth. In this very hour they must cultivate the ideal of virtuous citizenship if they would be to-morrow's good and useful citizens. We do not teach them civics as a luxury, but a necessity. They are politically obligated to master that book. But that is not all. Quite apart from any head-mastery of government they need even more; they should get a heart — and a will — hold on to the thing. It is all very well to see that they have their ideas clear; it is better to have those ideas so generate interest and bestir conduct that they will act always and everywhere in a manner becoming a citizen. A good Catholic *must* be a good citizen. The sentiment of citizenship ought to be related with active service. Along with their knowledge of government, therefore, we have to instill in those committed to our keeping a strong conviction of duties toward the State.[1] That is to make them good Americans to the very bottom of their consciousness: *Non solum vocibus sed etiam moribus: non tantum sono linguae, sed et actu vitae: nec tantum labiis sonantibus, sed operibus pronuntiantibus.* An American who enjoys the rights of America without rendering service to her is a bad American. He may have the most clearly-cut knowl-

[1] Turner, William, D. D., Practical Patriotism, *Catholic Mind*, May 22nd, 1921, p. 192.

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edge of our government, and yet do nothing in consequence of it. The mere idea will be there but his heart remains cold and his will limp. *"Non serviam"* is his heresy.

For the true American, on the other hand, there exist certain social duties that must be shouldered. There is a creed of citizenship clear, definite, binding, just as there is a religion of patriotism. The one is the practical outward profession of the other. No doubt about it. Patriotism is a real religion — a religion — a something that binds. "It is," as Mr. Bernard Holland has well said, "the sentiment which binds together men of one blood, history, region."[1] It has a faith, burning emotions, high ideals, hope in the destiny and greatness of the nation. It is a religion for which men gladly suffer and die. It has its saints and priests, its sacrifices and victims. It has, too, its fanatics and religious zealots — the class that prates: Never forgive, Never forget. My country, right or wrong, but my country! It has its scribes who record its wonderful lessons and achievements. It has, too, its Pharisees, blind leaders of the blind. And there are its faithful with their serene, gracious fervor and devotion to civic duty. They can be counted by the millions — and they are the law-abiding, law-loving citizens. The virtue that makes their inmost spirit and utters itself in their daily lives is reverence for law — the finest characteristic of citizenship and the goal of our educational endeavor. Abraham Lincoln once expressed this when he said:

"Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in schools, in seminaries and in colleges; let it be written in primers, spelling books and almanacs; let it be preached from the pulpit, proclaimed in the legislative halls and enforced in courts of justice. In short, let it become the political religion of the nation; and let the old and the young, the rich and the poor, the grave and the gay of all sexes and tongues and colors and conditions, sacrifice unceasingly upon its altars."

Now, reverence for the law and obedience toward it constitute a profession of faith that proves one loyal to his religion of patriotism, consistent in his creed of citizenship. And it is here

[1] *Dublin Review*, April, 1918, p. 210.

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that the Catholic school excels in that the patriotism it inculcates is closely linked with our religion. The greatest of natural virtues, we realize, finds splendid expression in sincere, conscientious citizenship. Every Catholic owns to the duty of obedience to lawful authority. "Let every soul," says St. Paul, "be subject to the higher powers; for there is no power but from God. Therefore, he that resisteth the power resisteth the ordinance of God." (Rom. xii, 1, 2.) Then there is a wealth of example to set before our classes. The whole course of the Church's history affords countless witnesses, in every land, in every clime; her children, patriot saints, patriot martyrs, whose love and service toward their native land were fashioned after the divine pattern of Him who wept when He looked upon His beloved Jerusalem which He wished truly to serve even to the last gasp upon the Cross. The Catholic's concept of citizenship rests content with no pale and cold idea but pushes on with a burning desire to do a dual duty — to God and country, to religion and government, to law divine and law human. These two patriotisms are nowise in conflict. *Cor ad cor loquitur.* They are two hearts in one. Indeed our national patriotism is nothing less than necessary for true education as we understand it — preparation for life here and hereafter. Devotion to one's earthly country is the stepping-stone to that higher patriotism, that love and striving for the other *"patria"* — that heavenly fatherland toward which we grown-ups are now *"in via"*, and our youth just out in the first turn of the road of life. In forming, moulding, vitalizing true patriotism, in urging our youth toward zeal for their dear America we are the better preparing them for their eternal future; and in moulding them as no mean citizens of this country we are giving them a fair start towards becoming "citizens with the saints and of the household of God." (Eph. 2, 19.)

The last and worst of all foes of our country is irreligion. Holy Writ reveals to us an Almighty Father full of wondrous compassion for the frailties of His earthbound creatures. But His pity turns away from that pride which would sever the bonds between Creator and creature — the special sin of the rebel angels, and one which directly sets itself against God's Sovereign Being.

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"The beginning of the pride of man is to fall off from God: Because his heart is departed from Him that made him: for pride is the beginning of all sin: he that holdeth it shall be filled with maledictions, and it shall ruin him in the end. Therefore hath the Lord disgraced the assemblies of the wicked, and hath utterly destroyed them. God hath overturned the thrones of proud princes and hath set up the meek in their stead. God hath made the roots of proud nations to wither, and hath planted the humble of those nations."[1]

In the course of ages it was the absence of belief in and fear of God that brought dryness and desolation to the very roots of intermittent civilization. The sources of pagan decay have often been traced to luxury, political disunion, military inefficiency or to the inroads of barbarism; but go deeper still, and you will find that always and everywhere, at the very heart of life, lay the canker-worm of irreligion. Whatever the nation or people, tribe or tongue, one thing is beyond question: enrooted in their religion were the virtues, valours, disciplines that made for liberty, security and prosperity. Directly they disregarded God, irreligion spread far and wide, in home and family; the most deadly blight came upon them; the sap of the inner spirit oozed away from the root, stem and branch; the rest was ruin and decay. When they withered their remains were found to be rotten at the tap-root — religion.

After all, "the State is only man writ large." Just as the action or conduct of an individual is largely the outcome of his religious conviction, even so a man's real worth depends upon his belief. Marshal Foch, that sterling Catholic, accounting for the failure of that other Catholic, but only a nominal one, said this:

"Napoleon's successes are known. His triumphs have been thoroughly studied. The causes of his failures are less known. He failed, they say, because he was without Berthier. I do not think so. In 1814, it is explained, he was already ill. Perhaps. But in my view the deep reason for the disaster that overwhelmed him must be sought elsewhere. He forgot that a man cannot be God; that above the individual there is the nation; that above men there is the moral law."

[1] Ecclus, X, 15-18.

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Thus is it with nations and States. This always has been so, and will always remain so. Bereft of religion any State will prove infirm: for the vital roots are withered. In the life of collective humanity, so runs the story of our race, the weakening of faith makes security vanish from among States. History is clamant with penalties inflicted upon irreligion. "God hath made the roots of proud nations to wither." Look along the path of the ages and see how one after another, nations succumb to spiritual dryness and moral desolation, for without human dignity resting upon religious principle man cannot expect enduring social betterment.

To-day, all who are not drugged with illusions, can grasp the ugly fact that in Europe and modern America as was the case in ancient Greece and Rome and Babylon, prior to their downfall, irreligion is lamentably widespread. A *civitas terrena* which knows not God flashes its attractive lights on all sides. Daily our youth have to face "a fallen world with its crazy creeds and its frank beliefs — a chaos of practice amid a medley of fantastic systems which have poured in upon us and jostle the crudest materialism and mammonism the world has ever seen." The newly rich and intelligent classes, now as then, have abandoned belief in God. The existence of immense masses of our population who are churchless and creedless points to a situation of utmost peril for the future of our land.

"Technically," writes the candid editor of *America,* "we in the United States, may be a Christian people, in point of fact we are not. The majority of our people are not even nominally Christians. The majority of our people have no connection whatever with any form of religion, Christian, Jewish or pagan. With the millions whose affiliation with religion is but nominal, religion daily loses its influence, and as the influence weakens our feet are set more firmly in the paths of crime. Judges, the clergy, social workers, have long been aware of this awful truth."

What is very important to us, the day may not be far off when irreligion, even now creeping insidiously into the heart of our State — it is already in the brain thereof — will sap at the foundations of virtuous citizenship, working to undermine the relationship of religion and government in their respective spheres

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where they stand strong, deep down in the substructure of our State, and where they should forever exist side by side, without confusion, without antagonism. Men devoid of faith in the Deity would blast those twin foundations apart; they want to do away with religion and substitute therefor the worship of the State. It takes only half an eye to see this among the multitudes of professional educators: a veritable "mob of gentlemen who write with ease," who are gifted with brains which they are ready to let out to the highest bidder. Anxious for a politico-educational career they are amazingly competent to saddle their pet ideas on an easily led public. Like the ichneumon fly, this ilk lay their eggs in the body public, let their larvae exist on the living tissue, and not infrequently "sting" the victim upon which they fatten. Not long ago the Governor of a great State remarked to me: "It is amazing, Father, how many men are anxious to serve the State for pay!" aye and even worship it, in order to serve their selfish ends. *"L'amour tend toujours a l'adoration."* And it is in human nature that the fervor of State-worship should endure as long as the opportunity exists for self-exploitation.

Let us not be blind to the fact that in our days what with politics and education becoming more and more irreligious, educationists organizing deliberately apart from God, the non-Catholic bodies trimming with the times only to grow more and more materalized, the so-called "professional educator" trying to mould public opinion and aiming at "constituting the commonwealth without regard to religion," sides are being taken, the ground cleared for a conflict between God and mammon, between the Church and the world, between the naturalism and supernaturalism. "Watchmen, what of the night? Watchmen, what of the night?" [1]

Will any thoughtful observer of present-day tendencies deny this in the face of what he sees inside the politico-educational schemes and State systems, so school-proof against religion? Can any believer in freedom and progress according to Christian principles, gainsay the fact that danger is at our very doors?

[1] Isaiah XXI. 11.

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"Are you going," asks Shaw, "to tolerate secular education which for the last fifty years has meant the very grossest materialism? Are you going to allow what is called Neo-Darwinism to be taught to your children in schools at a time when their minds are to be formed? . . . All our vital and fundamental laws are religious at root, religion being the foundation of the essential needs. If you have people legislating without any religious foundation you will get the sort of thing we had from 1914 to 1920. When irreligious men control affairs the danger of war is greatly increased. . . . The only remedy for war is religion carefully taught and inculcated."[2]

Nowise unduly alarmist, therefore, let us recall that democracies do not, cannot endure without religion and morality. That iron fact is borne out on every other page of history. And our own Washington long ago pointed out to his countrymen the truth that a republic like ours can only speed its way on the blessed feet of religion and morality. Thus, and in no other wise.

The consciousness of danger, were it ever so remote, should urge us to offset the peril, to do our utmost for the cause of true peace and virtuous prosperity. It were a crime for any American school to send forth youth into this big workaday world, bereft of faith in God or wanting in the warmest feeling for and understanding of their native land, or careless in the employment of such a privilege as they possess, or indifferent to their rights and opportunities as citizens, or incompetent to use the weapon which freedom has put in their hands to defend their homes and altars and institutions, and to secure the good of their country. Right here let us say with pity that many in the past have forgotten those things to their hurt. Young Americans may do the same to-day unless we train them to keep their wits about them and carry minds alert to the best interests of the land in which they live, and for which they should deem it a dear duty to die, if necessary.

The Catholic does not run second to any school in religio-civic achievement. Along with the sentiment of citizenship which it instills, the virtue of the citizen is insisted upon — that stable quality which is a mode of action according to right order. Foes

[2] Shaw, G. B.: Quoted in *Irish Monthly*, April, 1921.

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will rise up to threaten that order; forces that have not set God before their eyes will assail the law. These must be met and conquered. Virtue alone, civic, moral, religious, can do this, and virtue is at bottom but the spirit of sacrifice uttering itself in willing service. Accordingly our children are taught to respect and obey the law, to reverence legitimate authority at all times, and sustain it. They are told that they are citizens of no mean country; their responsibilities are very real; they are amenable even more to the Divine Judge than to a human; their duty, in fine, is twofold — to God and fellow man, to the Church and our country. Furthermore, a friendly relation of Church and State, of religion and politics, is ever to be aimed at in Catholic enterprise. The Catholic position is as obvious as the Rock of Peter and as indestructible. It is everywhere to be emphasized in our education. "Render to Cæsar the things that are Cæsar's and to God the things that are God's", clearly enjoins submission and loyalty to civic power as a duty binding on conscience.[1] But the State is one thing, the Church another. Neither has the right to sit in the seat of the other. The Catholic can make no supreme sacrifice to new deities. If the civil power should ask for worship as Cæsar once did, it forfeits claims on our obedience because it oversteps its limits and legitimate authority. Then every true citizen will withstand it to the face. Hostility to civil authority, however, is never justified save when the State would enjoin something palpably evil or attempt to usurp the place of the Church which is the interpreter of the will of Christ, the Son of the living God. Then the true citizen, neither daunted by the powers that be nor cowed by any gesture of threat "ought to obey God rather than men." (Acts 5, 21.)

Observe further that to the end of offsetting the possibility of future conflict, for such a conflict spells sure disaster to the State, the Catholic school drives home to the hearts of to-morrow's lawmakers, the truth that both Church and State are of divine origin and authority, the one for the eternal, the other for the temporary welfare of men; that duties, therefore, are to be distinguished not divided: religious duties to be rendered to God, political duties to be paid to the State. That Church and State

[1] Bishop Turner.

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be firm-knit, two in one, in the heart of our youth is the governing aim in our education. "For God and Country" is the burden of everything taught in the parish classroom; and the pillars, religion and morality, that rise from our free foundation to the roof, culminate in the cross that one sees atop the school; and rightly so, since under its sacred shadow is taught with greatest emphasis day in and day out the divineness of self-sacrifice for the cause of God and our land. And that is why the parish school's service to the State is a thing that no sane citizen can question. The child there is taught to look lovingly and intelligently upon the fathers and founders of our republic, to pattern his patriotism after theirs, to do his uttermost in his own day as they did in a day long gone. We are as perfectly clear as to the lines of that duty as of the fact that "whatever we wish to see introduced into the life of a nation must first be introduced into the schools." Bishop Spalding speaks our mind:

"Now what we wish to see introduced into the life of the nation is not the power of shrewd men, wholly absorbed in the striving for wealth, reckless of the means by which it is gotten, and who, whether they succeed or whether they fail, look upon money as the equivalent of the best things man knows or has; who therefore think that the highest purpose of government, as of other social forces and institutions, is to make it easy for all to get abundance of gold and to live in sloven plenty; but what we wish to see introduced into the life of the nation is the power of intelligence and virtue, of wisdom and conduct. We believe, and in fact know, that humanity, justice, truthfulness, honesty, honor, fidelity, courage, integrity, reverence, purity, and self-respect are higher and mightier than anything mere sharpened wits can accomplish. But if these virtues which constitute nearly the whole sum of man's strength and worth are to be introduced into the life of the nation, they must be introduced into the schools, into the process of education. We must recognize, not in theory alone, but in practice, that the chief end of education is ethical, since conduct is three-fourths of human life. The aim must be to make men true in thought and word, pure in desire, faithful in act, upright in deed; men who understand that the highest good does not lie in the possession of anything whatsoever, but that it lies in the power and quality of being; for whom what we are and not what we have is the guiding principle; who know that the best work is not that for which

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we receive most pay, but that which is most favorable to life — physical, moral, intellectual and religious; since man does not exist for work or the Sabbath, but work and rest exist for him, that he may thrive and become more human and more divine. We must cease to tell boys and girls that education will enable them to get hold of the good things of which they believe the world to be full; we must make them realize rather that the best thing in the world is a noble man or woman, and to be that is the only certain way to a worthy and contented life. All talk about patriotism which implies that it is possible to be a patriot or a good citizen without being a true and good man, is sophistical and hollow. How shall he who cares not for his better self care for his country?"[1]

With us, to be sure, the greatest interest of a child's as of a man's life is his attitude to the things that really matter — to the eternal realities. That is why religion enjoys a specific, irreplaceable position in the Catholic curriculum, nay more, that is why our education is religious, our religion educational.

"Pure religion cooperates with other forces — with climate, custom, social conditions, and political institutions — to develop and fashion the complete man, and the special instruction of teachers — which is the narrow meaning of the word 'education' — is modified and to a great extent controlled, by those powers which work unseen, and are the vital agents that make possible all conscious educational efforts."[2]

And when we teach youth to seek first the Kingdom of God and His justice it is with the indestructible conviction that, that done, all things else will follow alike for the man and his country! In fine, the structure of citizenship we would erect rests upon foundations of justice, service, reverence and obedience. Without these things, standing four square, there can be no citizenship of enduring character, no character of enduring citizenship.

DISCUSSION

Rev. Edwin A. Flynn: Father Dunney is most certainly to be congratulated on his excellent paper. It is comprehensive and practical; it deals with the subject from a common sense point of view. Whilst rec-

[1] *Means and Ends of Education*, pp. 145–146. McClurg, 1901.
[2] Ibid., p. 182.

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ognizing and insisting upon the value of the all-important elements of education for citizenship it does not call upon the ideal or the impossible. It faces conditions as we find them and points out various methods by which citizenship can best be inculcated into the minds and hearts of our youth.

Perhaps it would be of interest were I to spend the few minutes allotted me into a brief outline of the work being done in this matter in our schools in the Hartford diocese.

First of all, at the beginning of this past year I insisted upon the value of our civics course. The work as a whole was being well done; yet I found many little things tempting me to suspect that the real value and the real purpose of the class were at times being lost sight of. I insisted that the subject of civics be an individual one, not combined, as I found on a few occasions, with the history class; secondly, I added the subject to our examination list, and now a printed examination in civics is given once or twice a year.

I realized, however, that the moulding of our Catholic youth into practical, solid, substantial, patriotic citizens is not the work of the civics class alone. This class is principally to teach a knowledge of our government, a knowledge of the duties confronting a good citizen, a knowledge of how these duties could and should be performed. The actual making of the good citizen, however, is principally to be found elsewhere. The work of educating a child for good citizenship must be begun the moment the child enters the schoolroom, and must continue, going hand in hand with every branch and study of the whole curriculum, to the very last day and hour of the child's school life. There is not an hour's work in the activity of the schoolday which does not contain some significant element of citizenship. "The patriot is not born, but made, nor is he made by a waving of the flag nor by a long discourse on its hues. The patriot is made of sterner stuff; he must have a fine conception of duty, and from this same viewpoint may not be in enmity with the Master. After all, his relation to God determines his relation to the flag."

Religion then first and foremost! I did not deem it necessary to emphasize its value from the viewpoint of citizenship. Our teachers, I realized, were alive to its possibilities, were well aware of its true value, not only from the viewpoint of God, of the Church and of the child's own salvation, but also from the viewpoint of good citizenship. Father Bellord's words were familiar to many of them:

"Man requires to be instructed in the knowledge of God, His nature, His perfections; to be led to think of Him frequently, to worship Him, to imitate Him; to be taught His law, its obligations and its penalties. Religion is required not only with a view to the next life, but also for the better guidance of this one. It not only trains the spiritual faculties, but it is necessary for the development of the moral sense and the guidance of the mental faculties and the bodily powers. Without it a man runs the risk of being a burden to himself and a danger to others. So it is not only for the glory of God, not only for a man's own perfection and hap-

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piness, but it is for the worldly interests of society that he should be instructed in religion."

In other words, as we have just so expressively heard, "Moral and religious education is indispensable to true democracy."

I found our teachers alert to the opportunities afforded by the history class to instill lessons in patriotism — the deeds of Carroll, whose love of liberty made him a real American in spirit; the valor and generalship of Washington coupled with his fine moral qualities; the love of country in the heart of Lincoln which gave him strength to sacrifice friends and happiness for the sake of an undivided America; — the value of history in the education for citizenship needed no emphasis. The other branches were all the same. Even the arithmetic class was noted to serve this purpose. There was one exception, however, in the day's program. There was one branch, a study second only to religion in the inculcation of the finest qualities of citizenship, that was neglected or at least under-emphasized. To this study I gave my attention, thus inaugurating what I call my third point in the campaign for good citizens. The subject I refer to is music.

The best way to prepare a good citizen is to train him as a whole, to develop all his faculties, and to do so in a well-balanced manner. We are all alert to the training of the intellect; at times, however, we may not be so wide-awake to the necessity of the training of the child's emotional quality. The one study in our schools that develops the emotional side of the child better than any other is music. I quote from Mr. E. W. Newton:

"If the people of America only knew it, if the governing force could realize that the music supervisor and the work he is doing, is helping America more politically than any other one force, because he is providing the conglomerate illiterate masses with an emotional steadier, his work would at once be supported more liberally by the captains of industry and more greatly appreciated by every citizen."

At the beginning of our last school year, I issued a circular letter to all our schools, and in it gave special attention to music. I called the attention of our teachers to the music requirements in the Diocesan School Syllabus, and begged them to aid me in raising this important subject to its proper standing and dignity in the classroom. The results during the year were very gratifying. In all our schools the morning's work is opened, first, of course, with prayer, and then follows immediately "The Salute to the Flag," this said in a clear and reverent voice, the children standing strictly at attention and the flag held up before them. Thus the day is begun, rendering to God the things that are God's, and to Cæsar the things that are Cæsar's.

Rev. A. E. Lafontaine: I think it is still in order for me to offer my congratulations to Father Dunney for the admirable paper which he has

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presented to this Convention, and I do so most sincerely. His treatment of the subject has been both charming and exhaustive and my real feelings are that I have nothing to add and that nothing should be added. If, therefore, I impose myself for a few minutes upon your patience it is because the powers that be have so decreed.

Father Dunney begins by paying a beautiful tribute to this country, the most successful experiment of all ages in democracy, and then he shows that we are to-day at the cross roads of destiny when the need for education in citizenship makes such demand upon our energy as never before. Lurking in the shadows he sees three great enemies that threaten to sow the seeds of disorder and darkness in this commonwealth and to destroy true citizenship. These are ignorance, indifference, irreligion.

Ignorance first, as it is the greatest enemy that can gain ground in a State built upon democratic principles, for where universal suffrage exists one can easily surmise the possible and disastrous consequences if ignorance, which is incapable by its very nature of ruling wisely, should occupy the seat of power. The one effectual weapon against this monster is education. In this emergency the Catholic school is admirably adapted to be the mentor of to-morrow's citizens. The heaped-up heritage of centuries has provided her with extraordinary equipment for educating youth in the knowledge and duties of true citizenship, and she is awake to her duty. Under untold sacrifices the school with the cross above its door is being erected even in the most remote places of this country. Money earned by the weary labor of the poor has been lavished ungrudgingly, and nearly two million children every day under the direction of their Catholic teachers are being armed with those indispensable elements of knowledge which will develop their intelligence and teach them to vanquish the deadly foe of ignorance.

Father Dunney next described the fatal consequences of indifference. He showed how the republics of early days lost their power and prestige and fell into decay when the people no more took interest in public affairs, and he predicted that the same fate will overtake this great and glorious State should our citizens lag in their duty towards their government. While he was launching this attack a vision rose before me of that mighty army of Catholic youth who on the appeal of the President in the last great war rushed to the standards in numbers much greater than the proportion they bore to the remainder of the population, and with magnificent bravery sacrificed their lives on the altar of their country's need. Surely here was no indifference. Then came the thought, are we the only ones who are trying to develop the minds of the people? Is not America famous for the number of its elementary schools, high schools, colleges and universities? Is there not a very mania for public education in order to procure intelligent service to the country? Are we the only ones who are not indifferent? Are those thousands upon thousands of graves in foreign lands the last earthly abode of Catholic youth alone? Did not all America rise with enthusiasm to meet the country's

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need? Did not the millions, men, women and children, toil both day and night and stand ready to sacrifice everything for the honor of the flag of their country? If we are the foes of ignorance, why so are all Americans. If we are the foes of indifference, they are also.

How is it then that vice stalks brazenly throughout the land; "that perjury and false witness have made the courts a mockery; grasping ambitions have tried to make man a mere number on a time clock; the fearful crime of self-destruction is growing and sparing neither sex, nor age, nor condition; the sanctity of the home is violated, divorce is rampant, race suicide is publicly advocated. Graft poisons our politics, socialism and anarchy spurn our authority, murder and lynching are appalling in their frequency; the press, the stage, the movies, the fashions of the country are pandering to all that is base in humanity."

May not the reason be this? When the people clearly know their duty they perform it without fail, but in the manifold questions of life which surround them every day they find themselves enmeshed in many conflicting currents, and without the guiding and immutable principles which religion alone can furnish, they are being carried, and with them the country which they love, to sure destruction. Those principles which they lack, we have. There is no occasion in life for which the Church does not offer sure guidance.

Since we are gathered here for mutual counsel and advantage I hope you will pardon me if I put before you a consideration which has often occupied my mind.

We are in possession of the truths revealed by Christ, we are guided by the sure hand of the Church, the bright light of faith illuminates our every footstep; but where do we stand? Is our influence in proportion to our numbers? Are we gaining ground or standing still? Is it true as some statisticians have claimed that if we take count of the immigration we have actually suffered losses? If so, why is it? Why have we not impressed our mark more indelibly upon the life and manners and customs and beliefs of this great country?

Let us go back some centuries. Rome was in the height of her power, schools flourished, art was nourished and the mighty arms of the empire extended to the confines of the then known world. Into this aristocracy of intellect and wealth and arrogance entered some poor, ignorant fishermen from Galilee. Their first disciples were among the poor and the oppressed but soon their influence grew and spread to the shadows of the throne. All the might of fire and sword and all that diabolical ingenuity could devise was brought to bear against them, and still they grew, until before so many years the cross rose triumphant. What was the secret of their success? The power of mighty convictions, which so permeated the lives of all that each one became a living exemplar of the Christ he followed, and each one, as yeast leavens the mass of dough, leavened the world in which he lived.

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We to-day are also living in the midst of a new paganism. The gods of mammon, war, power, luxury, and of all the vices, have their votaries just as those of ancient Greece and Rome had theirs. We hear more clearly every day the rumbling approach of the powers of darkness, and we say and proclaim and prove that nothing can save our country but religion. Are we sincere? Are we convinced of that fact, so convinced of it that it governs our every word and action? We who are so ready to give ungrudging admiration to any soldier who displayed heroic courage in the war, do we expect from our people and ourselves the practice of heroic virtue? "If thou wilt be perfect," said Our Lord to the young man, "go sell what thou hast, and give to the poor, and come follow me." (Mat. 19, 21.) But the young man was sad and turned away. And when we are urged to give our time, our money, or our energy, not for our own salvation, (thank God we are trying to do that), but for the salvation of our fellow-citizens, we too are sad and turn away.

But America will not be converted by mediocrity in virtue. Excellence is its motto. It wants the best.

How can you explain the rapid rise and growth of certain secret societies, of Socialists, Anarchists, Bolshevists, unless because each member however mistaken he may be, is fanatically convinced of the necessity of his work for the regeneration of society. Hence he does not leave it to his leaders, but day in and day out he gives of his own individual time and energy and resources to its promotion and to its success. It is said that members of some of these nefarious associations are pledged never to let a single day pass without trying to secure a new member. Think of that and then think of how many Catholics never even try by word or deed in their whole lives to give to others a knowledge of that religion without which we say our country may not be saved!

In our schools it is true we instill into the minds of the children the eternal principles of our divine faith, create in them an enlightened conscience which makes them distinguish between right and wrong. We teach them to resist temptation, to follow the golden rule, to obey the laws, to render unto Cæsar that which is Cæsar's and unto God that which is God's. We give them formal instruction in civics, in the machinery of our form of government, in their obligations to take a part in it. In the study of United States history by fixing their attention on the great movements that have contributed to our country's welfare and on the lives of the heroes who by the power of pen or sword have advanced her interests, we implant in them an ardent desire to work for the country's good and to imitate the great men who have gone before them. But do we lay stress enough on the spiritual duties we owe our fellow countrymen?

The war taught us the value of small units. What is a spoonful of sugar or a shovelful of coal? But one hundred millions of spoonfuls of sugar a day, or millions of shovelfuls of coal, were a powerful aid to our

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soldiers and allies, helped our ships to cross the ocean, and were no mean factors in our success. Therefore, if we really believe that we must bring religion to our fellow-citizens, if we want to save them and preserve this democracy, let us keep in mind the cumulative worth of the daily acts of our seventeen million. Let the two hundred thousand children who leave our schools every year, go out each one filled with the importance of his own individual effort, little as it may be. Let him be pledged, by his own conviction of its necessity to do one act of Christian charity and apostolic zeal for his fellow-citizen each day. Let us practice the folly of the Cross, then will we sow the seed of a true lay apostolate of irresistible force, and the time will soon come when this leaven will purify the whole mass as it did of yore. This would be education for citizenship, as I understand it, to conquer the world by the exercise of individual Christian charity. As St. Paul says, "Now the end of the commandment is charity, from a pure heart, and a good conscience, and an unfeigned faith." (I Tim. 1, 5.)

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EDUCATION FOR CHARACTER FORMATION

REVEREND JOSEPH J. WEHRLE, D. D., SUPERINTENDENT OF PARISH SCHOOLS, ERIE, PA.

In addressing myself to a consideration of the question proposed for discussion, character formation, which at the present day is exciting so much interest, eliciting so much discussion and on which in these meetings so many and such excellent papers have been read, it may not be amiss to preface that this paper makes no pretensions to a thorough and exhaustive treatment of the subject; it is as limited by time allotment as the subject is broad in phases of treatment. A general view of character formation in Catholic schools in contradistinction to the procedure of the secular system of education was suggested and adopted.

Education connotes efficiency. Character formation is the acid test of efficiency. At the present day there seems to be on the market a surplus of educational methods of forming character which collapse when subjected to the pressure of life's stern realities. Too often the child proudly marches forth from the school with a neatly beribboned certificate tucked under his arm. His talents augur success in life; his certificate guarantees it. The rugged air of outside life, however, soon refutes the one and disproves the other. The claim in attempted explanation is immediately advanced that the training in school was not at fault; it was admirably adapted, it is argued, to the formation of a sterling character. But the failure to measure up to the test of real efficiency belies such claim. The fact remains that there was no real character there.

Character in general is personality viewed in the light of conduct. In a more restricted sense it stands for the assemblage of man's acquired moral qualities grafted into his natural temperament. Both nature and experience cooperate in its production. Nature endows newly created rational life with intellectual and moral qualities, dispositions and tendencies that vary with the

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individual. This fund of endowments includes susceptibilities for responding to external influences and potentialities for developing in various ways. On the other hand, the part of character that is acquired by experience or nurture is by no means inconsequent. Concomitantly with the advent of reason, personal will and the force of motives enter a contest for mastery and the contention continues without truce until death appears on the hotly contested field and drops the truncheon. "Each solicitation conquered, each impulse to immediate gratification resisted by building habits of self-control, goes to form a strong will and the stronger a man's will grows, the greater the facility with which he can repress transitory impulses, and the more firmly can he adhere to a course once selected in spite of obstacles." The natural qualities, dispositions and tendencies, therefore, disciplined by a strong will, have as a resultant a character that is admirable, worthy of imitation and in general a testimonial to the soundness of the system of training involved in its production. Mere conformance to external observances and conventions of the day, or merit and worth as our present none too good world estimates them, are frequently but erroneously taken for character. Real character as often makes its habitat in those unapproved by the world as it is found wanting in those whom the world apotheosizes. It finds expression in simple conformity to the laws of God and man, in an approach, namely, the nearer the better, to the ideal and perfect character, the God-Man.

The process of formation of a sterling character as far as time and effort are concerned comes under the same rules as the attainment of proficiency in any of the arts and sciences. "Art is long and life is short", the sage of old declared; so also character is the crown of long and tedious application to the formation of habits that become a second nature. In various lines of human endeavor, mastery is obtained only by dint of practice — by going over the subject-matter again and again. No amount of study, however great, is of any avail. Practice and practice alone confers the palm of victory. In other lines practice cedes in essential importance to study. In history, for instance, study and study alone is the open sesame to its storehouse of facts. The process of formation of a sterling character is a synthesis of

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both; in its production, the inclusion and importance of study and practice, of storing the mind with an abundance of good, sound principles of action and actually expressing them in conduct, are very marked. The reason lies in the interdependence existing between the will and the intellect. The intellect gives light to see what we are doing and the will strength to do it. The operations of both are essential for the performance of any work; the intellect in its capacity of seeing, knowing and understanding and the will in its capacity of putting forth effort, striving and achieving. "Without will, the intellect would be a vain and useless power of seeing visions and dreams; without intellect, the will would be a blind force struggling in darkness, beating the air." The intellect points out the course of action or duty and the will can brace itself to the task of fulfilling it or it can follow a course of action the very opposite in end and merit or, again it can remain in a dormant or lethargic state, refusing to act at all. Both will and intellect are necessary but the will is the more necessary of the two, for the direction of life's course, shaping of destiny and fashion and mould of conduct are determined by it. The basic element, therefore, of character is strength of will; while the soundness and practical nature of the principles stored in the intellect and the assistance and inspiration of God's grace are highly important factors in its formation.

Formation of character, in so far as the intellect is concerned, demands that the guiding principles of life, learned at school and at the mother's knee, be sound and good. A non-Catholic writer says:

"Many parents act upon the principle that it is of no importance what may be the morals or sentiments entertained by a teacher, providing there is no immorality exhibited before the pupils and no attempt to inculcate principles deemed erroneous. But no opinion could be more untrue and practically dangerous. His teachings and his examples will be insensibly influenced by the doctrines he holds, and there will occur a thousand ways in which the pupil will comprehend the view and feelings of the preceptor; and these views will not have the less influence, from the fact that he makes no direct effort to impress them upon the pupils' mind. A direct effort of this kind would put the learner on his guard; but the other plan allays all fear and the poison silently and imperceptibly works."

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In many cases parents must answer the indictment of inculcating in their children's minds false principles or of failure to inculcate any at all. The conviction seems to have generally crept in that all responsibility for the mental, moral and even physical development of the child devolves on the school. Education of offspring is the essential, primary object of matrimony and indeed those parents are sadly recusant of their God-imposed duty who sit supinely by and exercise no supervision over their children's training or who, which is still worse, inculcate false principles by the laxity of their lives. If either of these two sources of supply is contaminated or runs dry, all attempts on the part of others at formation of character are in grave danger of proving abortive. Fortunately, the system of training in Catholic schools precludes the possibility of arraignment on the former charge. The principles for which the system stands are the eternal principles of Catholic truth and the teachers are God's own servants. The default of parents in their duty presents an obstacle often insurmountable; regular contact of teachers and parents, however, in many cases proves a very efficacious remedy.

Religion must be the feature of the program. Preparation for life, that is, the formation of a strong sterling character, in view of the existence of God and all it entails, that provides for the temporal prosperity alone of man, that relegates to other spheres the consideration of eternity, that divorces religion from secular advancement, fails by a half, if not entirely. It writes no prescription for the ills consequent on the defection of our first parents; it may have an abhorrence for excesses and enormities of evil but at the most is able to engender in the mind a natural tendency toward rectitude of life, which, however, proves altogether inadequate when the issue involves an eternal supremacy of good or evil; it, in fine, takes no cognizance of God or the laws of God which are interwoven through every branch of knowledge and human endeavor. Preparation worthy of the name occupies itself with the things of time and eternity; it qualifies the individual for the full attainment of the ends of those two perfect societies, Church and State; it provides for all lines of human endeavor but never independently of ethical principles; it prevents the perversion of knowledge to unhallowed

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and vicious ends by toning it down and permeating it with the love of God and neighbor; it, while bringing out innate virtue and latent powers and moulding them into a form that makes for success in secular pursuits, stamps on the whole the impress of an accountability to be rendered beyond the grave for the proper or improper use of the Master's talents. It, in short, lays down the foundation, provides those good and sound principles of life, which are a *conditio sine qua non* for the formation of a sterling Christian character.

Quotations from profane authors are helpful but too much importance should not be attached to them. Passages from God's own book, *The Imitation of Christ,* lives of the saints, etc., have a prior claim to consideration. Nothing can supply their place. St. Ignatius, an adept in the art and science of the spiritual life, strongly recommended the *Imitation* to his confreres, while his manners, words and actions were fairly a dramatization of it. These books or some of them were the treasury from which the saints drew their inspiration, and surely their value is none the less great to-day. Also, where in the files of history can we find more admirable and sterling characters than the saints who modeled themselves after Him who was like them in all things, sin excepted? How surprisingly few of the great names of history stand for real character! Many names, synonymous with phenomenal intellectual capacity and achievement or surpassing genius, are inscribed on history's rosters but how many are besmirched by excesses and vices that are as deplorable as foreign to the make-up of real character! The records of models, such as the saints, quicken and perpetuate in youth a spirit of emulation and to-day, more than ever before, the principles that actuated them and adorned their exemplary lives are of great importance in the education of youth. Youth must have ideals; it must have an image in its mind of noble character. Acts and conduct should conform to that image in the same way in which our forefathers in the faith strove to reflect in their lives the life of Christ and thus render themselves worthy of the appellation, Christian, which is *Alter Christus.*

It is well here to mention that the youthful mind may set up for imitation a model of screen celebrity or notoriety, the fanciful

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creation of some questionable writer or some other hero by popular vote of the day. The baneful influence of the screen and cheap novel will always be with us and must be counteracted. A love for the reading and studying of good books must be fostered; Catholic books, especially lives of great and good men, must receive their due quota of attention. Finally, the school must enlist the cooperation of the home.

Of primal importance in the formation of character is the practice or art of right living, the art of giving expression to the good and sound principles stored in the intellect. These principles are not imparted merely for themselves; they are not their own reward. The motivating principle of their impartation is conduct. The natural order of things is reversed if such knowledge elicits no practical expression, if it has no bearing on right conduct. The mind may be a veritable thesaurus of sacred and profane lore, but unless this same lore radiates on human actions a positive influence for good, its very existence cannot be justified. Better by far no erudition than that which fails of expression in the all-important drama of life. The desideratum or objective, then, is not merely the impartation of principles, sound and good and with a potentiality for influencing conduct in the right line, but rather their conversion into an actuating force for good. They are not to be restricted to the intellect, for the positive criterion of their soundness is the influence they exert upon the will. The reason of their existence is to superinduce by long uninterrupted practice of virtue upon the soul, habits that characterize the friend of God and heir of heaven.

That such habits might be formed the will must submit to judicious and methodical exercise for nature gives but the disposition for the formation of habits. They are acquired by the repetition of similar acts. Each act placed leaves a determination or inclination for like acts, many of which are required for the formation of a habit. By resisting the passions the powers of the will against the passions are gradually increased and a certain disposition for eliciting similar actions against their allurements is induced. If on the contrary the passions are indulged the powers of the will for resisting them are weakened and the inclination toward the object of the passions waxes stronger. The

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oftener similar acts are repeated the greater becomes the inclination and facility for placing such acts.

Important in the formation of habits is the constant discipline of school life. The rules and laws laid down for observance, regular and punctual attendance, performance of tasks at home, etc., have a value beyond that of the ends immediately intended. They are excellent disciplinary measures for the will and important steps toward its acquiring power of control over itself. Truly, the pupils might chafe under the restraint they occasion and put forth with reluctance the effort their observance demands, but this is the best proof of their efficacy. Exercises of the will, like all species of training, exact a real effort, and the sooner the realization comes home to the child that life is serious and that all the valuable things of life lie buried in difficulties and are unearthed only by dint of hard, determined, persistent effort, the more rapidly will the development of a strong will advance. It would be a profound mistake to follow the present-day tendency of exacting the least possible effort or application on the part of the pupil. The discard of the difficult and unpleasant in favor of the easy and pleasant is a risky departure from the time-honored procedure of the past and a course that is more of an obstacle than a help toward the development of a strong will. Later life will be fraught with many trials, severe tests of even a sterling character; onerous duties, demanding more than a modicum of strength and perseverance will have to be performed; impediments, strewn along the road to success, temporal and eternal, will be encountered and will have to be removed by unflagging effort. The necessity of a strong, resolute will successfully to cope with life's future problems is patent to all, but transferring the burden of work from the pupil to the teacher is certainly not a means to that end.

The duties, sacrifices and penances that our religion imposes upon us are exercises of paramount importance. The frequentation of the sacraments of penance and Holy Eucharist is the chief and most fruitful exercise. Through it a whosesome, moral atmostphere is created; a high standard of living is maintained and the mighty truths of our holy religion are kept alive in the intellect and find expression in the will. God's grace, won through

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them, inspires and strengthens the will and aids it to do its work well. Hence it follows that training of the will should be a natural process for Catholics. But the self-restraints involved in and consequent on religious practices are not in accord with the natural inclinations of man; hence, his metamorphosis into a creature of deeply rooted religious practices must begin with the awakening of reason and be the principal object of education. Reiterated efforts are in constant demand in religious practices and in this consists its special value in will training. Isolated acts amount to little. Our religion calls for yearly, weekly and daily duties, often hard and severe, it is true, but, nevertheless to be performed. The will submits to the rule and order demanded by religion and in doing so absorbs something of order and regularity in operating. In the school, therefore, too much importance cannot be attached to the task of seeing that the pupils are practical Catholics and of encouraging the backward and stimulating those prone to relax to renewed effort. This, in conjunction with the exemplification of religion's transforming power in the lives of the teachers, the consecrated servants of God, is a potent factor in the training of the will.

It is imperative that there be a reasonable supervision and constant encouragement if results are to be forthcoming. Children seem to be of the sanguine temperament or of a combination of several types of temperament of which the sanguine is a component. Great enthusiasm is manifested in the beginning but it soon cools and unless stimulated is in danger of going out. Parish societies, sodalities or confraternities are often found of value in bracing up drooping spirits. Again, the home conditions may offset all that the school attempts. I would suggest as a remedy parent-teacher associations. The minor evils of school life can to a large extent be corrected through them and in different cases even the major evils respond to the treatment. A large part of the lack of cooperation of the home with the school is due, in my opinion, to ignorance of the real value of school work.

In summing up this delineation of the subject, for the time allotment restricts it to a delineation, the Catholic system, putting faith before prosperity, virtue before riches, occupies the position of vantage in the formation of real, sterling character. The

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natural and supernatural motives it proposes are an antidote to every possible form of human frailty; moreover, centuries have tried the system and failed to find it wanting because its procedure is drawn entirely from the life and teachings of the greatest possible real character, the God-Man.

DISCUSSION

REV. P. M. STIEF: We have here a very pertinent problem, and I desire to emphasize particularly the practical aspects of it, for Dr. Wehrle has dealt very capably with the theory but had little opportunity, necessarily, to expand the practical features.

It seems to me — and I believe you will agree — that our Catholic system of education, with all its conscientious and self-sacrificing teachers, with all its aims centering in the education of the whole man, body and soul, for this life and the next, is missing a cog somewhere. I don't want to seem over-critical, but I cannot see that we are turning out young men and women of sterling religious character in as great numbers as we should expect. I don't mean to say that we are not doing better in this matter than other, non-religious, schools; but, in my experience at least, I have noticed that while a large proportion of the boys and girls who leave our schools yearly are of solid character, yet there are all too many who are not a credit to us. These latter seem to fall largely into two opposite classes: those who are too timid, too docile, too weak-kneed, almost too cowardly, I would say; and those who, on leaving us, soon throw to the winds all respect for law and decency, who have little regard for God or His Church and are a living disgrace to the school that reared them.

Wherein then lies our failure? Religion, we are all convinced, is a most powerful agency in character-building. The fault must be with us and our methods. Is it possible that we are not making the proper use of religion in our teaching the young? Is it possible that religion is too much wrapped up with the rules and routine of school life? Or is it that we are regarding it as a separate study, tacked on to the secular branches, when it should really permeate, illumine and ennoble all other studies by means of skillful correlation? Is it possible that our teachers, in their own lives, are so absorbed with the cultivation of supernatural virtues that they unconsciously in the schoolroom stress too much the supernatural, to the exclusion of the natural virtues and motives? For these latter, because they seem more tangible to people destined to live in the world and not in the cloister, can often be very helpful. I say this, of course, with all due respect for things supernatural, which I am sure we will not neglect. But do we strive, by all good pedagogic means, to instill in the children a knowledge of such natural virtues as reverence, pity, self-respect, sincerity, square-dealing, sympathy, candor, etc.? And

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do we help them and urge them to practice these even now in their lives? They may show deep respect to the priest and Sisters, or even to Sister X who depends on her personality or the religious garb for her discipline, but do they show a like reverence for their parents or for others in authority outside the classroom? They may apologize to us for a wrong done, but will they be honorable enough to "make up" with a schoolmate whom they may have injured? In character training, as in other branches of education, knowledge plus practice make for success. And we will do well to seek out situations — even invent some — that will give our students practice in the virtues we wish to inculcate.

Law, as Father Wehrle points out, is of course basic in character formation. Our pupils should comprehend well the meaning and significance of divine law and that all human laws, ecclesiastical, civil, social, derive their force and power from the divine law; that, therefore, duty regardless of consequences must be our standard of conduct, as well in the early grades as in later life. But what attitude toward the "reign of law" do we inspire in our pupils? Do they not look on it as a bugaboo, an external hardship, something to be evaded if possible? Do we show them, in season and out, that laws are for our good, that the Commandments given to Moses on Sinai were a blessing from God, leading the human race, which had wandered far afield, back to Him and to real happiness even in this world?

As regards the will, which is also a basic factor here, the theory of which Father Wehrle has shown, I will make one observation which not all of you may agree with, and I shall be glad to hear your opinions. I think we depend too much on the external acts of religion, for instance, bows, genuflections, set-times for prayers, compulsory attendance at daily Mass, the group practice for children's confessions, etc. Whilst all these practices are invaluable in that they develop habits which make the performance of religious duties somewhat easier in later life, yet they may, and doubtless often do, become meaningless and automatic, unless they are made to strengthen the will and thereby to develop real will-habits that are so necessary if our men and women are to do the right things at all times and under all circumstances.

This desideratum is not reached by mere repetition of acts, mere routine. When our boys went into the war camps and, under military discipline, were forced to adopt regular habits — rising and retiring early, wearing sensible army shoes — many people said, "When they are mustered out we will have boys trained to take proper care of their health and strength." But somehow it didn't happen. They now keep later hours, if anything, and the pointed toe is still the most popular mode in footwear.

The real volitional habits are developed by the "free performance of duty as understood under the law of right and wrong." It must be a free performance; and right here I think we probably make a mistake in our school practice. Perhaps we hedge in our children on all sides with too

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many rules and too much routine. We are safeguarding the children certainly — for the present and while they are with us; we may be encouraging good habits; but we must make sure to strengthen the will and to lay the foundation for character. We need to give our pupils more scope for free choice and the exercise of self-control. Full supervision and control by the teacher are probably necessary in the first grade. But from then on there should be an ever increasing freedom in our classes until, at the end of the eighth grade, we can turn out our boys and girls into the world — if necessary — and feel confident that they already know what liberty is and have the power to use it rightly.

One thing more and I have done. It is not enough that we gradually lessen our restraint and routine. We must stimulate desire — desire to do one's duty regardless of consequences, and a real desire (born of love for, and understanding of, our holy religion) to stand forth before the world as sound, practical, fearless Catholics, a glory to God, a credit to their Church and to our schools. What finer type of character could we desire?

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THE SUPERVISION OF CATHOLIC SCHOOLS BY COMMUNITY SUPERVISORS

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At first glance the terms *supervisor* and *inspector* smack somewhat of unpleasantness. They seem to tell of paid agents, of prying and peeping, and probable resultant condemnation of the thing inspected. However, we need not complain overmuch of this since so many of our names in education (to say nothing at all of our barbarous grammar terminology) are, to speak mildly, not very winning. The Germans, happier in one instance at least, in their choice, call the beginners' grade in school "a garden of children," a kindergarten.

Even granting its unlovely appearance, however, inspector is the name of a very high and holy office in the Church. Etymologically at least, the Bishop is an inspector, for the Latin equivalent of his name (*episcopus*) is taken bodily from the Greek *επί, over,* and *σκοπός* an *inspector,* (from *σκοπεῖν, to view*). An *episcopus* is one, therefore, who overlooks or inspects or supervises; who views widely as well as intimately, the whole flock. And this, *mutatis mutandis,* gives us a good working idea of a school supervisor's duty.

Some dioceses in the United States, not all by any means, have a diocesan supervisor of education, nearly always a priest, appointed by the Ordinary and forming with him and the school board, a senate or cabinet of education. Other dioceses, fewer still than the above, have, besides the Superintendent of Schools, the Community Supervisor, a Sister (or Brother) appointed by her own Superiors and having such authority over the teaching members of her community as the Superiors, or custom, or her own force of character give her. In some dioceses the community supervisors are directly answerable to the Bishop, who compensates them monetarily for their services. This latter feature

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of compensation is rare, however, and does not necessarily render the supervisor any freer or more effective.

We may ask why there should be supervision, diocesan or community, of parish schools, taught as they are by men and women vowedly religious. Before answering this question it may be well to state our belief that, after all, education, in the grade schools at least, depends on the teacher in the classroom. Superintendents and supervisors may "rage furiously together" and educationalists "devise a vain thing", but our salvation lies with the Sister in her classroom. This, we feel, is true beyond all cavil. But while all credit should be given to the grade teacher and the highest appreciation be expressed of her work, yet constant school supervision is, we feel, highly desirable for several reasons and these by no means all invidious, as shall appear, we hope, in the course of this paper.

In the first place, human nature everywhere is strongly disposed to relax interest, to get into a rut, and to lose enthusiasm. Teachers do not rise superior to this common failing of humanity, though it is but just to say that the members of our religious communities fail in this respect in fewer numbers than any other class of people. The fact remains, however, that, because of a danger that is ever present, teachers should feel the influence of an external force that will prevent their becoming indifferent, that will correct their faults, that will show them right and efficient methods of teaching, and will encourage them in the hard and exhausting duties which the daily routine of the classroom imposes. The Diocesan Superintendent is such a force. The Community Supervisor is eminently so because of her intimate relations with the members of her community.

Very little thought and experience are required to show the need of community supervision; the vitally important question is, Of what sort should the Community Supervisor be? All will agree that the better equipped she is, the better it will be for the system. Views will vary, however, as to what should be the nature and extent of her qualifications. This paper is an attempt to portray an efficient and valuable community supervisor. Before outlining her qualifications, however, I may presume to say that the Community Supervisor, if she is to do her work well,

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must have no other duties in her community — save, of course, those that are common to all Sisters. If she is at the same time principal of a large school she derives her knowledge of the other schools from telepathy or telephony, I suppose. At any rate the schools entrusted to her care know her not and the system suffers. Nor should she become a mere itinerant examiner of children. I have heard of Community Inspectors spending two whole weeks in a school, all this time consumed in giving written examinations to every grade in every branch. The net result of this slavish toil is to discover that some children in a certain class are not doing their grade work, a result obtainable by a few well-directed oral questions in the classroom itself.

So much for the negative aspects of the question. Now for the Supervisor's qualifications. A Sister in such a position should, I think, be acquainted with the latest and best theories of education, of class management, of standardized tests for measuring class progress, of child psychology. She should be no doctrinaire, however, but a teacher among teachers, kindly, zealous, observant, tactful, encouraging. We meet an occasional slighting reference to scholastic philosophy, even among Catholic educationists. This is hardly the time or the place to defend this system, time-honored in the Church, nor does it need defence. Leo XIII, in his encyclical letter, *Aeterni Patris,* August 4, 1879, says:

"All studies ought to find hope of advancement and promise of assistance in this restoration of philosophic discipline which we have proposed. The arts were wont to draw from philosophy, as from a wise mistress, sound judgment and right method, and from it also their spirit, as from the common fount of life. When philosophy stood stainless in honor and wise in judgment, then, as facts and constant experience showed, the liberal arts flourished as never before or since; but, neglected and almost blotted out, they lay prone since philosophy began to lean to error and join hands with folly."

A good course in scholastic philosophy would prove a most valuable preparation for the Community Supervisor and, I may add, for the individual teacher.

Of the Supervisor's attitude of mind we may say what Robert Lynd in his recent work, *The Art of Letters,* says of the book

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reviewer. "What seems to be required, then, in a book reviewer is that without being servile he should be swift to praise, and that without being censorious, he should have the courage to blame." Any little correction should, I think, be made privately to the teacher herself; methods and general principles can be discussed in the conference that the Supervisor will hold with the assembled Sisters at the conclusion of her visit.

The heart, the essence, the all-important and indispensable inwardness of the Supervisor's office lies in this, that she should observe the methods of the teacher, point out defects, praise admirable devices, "reprove, entreat, rebuke in all patience and doctrine," encourage, and above all, *give model lessons*. Let her take a class in some given branch, called for by the schedule, and teach it. She has immense advantages over the teaching Sister. She is going from school to school and bearing away the *spolia opima*, the best net results of many a prayerful, anxious experimentation on the part of many teachers. Let her give this precious garnering freely and large-handedly to others. "Freely have you received, freely give," says Our Blessed Lord.

There is no lack of good will among our Sisters. Anyone who visits our schools much will be deeply touched by the wistful eagerness to learn of any new or better way of imparting instruction. I have been humbled — while vastly edified — by old nuns who asked my opinion of their quiet, efficient and altogether admirable class management and pedagogical methods, the rich fruitage of studious, prayerful years, and who waited anxiously for suggestion and counsel. And how they welcome a model lesson! Some time since, a Sister — no mean teacher either — asked me to return at the grammar period to take the class for an instruction in pronouns. She said in explanation that she had never seen the conduct of a grammar lesson.

I take it for granted that there is a diocesan program of studies, that every grade, from the first to the eighth, has its day marked out for it, that every period for the whole week is clearly set forth by the central educational authority — "school board," or what you will. And secondly, that an official syllabus of studies is provided, wherein the minimum requirements for each grade for the two half-year terms are marked out. The first

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duty of the Supervisor, it would seem, is to see to it that this program and this syllabus are closely observed by every Sister in her charge. Apropos of this, I remember a good old religious Superior, since gone to his reward — and I am sure it is no slight one — who made periodic sorties upon our defenseless class and spent unconscionable hours upon mental arithmetic. He delighted in brain-cracking problems anent the buying and selling and bartering of sheep. It is hard to resist the temptation of making the bromidic remark that he might have made us even more mutton-headed than we are.

I venture a plea that the Supervisor work in complete harmony with the diocesan superintendent. This is not always done. Foolish fear of community disloyalty sometimes deters a supervisor from revealing to the superintendent conditions that he should know of and yet cannot learn on his official school visit. In passing, I may say that often have I heard nuns speak of loyalty to their community but seldom did I hear them speak of loyalty to the diocesan work that they were presently engaged upon. I have wit enough (to use an hibernicism) to see that this need argue no actual disloyalty to diocesan works or aims. It indicates an attitude of mind, however.

Each community forms or should form, a large family. Let it give at least honorary membership to the diocesan superintendent. He is loyal and prudent (or if not, should be removed), and is not likely to tell the family secrets to clerical gatherings or to the other religious families that also admit him to their intimacy. It is no mere pun to say that he does not tell tales out of school. Moreover he feels keenly any slight cast upon any community or any Sister in the diocese. True, his first care is admittedly the good of his schools; but what Community Supervisor is so blind as not to see that the welfare of a school is the welfare of the Sisters teaching there, that the credit of that school is the credit of the nuns conducting it, that in aiding that school the superintendent is aiding the whole community whose members are therein teaching?

I should be delighted to learn that the Community Supervisor has a voice in the placing of the teaching Sisters. A Sister who has an aptitude for teaching the baby class may find herself some-

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what at a loss with the sixth or eighth grade. I trust that she will not feel herself slighted by being left in the lower grade. Moreover, I am convinced that a Sister should rarely be removed during the school term. As a rule she should be left to her class until the vacation and summer retreat period.

I think we all do better work under observation, provided, of course, that the observation be friendly and intelligent. Up and down the land Sisters are longing for visitors to their classrooms. Only recently a local superior of a far-off mission in a southern State told me of the discouragement almost that came to herself and her Sisters. No visitor — priest, or religious, or layman — ever set foot in the classroom from year's end to year's end. It was, in the day's jargon, "up to" the Sister herself — often young and inexperienced — to "sink or swim, live or die, survive or perish" as she saw fit. No friendly hand was held out to her (the Superior unfortunately had a division permanently to look after); no word of counsel was spoken to her; above all no note of encouragement was ever given her. How can a nun thus situated — and there are many such even in large cities — help feeling isolated, working in the dark, fragmentary, a *membrum disjectum?* Whereas our whole system of education (and of Catholic life in general) while wisely refraining from any curtailment of individuality and initiative, wishes every Sister to feel that she is an integral part of a great system, that her work is exceedingly important, be it in the first grade or the eighth, in high school or elementary school; that she is an indispensable part of a great whole; that her gifts are her own and not an universal heritage.

You will remember that splendid, Browning-like poem of George Eliot's, *Stradivarius,* wherein she portrays the great seventeenth century violin maker, whose violins are to this very day the model down to the slightest detail for all makers, in discussion with the near-artist Naldo.

". . . . when any master holds
'Twixt chin and hand a violin of mine,
He will be glad that Stradavari lived,
Made violins, and made them of the best.
The masters only know whose work is good;
They will chose mine, and while God gives them skill
I give them instruments to play upon,
God choosing me to help Him."

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"What! Were God
At fault for violins, Thou absent?"
"Yes:
He were at fault for Stradavari's work."
"Why many hold Guiseppe's violins
As good as thine."
"Maybe: they are different.
His quality declines; he spoils his hand
With overdrinking. But were his the best,
He could not work for two. My work is mine,
And heresy or not, if my hand slacked
I should rob God — since He is fullest good —
Leaving a blank instead of violins.
I say, not God Himself can make man's best
Without best men to help Him . . . . . .
'Tis God gives skill,
But not without men's hands; He could not make
Antonio Stradivari's violins
Without Antonio."

We have not Antonio's fear of heresy in this regard for certainly do we know that the Omnipotent God uses human agents "His wonders to perform" and that in God's ordinary Providence if these agents fail the work oftentimes fails with them.

"My work is mine.
And heresy or not, if my hand slacked
I should rob God — since He is fullest good —
Leaving a blank instead of violins.
I say, not God Himself can make man's best
Without best men to help Him."

There, I think is the *raison d'être* of the supervisor, to keep up the morale (poor overworked word!) of her band of Sisters. She should in effect say, especially to the young Sisters: "You have a little eager band of pilgrims to lead on a journey for ten months. The limits of that journey are well defined, the *terminus a quo* and the *terminus ad quem* are clearly marked — it is moreover a holy progress. You are not responsible for what has gone before on previous stages of the journey nor for what shall ensue on future marches. Your sacred duty and high privilege it is to lead these little ones now — without fear and without discouragement."

"Act, act in the living present
Heart within and God o'er head."

And now just a word in conclusion. In Philadelphia where we have (I say it without jactancy, as one reaping where others

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have sown) an effective, well-knit school system, the community inspectors have been, and are, of incalculable benefit. They work along the general lines and in the spirit indicated above. In fact they would seem to be a necessity in a diocese having twenty-one different religious communities of men and women teaching 105,000 children in 192 schools. They serve to unify and solidify the whole system and to give solidarity to the teaching Sisters. The Supervisors meet the Superintendent regularly four times a year. Besides this they frequently meet and confer with him individually. There are also occasional interjected meetings of the whole body.

Indeed to Philadelphia belongs the credit of first organizing the Community Supervisors into a diocesan body. In 1895, or at the latest 1896, the late lamented Bishop Shanahan, then Diocesan Superintendent in Philadelphia, gathered all the Community Supervisors together into one body and made of them by his genius, zeal and enthusiasm, an effective instrument of education. To this band and their successors is due in some part whatever of success has crowned Philadelphia's parish school system.

DISCUSSION

SISTER MARY LORETTO: The Reverend Superintendent of Philadelphia's parish schools deserves well of this Department of the Catholic Educational Association in general and of the Community Supervisors in particular for his very able and interesting paper Its helpful, hopeful and encouraging views on the work of supervision, its needs and requirements, make it a valuable contribution to the literature on that subject. The supervisors are especially pleased that he has weighted their official title with dignity, power and prestige, giving it rank, even remotely, with that of the Church's distinguished sons in the hierarchy. Such a distinction is indeed an honor and an incentive to higher and holier things in the service. It makes us want to measure up to our dignity that we may make our calling and election sure, and add new lustre to the name we derive from such renowned ancestry.

The organization of the parish school system presupposes certain fundamental essentials, namely: The Bishop, School Board, Superintendent, Community Supervisor and Diocesan Course of Study. The work of the Community Supervisor brings her into immediate, direct and personal contact with principals, teachers and children. She is the connecting link between her superiors and the teachers in her community schools, and between the superintendent and the schools under her supervision.

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Father O'Hara asks, "Why should there be supervision, diocesan or community, of parish schools, taught as they are by men and women vowedly religious?" The question can be readily answered when one stops to consider the need of inspection at our great ports of entrance and clearance, that the physical and moral health of the country may be safeguarded; the loss of life and property were building inspection to cease; the decrease in government revenue should inspection fail at the customs' wharves; the financial chaos that would ensue were national banks to outlaw inspection; the ruin of industrial and commercial institutions were their by-laws not to include ample provision for the auditing of their accounts; and, finally, what it would mean to a diocese from a spiritual point of view were there no episcopal visitations. Hence, the necessity of inspection in our schools — secular or religious — cannot be underestimated or overlooked if a standard of excellence is to be maintained.

The necessity of supervision creates the office of Superintendent and Community Inspectress. Both are supervisors — in degree rather than in kind. As to the work of each, that of the Superintendent is extensive, embracing as it does all the schools of the diocese; that of the Community Supervisor is intensive, since it is narrowed down to the schools of her own order. His work is general, as he gauges results only. Hers is specific, for she must know and train her teachers in the details of how best to secure results demanded. The Superintendent's is a suggestive force, deciding *what* shall be taught; the Community Supervisor's, the impelling force, determining *how* the subjects shall be taught. To him belongs the privilege of approving or disapproving methods. To her belongs the responsibility of training her Sisters in the methods approved. A builder in one of the greatest of constructive efforts, a school system, the Superintendent has a definite and decisive program of educational progress. It is the province of the Community Supervisor to see that such program becomes effective.

Superintendents are not usually selected because of their ability to give model lessons. Nor is it expedient that they should be. In a diocese like Newark, for instance, with 136 schools and an enrollment of over 70,000 children, it would be impossible for the Superintendent to visit the schools within any reasonable number of times, if he were called upon to give demonstration lessons in any or even some of the classrooms. In the selection of the Community Supervisor, however, because of the difference in the character of her work, it is essential that she be conversant with the best educational methods and be capable of giving demonstration or model lessons where such are needed or asked for by her teachers. I remember discussing this very point — giving a model lesson —with a Superintendent, and the answer he gave was that nine out of every ten teachers who would ask him to give a model lesson would be ten times better able than he to give it. After such an admission, I think,

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as Father O'Hara does, that the communities should give honorary membership to the Diocesan Superintendent.

The natural relation of the Community Supervisor to the Superintendent should be one of unfailing loyalty. Loyalty to her community is presupposed, nor need it be lessened by that which she gives to the diocesan school system and its Superintendent. The educational interests of the schools are largely in the Superintendent's hands. His experience is such that he is doubtless able to give a great deal of assistance and is willing to advise in troublesome questions that arise. Usually there are sundry reports required in the conduct of the system, these the Community Supervisor should always see made out promptly and accurately, and mailed or delivered on the date specified. These reports are based on school registers and records, which it is also her duty to see are kept accurately and fully.

The first duty of the Supervisor, Father O'Hara says, is to see that the daily program is closely followed by every Sister in her charge. If not the first duty it is certainly a fundamental one. As well might a builder without a plan go about the erection of a house, as for a teacher to attempt to teach a class without the aid of a good program. The program is, as a rule, in evidence. That it is closely observed cannot be so readily admitted. Like "the buying and selling and bartering of sheep" problem, there are interruptions in the program that cannot always be controlled. Defenceless, defines the situation. But, at least, the "sheep" were in a "mental" field. So many herded, so many jumping out, so many jumping in. The thinking whether they were to be bought or sold or bartered, necessitated a mental process prolonged indefinitely, it is true, therefore, a loss of time. It was a good thing brought to an extreme, and all extremes are dangerous, — to be avoided. But what can be said of the far more questionable and wasteful bartering of the children's time by making the school a clearing house of all sorts of civic and parish enterprises? The school year is none too long. Education, to function in the lives of the children, should be five hours a day, five days a week, four weeks a month, ten months a year — to the good. Outside activities make not only serious inroads on the time of the children, but lessen the physical energy of the teachers, and, in some instances, cause their collapse. They are, besides, a menace to good order, discipline and progress. Who that has supervised, but knows of the nerve-worn teacher rushed to the limit of human endurance not with subjects that pertain to the matter in course, but matters irrelevant to the programmed school work! When such sonditions are met, the Supervisor needs to be lenient with the shortcomings of the classes, mild in her criticism of their work, and expect nothing more than a sadly dwarfed measure of the required scholarship. President Butler of Columbia University, in his annual report of the present year says: "The elementary school, being universal, well organized, and easily accessible, has been seized upon by faddists and enthusiasts of every type as an instrumentality not for better education

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but for accomplishing their own particular ends." Continuing, he says that "giving ability to read understandingly, to write legibly, and to perform quickly and with accuracy the fundamental operations with numbers, has been pushed into the background by all sorts of enterprises that have their origin in emotionalism, in ignorance or in mere vanity." Here is a note of warning to our Catholic schools lest they too be censured.

The Supervisor should be acquainted with the roads, old and new, to learning. The old, plain, safe and well traveled, or the old thoroughly modernized without any fundamental changes, may be the road of her choice. Each has its advantages and disadvantages. Since it will be her privilege to point out the beauties and pitfalls of the way to the teachers of her community she should, it is needless to say, examine carefully the modern educational methods, that she may know how to separate the chaff from the wheat. Everything new is not necessarily successful and final. New methods and new schemes are being tried with varying results. She cannot afford to have her teachers waste time and effort on what is largely experimental and in the making. The standardization of tests is a case in point. It is necessary, of course, that the teacher should be familiar with the nature of the tests, the purpose of such tests and the use of the results. Like all innovations, these tests are good for some one phase of teaching, but not satisfactory as complete measures of school work. Thus in arithmetic the later tests modified or supplemented the earlier ones. This shows that the work is transitional. Charles E. Holley, in *Mental Tests for School Use*, says: "There are so many factors that influence the work of the child that it is impossible in every instance to forecast his performance in school work accurately by means of intelligence tests." The authors of *How to Measure* are particularly emphatic in warning of the difficulties and even the likelihood of positive harm in the use of formal tests in literature read for appreciation. In the light of such frankness on the part of those so eminently fitted to pass judgment on the merits and deficiencies of the tests, their basic principles should be carefully considered if they are to be permanent and reliable. This critical faculty will, as Cardinal Newman says, save us from "taking the orators and publications of the day as infallible authority; from regarding eloquent diction as a substitute for matter, and bold statements or lively descriptions as a substitute for proof."

Supervision we must have. But let it be a supervision constructive, sympathetic, helpful, suggestive, kind — above all, kind. The teachers of to-day work under a more or less nervous tension at all times; admittedly so, under inspection. Teachers are human — even religious teachers — at times. Just as there are hurried preparations in the most well-ordered home at the announcement of an uninvited and unexpected guest, so, too, visitors, official or unofficial, cause undue excitement in the classroom. Personal experience proves that neither teachers nor children do themselves justice in such circumstances. It is a well known fact that children often disappoint us in the most critical and trying moments. There is

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always the possibility of the unexpected happening. The best pupils may fail to measure up to expectations — they often do — or some other untoward occurrence cause embarrassment to teacher and class. With the leaders in flight (or fright), how often it is some lad whose intelligence was gauged by the number of perfect recitations he should give — and didn't — that saves the day; turns apparent defeat into victory. This is history, and history repeats itself.

The Community Supervisor has definite and decided views as to her responsibilities and powers, and wants to distribute them to the best interests of the parish school system. She knows it is the teacher, with all the term implies, that is essential to the great cause of Catholic education; the grade she teaches, of little or no consequence — or should be. "Men label occupations great or lowly, rating them by their scale of dignity. God has no such standard. Men are often not responsible for what tasks they are set to do. Some are placed as electric lights on mountains, others are but rush lights in the valley; some are in command of armies, and others must serve in the trenches. But one and all will be recompensed, not for what they do, so much as for the spirit of fidelity and zeal with which they serve." It is God's standard, then, not man's, that must be the measure of the Catholic teacher's work and worth.

Finally, supervision should emphasize the distinction between mere instruction and true education; the child's right to a trained body and a trained mind consecrated to God and country; that educational practices be adapted to modern needs without sacrifice to the principles and high ideals of the parish school system. To do this the teachers need to be given initiative and a reasonable amount of freedom in dictated methods of instruction, spared irritating and numerous details of administration and a deadening formalism in educational activities. It is the willing and whole-hearted cooperation of a devoted band of teachers that lightens the burden of supervision and makes its ways smooth. This experience has been mine.

In conclusion, the thoughts of the beautiful poem, Stradivarius, come to me. The Supervisor's work is hers. If her hand slacked she should rob God, leaving a blank instead of fruition of high hopes and self-sacrifice of her community and the parish school system. And while she may not be the model down to the slightest detail for all future Supervisors to follow, she can, at least, "to her own self be true." Then teachers and children will be glad she lived, and gave them of her best, not only in supervision, but in inspiration, courage and high ideals.

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THE FORCES AND FACTORS OF CONTROL IN PARISH SCHOOL EDUCATION

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Education primarily connotes the idea of bringing out the whole man. The process of such an upbuilding, right reason dictates, must fashion the basic principle, *"vive convenienter tuae naturae et Dei"*, as the mainspring of all the actions of the individual's life; or as Spencer puts it, it must discharge the function of rearing the individual for complete living. "Complete living", rightly interpreted, signifies the reasonable development of the individual, so that he can meet through the free acts of his mind the requirements of man's fundamental relations to the present economy of beings and things. Education, therefore, of its very nature, is a moral activity, operating the machinery of its process by the free acts of its teachers, and purposing to produce thereby free and right action in the lives of its pupils.

The basic Catholic idea of education aims to direct and control this moral activity according to the dictates of right reason, revealed religion and its legitimate interpretation by the Church. It seeks to develop the individual for complete living by establishing proportions and determining values, measured by the standards of man's eternal destiny. It reasons that the individual has not only the right to enjoy the inheritance of science, literature, art and social institutions, but of religion as well. Revealed religion is the rightful inheritance of all men. But for the Catholic child it comprises in an especial manner an essential part of its social heritage. For by the token of the Catholic faith of its parents, the child is to be born again a member of a new society, wherein both the individual and the collective body are destined for a supernatural goal. Hence it must be educated not only in its natural social relations, but also in the conditions of its supernatural social relations. The organized system of this

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religious social instruction, with the seal of God's institution upon it, is the Catholic Church with its authorized teachers in the persons of its Bishops and priests.

The direct agency of this system, which transmits this fivefold inheritance to the child, is the Catholic school. The Fathers of the Church in America were convinced, and their conviction grew stronger as they saw the testing of all education through the grind of events, that their Catholic people could only be perpetuated through Catholic education; they foresaw that the future of their flocks depended on the future of their elementary schools. To quicken the faith of our forefathers and to perpetuate in their posterity a rich Catholicism, the shepherds of the fold organized during the last century the parish school system. Traditional Catholic wisdom led them to place the schools under the jurisdiction of the parishes. For parishes are the basic institutions of church life handed down to us; and where parishes flourish, the Church flourishes. Parish schools thus became the great agencies of Catholic education in the Church in America, from the very beginning giving it organization, supplying it with pupils from the parochial territory, and ensuring it success under the authority of the commissioned officials of the Church, the parish priests.

The results of Catholic education in our parish schools depend in large measure on its re-enforcements of control. For it is the function of control to adapt the educational activity of the school, first to meet the measure of the ideal, which inspired its beginning; secondly to accomplish the issue and specific purpose for which the school was born; finally to provide that it bear economic fruit from the vast amount of money invested in it. Control in our parish schools exercises the function of bringing their various parts into effective and economical relation to each other, so that they may discharge under the high inspiration vouchsafed to them, the great purpose set for them, and the bountiful means lavished upon them, the intricate process of rearing our Catholic children for complete living.

The first object, therefore, of control is to formulate the ideal of mental growth desired. For the educative process concerns itself primarily with the production and guidance of mental

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growth. The promotion and direction of the process of this development is controlled by the intellectual ideal, which it seeks to shape in the mind of the pupil. It is for the production and guidance of this process according to its ideal, that the various types of educational agencies have been brought into existence. Before secular schools are founded their ideal needs first to be conceived. Our parish schools, however, came into existence to produce and guide mental growth according to an ideal, which is the product of centuries of thinking. The ideal of mental development, therefore, for the educative process of our parish schools is already controlled. It is an ideal of continuity of thought as opposed to disjointed contiguity of thought; of synthesis as opposed to the analytic division of thought; of distinction of ideas as opposed to their mere separation; of interdependence of soul powers versus the independence of soul powers; of separation of ideals as opposed to the confusion and compenetration of ideals; of thinking and working out thought as opposed to thinking and working out feeling. It is an ideal which harmonizes all truths, elevates and dignifies all relationships, and draws the individual to his Maker and Redeemer.

The next important feature of control is to arrange the general policy of the school system. The general policy, which controls the existence, fosters the ideal and promotes the operation of our parish schools, is builded on the traditional teaching and practice of the Church. It is grouped in this set of principles:

(1) Children of Catholic parents have a right by nature and divine law to Catholic education.

(2) Catholic parents have both the duty and the obligation to safeguard the natural and supernatural inheritance of their children.

(3) The State is for the Christian; and not the Christian for the State. Christian children are therefore in no way the property of the State.

(4) The training, teaching and formation of children as Catholics is of greater importance than all secular instruction, and cannot be postponed to it, nor endangered to gain it.

(5) In selecting teachers by whom their children shall be in-

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structed, Christian parents have a right and duty, which is above all other human authority.

(6) To deprive the poor of this right and freedom, which are claimed by the rich, violates the natural law and is a grave injustice.

Let no one be deceived by thinking that this general policy of control can be disregarded, and a new policy reconciling and mingling us with the secular schools be adopted. The two systems are mutually antagonistic. Any *rapprochement* between the two means that we have turned our backs on the rich inheritance bequeathed to us by our forefathers. Our mission is to preserve this policy unbroken and unimpaired in the whole circle of our schools, no matter what the cost nor how great the privation, and hand it down to posterity with even greater development and larger success than we have received it. The sooner we make up our minds to do so the better it will be for us. Every year we are losing ground. Every year the antagonist system bulging with antagonistic principles, is weaving the woof and warp of our legislation, building the structure of the commonwealth, and moulding the brain and brawn of the governing classes.

To offset this situation our Catholic schools must continue. For in proportion as we have flourishing schools in the same proportion does the Catholic education of the laity, the hope of the Church in America, prosper. The same issue is at stake to-day, as it was in the days when the provident founders of our parish schools builded them as the agencies of our great system of education. In fact, the combat between truth and error, between faith and unbelief, between Catholicism and neo-paganism is fiercer to-day, and its outcome less sure, than it was in 1883-1884, when the Fathers of the Third Council of Baltimore sanctioned with their united authority our parish school system. The Bishops of the country recognize this fact and write in their joint Pastoral Letter of 1919, that "the Church in our country is obliged for the sake of principle, to maintain a system of education distinct from other systems."

Thus the control of the existence of our parish schools becomes our greatest problem. The long educational history of the Church clearly evidences that this was always the greatest prob-

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lem of her schools. When the schools of the centuries lost sight of this problem, they soon fell into decay or were absorbed by new institutions. This accounts for the fact that the Church has not handed down any general school agency, centuries old. Louvain of all the great universities has for centuries kept the faith and successfully solved the problem of preservation. Only the seminary schools, seats of specialized learning and vocational training, have stood as a system of schools the test of four centuries. They were re-established through the great reform movement of the Council of Trent, which gave them vigorous life and the guarantee of continual existence, only by harnessing them with wise legislative enactment and at the same time constituting legal agencies to safeguard and perpetuate them. Mindful of this great problem on the schools, the Bishops of the last century — *erant gigantes in diebus illis* — reenforced the existence of the parish schools with legislative control.

Legislative control is that form of regulation of schools designed by authority possessing sovereign governmental jurisdiction. In our public schools this control emanates from our State legislatures. For our public schools are State schools, and as such they owe their existence, derive their support and carry on their work only through the authority and sanction of the State. State and Federal monopolists of education strive to make the same case for our parish schools. It is not an unusual experience to read in non-Catholic educational literature, statements such as these: "Theoretically the power of the legislature extends to all schools, whether or not organized and directed as public schools"; and more definitely, "Schools maintained by religious organizations, as well as those known as endowed and private schools, are permitted to exist only through a grant of power from the State." (Edward C. Elliott, Ph. D., Prof. of Education, U. Wis. High School Education, Johnston and others, P. 106). We leave Catholic apologetics to answer these antagonistic assertions, and now venture to give the right concept of the genesis of legislative control in our schools.

"Our Catholic schools," say our Bishops in their recent joint Pastoral Letter, "are simply the concrete form in which we exercise our rights as free citizens in conformity with dictates of

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conscience." "Our rights" in this matter are those of our Church. The Church officially announces her legal rights in her Code of Canon Law. Here we find promulgated the canon: "The Church has a right to establish elementary schools as well as any other kind of schools." (Can. 1375). This right she applies and exercises through her Bishops, directing by her legislation that: "If elementary schools, wherein children are educated in Christian doctrine, are lacking, the Bishops of the place are to found such schools." (Can. 1379). In theory therefore our Catholic schools owe their existence to the legislative power of the Church.

The fact of the matter is that our parish schools derive their origin from the application of this right by the Bishops of the United States. From the early days on the Bishops were keenly alive to the need of Catholic schools, and consciously used their right to organize schools in their dioceses. The first legal discussion of the parish schools was in the First Synod of Baltimore in 1791. But since the diocese lacked financial means and co-operative forces, the Synod promulgated no legal enactment relative to Catholic schools, as the result of its discussion. But in 1829, the Bishops of the Baltimore Province assembled in their first Provincial Council, issued the first ecclesiastical law, commanding the establishment of Catholic schools in this country. They decreed:

"Since it is evident that very many of the young children of Catholic parents, especially the poor, have been exposed and are still exposed in many places of the province to great danger of loss of faith or the corruption of morals on account of lack of such teachers as could be safely intrusted with so great an office, we judge it absolutely necessary that schools should be established in which the young may be taught the principles of faith and morality, while being instructed in letters." (*Decretum* 33. *Concil Provin, et Ple. Balt. Decreta. Balt.* 1829.)

The next act of control issued from the First Plenary Council of Baltimore in 1853. On account of the general lack of teachers the Council confined its legislation to vehement exhortation, beseeching the Bishops: "to see that schools be established in connection with all the churches of their dioceses; and if it be necessary and circumstances permit to provide from the revenues of

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the church to which the school is attached for the support of competent teachers. (*Decreta. Concil, Prov. et Plen. Balt. no.* 13.)

Five years later in 1858 the Fathers of the Second Provincial Council of Cincinnati, mindful of this exhortation and blessed with propitious circumstances and an exceptional people, determined to remedy the evils in education throughout their dioceses by founding their own schools. They therefore decreed as law in their diocesan jurisdiction, that:

"It is the judgment of the Fathers that all pastors are bound under pain of mortal sin to provide a Catholic school in every parish or congregation subject to them, where this can be done, and in order that each Ordinary may know what are the parishes in which the obligation exists, they decree that the Tridentine Law XXII, c ix, is to be practically enforced, by which rectors of churches are required each year to render an exact account to their Ordinaries of all revenues accruing to their churches in any way, which they therefore strictly enjoin as to be observed by the aforesaid rectors." (*Concil Prov. Cin. Acta et Decret. no.* 6.)

The progress of the Church in the United States in numbers, means, and religious communities, during the thirteen years after the First Plenary Council of Baltimore and eight years after the Second Provincial Council of Cincinnati, gave the Fathers assembled in the Second Plenary Council of Baltimore in 1866, the opportunity of advancing from legal exhortation to legal admonition, which sanctioned their legislation with obligation in conscience. Realizing "that the best and only remedy for the solution of the evils come upon education was the erection of schools near each parish church, where Catholic children can learn letters and arts and religion and morality," the Fathers decreed: "Following the lead of our predecessors, we seriously admonish the pastors of souls to bend every effort to erect parish schools." The Fathers therefore sought to control the existence of parish schools through this form of legislation, where parishes could afford it. But at the same time they did not wish to burden the poorer parishes. Yet pastors of all churches were bound in conscience to do what they could towards this end.

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In 1875, nine years later, the Instruction of the Sacred Congregation of the Propaganda used the same form of legal control. This instruction enjoined that "every effort must be directed toward starting Catholic schools where they are not, and where they are, toward enlarging them and providing better accommodations and equipment, until they have nothing to suffer, as regards teachers or equipment by comparison with the public schools." (*Cf. Collectanca S. Congr. De Propag. Fid. anno* 1875).

After another lapse of nine years the Third Council of Baltimore in 1883 issued the most forceful legal enactment of our parish school history. The Fathers made the erection of schools in every parish and their maintenance in perpetuum a national ecclesiastical law. They decreed:

"Near each church, where it does not yet exist, a parish school is to be erected within two years from the promulgation of this Council and is to be maintained in perpetuum . . . and Catholic parents are bound to send their children to the parish schools, unless either at home or in other Catholic schools, they may sufficiently provide for the Christian education of their children. (*Con. Plen. Balt. III no.* 196.)

This decree controlled the situation. The Fathers of the Third Council of Baltimore returned to their respective dioceses and according to the spirit and letter of this legislation organized their diocesan forces toward founding the parish schools. To give legal force to their will and efforts in this matter many of them embodied the national law in their synodal statutes. Thus the archdiocese of Cincinnati has had for many years the synodal law, enjoining that "near each parish church an elementary parish school be erected, which would supply Catholic and secular education to our children." The statutes further demand that these be free schools and that free text-books be given to poor children. (cf. Synod. Cincinnati, 1920).

The Bishops imposed the execution of this legal control on the pastors of the parishes. The wisdom of controlling through the medium of the pastors is the product of centuries of Church organization. The great work of reformation which the Council of Trent effected was the restoration of this control to its legitimate place in the Church. To uproot the evil and destroy the

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decay inside of the Church and thus accomplish radical reform, the Fathers of this Holy Synod established a complete legal apparatus for parish churches, defining the nature, rights and functions of these local units in ecclesiastical organization. They ordained that at the head of every parish one priest be appointed, to be known as the parish priest or pastor, on whom the full responsibility and moral obligation rested, of serving the Church's interests in that parochial district according to the laws of the Council and the supervision of the Bishop of the place. This legislation and its wise application have been the great directing and creative forces of the Church's wonderful development and great progress during the last four centuries since the Council of Trent.

Mindful of the wisdom, force and spirit of this legislation and its unmistakable results, the Fathers of the Church in America committed the parish schools to the charge and care of the parish priests. How admirably and successfully their plan of legislative control has worked, is evidenced by the large number of parish schools operating under the direction of the pastors of the churches in the United States. The official census of the last issue of the *Catholic Directory* counts 6,048 parish schools, educating 1,771,418 children.

A glorious record, indeed; yet one which puts the best Catholicism of our ecclestiastical body to the test and task of perpetuating these schools with even a larger record of splendid results. Apropos of this great Catholic mission, our attention is directed at this point to the fact that the recent activities of the Catholic body, relative to the federalization of education, have taken the stand of an anti-federal attitude. Now to be logical, to follow the consequences of our reasonings, according to traditional Catholic teachings and practice, we must maintain the position of anti-nationalists in regard to our own education and school system. We must operate and continue them, as they have been handed down to us, unimpaired in their parochial organization. *"Quod licet bovi, licet et Jovi."*

Legislative control, therefore, in constituting the pastors the official representatives of the Church for the individual parish school, determined the form and mode of the "external control"

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of our schools. Unlike State-organized schools, which must invent systems of trustees and commissioners and boards and bureaus of education as the agencies of this control, our parish schools have this control invested in the office of the pastor of our parishes. Empowered by law with the authority to discharge the function of this control, they initiate the existence, regulate the administration, direct and supervise the instruction of our school. The formulation of the Catholic ideal of mental growth, the solution of the problem of financing our schools, the erection of suitable school houses with adequate equipment, the ensembling of qualified teachers to impart instruction and discipline according to accepted Catholic pedagogical methods and standards, and hundreds of practical issues, are specific functions of external control, exercised and successfully accomplished by its legally appointed agent, the parish priest.

Another form of this external control exists in our parish schools. In recent years many Ordinaries have created, on the suggestion of the Third Council of Baltimore, the office of the superintendent of parish schools in their dioceses. It is indeed a wise creation; for its rightful exercise has affected great good for our schools in many places. It might, however, have been blessed with a better name; still its present caption has had the good effect of giving the parish school superintendent in his public relations an equal standing with the superintendent of public schools. Their offices, however, are not alike. The superintendent of parish schools holds an office in the diocese similar to that of the canonical "theologian" or the "canonist" of a diocese. His is the office of a technical expert on all educational and school matters. Such a high office demands a thorough acquaintance with sound Catholic educational processes, and a large knowledge of the philosophy, history and tradition of our system in general and of the parish schools of the diocese in particular. Its duties in a general way oversee the control (a) of the Catholic ideal in all the schools; (b) of the general policy of our schools; (c) of the coordinate development of the parish schools as a system of education; (d) of collecting data, statistics, and facts, conducing to the welfare of all the schools. By visiting the schools and thus coming in

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contact with the pastor, teachers and pupils, the superintendent has the opportunity of rendering much advice and thus controlling many issues. By judicious use of this "advisory control," according to the Gospel maxim, *"in omni caritate et veritate,"* he can raise the worth and increase the efficiency of the school and its forces in many ways. Hence, whatever measure he may undertake, whether the visitation of a school, the organization of a new course of study, the introduction of new methods, curricula, text-books, or in advancing advice, or issuing announcements, the superintendent should strive to portray himself on each and all occasions as an honorable *"amicus scholae"*; in whose aid, advice and direction in all school matters, as well as in his own person, all can repose the utmost confidence and esteem. Prudence and wisdom, born of experience, must be his guide in the execution of this control. Furthermore a deep understanding of his high office, coupled with personal justice and forbearance, will keep him from perverting his work into that of a prosecuting attorney, gathering incriminating evidence for a higher judge; or into that of a detective agent, policing pastor, teacher and school, to see whether law and order are observed; or into that of a critic in the sense of a fault-finder; or dignifying himself as a *"praesul major"* to the pastor of the school or the teacher of the class. Such degenerations ruin the office of the superintendent and immeasurably harm the coordination of our schools. But to the superintendent, who is a true *"amicus scholae,"* like to those who love God, "all things operate unto good."

Another important feature of control, authorized by the Third Council of Baltimore, and established by the Bishops of many dioceses, is the diocesan school board. Its chief function is to be the Ordinary's council or senate on diocesan educational and school matters. In this capacity its office is to advise on diocesan legislative control, discuss and formulate educational measures, organize and develop the educational forces of the diocese for the general progress and betterment of our parish schools. In the religious discharge of this honorable office, it can become a powerful agency in coordinating the advancement of our elementary education and our schools, linking the whole circle of

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our parish schools into a diocesan system, unequalled by any system in the excellence of its organization and operation. Its personnel should not be "pedagogical experts," but "expert parish priests," men learned in the wisdom of the Church, experienced in the direction of parish schools, and thoroughly acquainted with the educational policies of the Church and the State. It is a matter of experience that where these requirements are lacking, members of the school board eschew the study of the various educational and school problems, and thus fail to contribute to our schools that organization and control which were intended by the creation of the board.

Without wishing to advise, it seems that the functioning of the school board can be made more productive, if sub-boards, operating in the different districts of the diocese, reenforced it. For conditions, problems and activities differ considerably in one locality from another. A district school board could successfully meet the issues arising in these sections; for it is their interests which are at stake and consequently their members will have these matters at heart and bring to them the finest solution of their Catholicism and training; whereas if left to the charge of the diocesan board, on account of the slow movement and operation of official bodies, these local interests may never meet their proper solution. Furthermore, such sub-boards would prevent the control of the large boards from becoming one-sided, favoring one part of the diocese more than another. Three or four parish priests as school board directors cannot be adequately acquainted with the needs and problems of all the schools of the diocese. The superintendent may supply in part this deficit; but he, too, is only an indirect representative of the various schools and their localities, and his multitudinous duties often prevent him from being thoroughly acquainted with the school affairs of every district. The men who live in the district know their needs better than anyone else. They could therefore admirably discharge the function of "advisory control" to both the superintendent and the school board.

The next feature of external control in our schools is that exercised by the community supervisors. It takes on a personal character, inasmuch as the supervisor tallies the teacher's

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method of instruction and results with the requirements and standards of their Order or Institute. Such supervision and inspection discharges a powerful control on the teacher. All the educational forces of the Community are reenforced by its uniformity of rule, education, methods and standards; and when the individual teacher falls short in his or her work, the supervisor can bring these reenforcements to the teacher's aid. Our teaching communities, of all groups of teachers the world over, except the priesthood, stand alone in this form of educational control. An eminent example of its power is seen in the operation of the *"ratio studiorum"* of the Society of Jesus. This supervisory control should serve to standardize the intellectual organization of the Community in general and of the teacher in particular. It should further influence the purpose and content of programs, curricula and courses of study for their teachers, but not for their pupils. There is a tendency to bother about the standardization of courses for the pupil and meddle with the purpose and content of their curricula. This is the work of the superintendent together with the pastors or their representatives. The supervisor's province of control covers merely systematic inspection, which should serve to evaluate the results and methods of instruction in such a manner as to leave the supervisory control of the pastors or their agents in the school its freedom of action and rightful responsibility. Whatever advice or criticism the supervisor may have to offer the teachers, it should always be done privately in charity and truth.

Our parish schools are also governed by what is known as internal control. This power of control resides by law and office in the pastor of the parish school. A teacher by vocation, sanctified by ordination and blessed with the graces of his office, he is professionally fitted to act as supervisor of the educational processes of his own school. And as a rule pastors make good administrators, executives and supervisors; and what is better, they generally have the ability to lead without pulling, to enthuse without dropping into a mess of wordy sentiment, to bring unity of faith, aim and purpose from complexity of effort, to measure results humanly and charitably, to exemplify religious character of self and of co-workers with the sheen of true Catholicism.

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These qualities of pastors as supervisors of our schools are the basic elements on which the whole machinery of our schools is built, and it is in large measure due to the exercise of this priestly practice, that our schools have produced such fine pupils throughout their history.

The second feature of internal control centers in the teachers. Parish leadership must have followers. For if there be no intelligent cooperation, leadership is barren. This intelligent cooperation is rendered by the teachers. Instruction, however, rests on qualified teachers. By "qualified" is meant a teacher who has been selected by reason of probity of character and native ability, and educated and trained for instructional duties in parish schools. Whatever may be the necessary personal qualities and broad cultural foundations for successful and efficient teaching in general, experience proves that the grade teacher of our parish schools must be a master of the grade branches of instruction and of the intellectual and moral processes of our children. This mastery ought to be measured according to traditional Catholic standards. There are too many outside elements entering into the present-day formation of our elementary school teachers. The excessive striving to make academic scholars with A. B., A. M., and Ph. D. degrees, has made students instead of instructors of our parish school teachers. As a general policy, it is too much to expect a teacher of a parish school to attend extension courses on a free day or during vacation and study "extras" at hours and times scheduled for other things.

Our measurements of the teachers of our parish schools are controlled by other standards than pure academic evaluations. The basic qualifications of a good Catholic teacher inhere first and foremost in true faith and self-giving to God in the service of religion. There must be a complete self-exinanition, a full self-sacrifice to God; or wherefore the *"traditio corporis et animae in servitium Ecclesiae,"* in the liturgical ceremony of religious profession?

Then the operation of the new life of Jesus Christ, sanctifying grace, in the individual soul, must be taken into account. Dedicated by vow, consecrated by liturgical rite to the religious pro-

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fession of teaching, according to economy of Christ's grace, these persons have a continual flow of God's help and grace, enlightening their minds and strengthening their wills to fulfill the offices and duties of their state of life. No mere academic standard can evaluate the force of control which these spiritual stimuli have on the personal lives of our teachers. It takes the Catholic standards of the cure of souls to measure these qualifications of our parish school teachers.

Internal control of the classroom demands personality in the teacher. Personality means perfections of qualities. Personality requires of the religious teacher that he or she give himself or herself in teaching and nourishing his or her soul; because in proportion as the teacher gives self, in the same proportion and above it, must he rebuild the soul with new life. Faith is necessary for the rebirth of the spirit. It brings virtues, determines the aim of acquiring and imparting knowledge; it vitalizes the method. It gives the teacher a broader outlook and a deeper inspiration.

Virtue is an absolute necessity. Besides the supernatural and cardinal virtues, those qualities of heart and mind which best serve the work, must be developed. Msgr. Guibert, a French writer on Catholic education, demands four from the teacher: (1) sincerity, i. e. winning the confidence of others; (2) probity, i. e. respecting the rights of others; (3) delicacy, i. e. displaying the courtesy of a Christian soul; (4) strength of character; the teacher must be a real man, a true woman, as the case may be.

Knowledge is also an essential requisite. This should be acquired before the teacher is missioned to a school, according to the spirit of what we have said above.

The responsibility of controlling the mastery of these fundamental requisites rests immediately with the Communities. If control is lacking there, our schools suffer miserably. Selection is the great factor of control in building up teachers for our schools. To send every product of the novitiate and normal school to teach in our elementary schools is not only a mistake in theory, but such practice upsets all measures for the internal control of our schools. The ideal is to have ordinary teachers

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with sufficient knowledge to teach grade classes and produce pupils of ordinary standards for the next teachers. Any other standard inflates the process, and weakens the results in toto.

To recapitulate: The forces and factors of parish school control have their legal basis in Church law. They are essentially parochial in character; and their executive discharge resides by law and office in the parish priests under the supervision of the Bishop of the place and those agencies of control which he has established, in the offices of the superintendent and the school board. Amenable to their control is that of the supervisors and of the teachers, to whom much of the great instructional success of our schools is due.

Wherever an excellent diocesan system of schools and education is desired, these forces and factors of control must form its foundation. For they guard the sacred ideal of our education, direct the policy of our schools, bring them into being, develop and perfect their organization. The success of their operation in the past is due, under the blessing of God, to the zeal, wisdom, prudence, justice and charity, which their agents exemplified in their various offices; and as long as they live, grow and flourish in our schools in the future, as they have done in the past, we need no other control.

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THE PROBLEM OF MOTIVATION

REVEREND JAMES P. MURRAY, SUPERINTENDENT OF PARISH SCHOOLS, ST. LOUIS, MO.

We are living in an age of doubt and indecision. The storm of war has left in its wake a multiplicity of perplexing problems. Leaders of the administrative, commercial, educational, financial, industrial and economic world are anxiously awaiting the arrival of a second Moses, who will lead them out of the desert of desolation and discontent into the promised land of prosperity and peace. Theorists are rampant and basking in the sunshine of publicity, while practical and conservative thinkers are carefully analyzing conditions, meanwhile endeavoring to muster sufficient courage to publish to the world the result of their labors.

Each particular individual is laboring under the impression that his special field of endeavor has been hit the hardest blow and by his constant wailings striving, in his sorry plight, to attract the attention and excite the sympathy of the universe. To this general rule the educator is no exception. He complains bitterly of the war and its consequent effects upon child life, publicly proclaiming that educational progress has not only been arrested, but has received such a serious setback that only years of strenuous effort can bring it back to normalcy. The changed modes of living; the unquenchable thirst for amusement; the discouragement of child industry; the apparent indifference on the part of parents; the absence of parental cooperation; the transferring of responsibilities and obligations from the home to the school; the constant harping on "the rights of the child"; these and other factors are so many contributing causes to that spirit of indifference and lack of interest in school work which seem to permeate the youth of the present day.

To counteract the effect of these modern tendencies many remedies have been suggested, but it is our purpose in this paper

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to confine ourselves to that particular method of arousing interest in school work, known as motivation. Concerning motivation, Dr. Wilson who has written at length on this subject, has the following to remark:

"That attack on school work which seeks to make its tasks significant and purposeful to each child, by relating them to his childish experiences, questions, problems and desires, is called motivation. The child's work is motivated whenever he sees a real use in it, whenever it satisfies some need he feels, provides some value he wants, supplies some control he wishes to possess, secures some desired end or helps him to attain any definite goal. The goal sought may be near or remote, as near as earning a penny to buy a stick of candy, as far as gaining the mental and manual ability to construct an airship. So long as the child comprehends more or less clearly the relationship between the work he is doing and the end sought, his work is motivated. The more definitely he appreciates this relationship, and the more keenly he desires to reach the given goal, the more impelling are his motives for working."

From this clear and concise exposition of motivation, we can readily see this process is not a new departure. Our every effort is actuated by some impelling motive, whether we be conscious or unconscious of its presence. A careful analysis will reveal that every successful teacher, though not professedly so, is a disciple of the school of motivation. Every pastor in his catechetical instructions to the pupils of his school, adheres to the principles of motivation, by constantly impressing on the childish mind that highest and noblest of all motives, the love of God. Other motives, although not so noble or praiseworthy, are not overlooked because the pastor feels that they will assist the child to attain that eternal goal provided by an all-loving God.

In the process of motivation, the conscientious teacher will inquire into the sources of the children's motives for mastering the given subject-matter and meeting the various requirements of the school. This is always the problem of the teacher. In order to proceed wisely she must know the sources of motives, and for this reason it might be well to discuss the origin of those motives which may be used in vitalizing school work.

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Motives are based largely on instinct, but as a rule neither teacher nor pupil gives little or no attention to the relation of the motive to its instinctive basis. The pupil is spurred to action by some need he feels, some difficulty he encounters, or by some question he is anxious to answer. The work of the teacher is so to organize and direct the situation that the need, difficulty, and question of the pupil arise in a vital, personal way. The more the teacher knows about the instincts of the child and how to make use of them in the process of education, the better is she equipped to discover ways and means of making the work interesting to the child. William Chandler Bagley, in his work on *Educational Values,* speaking of childish instincts, has this to say: "It is with these that education must start, and upon these its processes must ultimately be based, no matter how far it goes or how elaborately it organizes or refines its methods."

The teacher, although equipped with a complete catalogued list of children's instincts, need not expect to supply motives for all their school work. Careful observation of the work she sees her children doing, or trying to do, will furnish an almost inexhaustible store of motives. While the goals for which children naturally strive depend on age and experience, the following list of motives, gleaned from various sources, is fairly representative of those which seem to exercise the most influence. The elimination from this classified list of the ideal motives which imply morality, culture, efficiency, discipline, knowledge, development, character and citizenship, may subject us to adverse criticism, but we must remember that we are facing actual conditions, not theories. We all know that the eyes of our children, under ordinary circumstances, are not turned heavenward; that we are dealing with human beings with human longings and desires, and therefore, when we appeal to motives purely natural they usually produce results, and results count.

The most powerful motive to the American child irrespective of age or condition is to possess money or property of its own. The avidity with which the child approaches even the most difficult tasks, to the performance of which there is attached a prospective reward of monetary value, is evident to the casual

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observer. Nearly all children are willing and eager to enter any contest even when the chances of success are most remote, provided the reward is cash. The ownership of something either for the child's personal use or for the furnishing or embellishing of the classroom is likewise a powerful incentive to work.

Competition is a fruitful motive regardless of the reward or honor. In every child there is a native tendency to overcome, for you will find few children who are not willing to assume the rôle of conqueror. The much-abused examination, regarded by some educators as a relic of barbarism, occupies a prominent place in the process of motivation. Examinations presuppose preparation and preparation is industry, without which there is little hope of success. Where is the child who rejoices in failure or seeks to be branded as incompetent?

Games either inside or outside the classroom have the effect of producing the qualities of courage and perseverance. Many games are now used in class-work, especially in the lower grades, which undoubtedly stimulate the interest of all concerned. Dramatization, the use of which has become quite general in language or reading, obtains results because of the inherent interest of the child in games.

Every child takes a keen delight in its own handiwork and for this reason construction of articles of either a useful or ornamental nature, appeals very forcibly not only to the smaller children but also to those of the more advanced grades.

The desire to occupy a place of prominence or to appear in the rôle of entertainer in the presence of parents, classmates or friends is innate, hence the teacher should furnish occasions for the gratification of this childish instinct. While much time is sacrificed to the preparation of a long and varied program, which should be discouraged, the informal or quasi-impromptu entertainment is capable of enlisting the support, interest and cooperation of parents, which is of such vital importance not only to the pupils, but to the teacher as well.

Opporunity should be offered to children who manifest proficiency in any particular branch, especially in composition, drawing or construction, to display the results of their labor to the other pupils of the school. The child who has produced some-

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thing out of the ordinary should be permitted to go from class to class and personally exhibit its work. General exhibitions of class-work, provided it is all the work of the children and not the teacher, serve to encourage even the most listless.

Very few rejoice in occupying the position of a subordinate, for all with few exceptions are striving for mastery, seeking positions of power and influence, hoping for the realization of cherished ambitions, in a word, following the drift of that most imperious of man's tendencies, the desire for leadership. The fact that this longing for prominence is not foreign even to the smallest child, although it varies and increases from year to year, places in the hands of the teacher a powerful motive for arousing the interest and promoting the industry of the pupil.

We have been impressed and very forcibly too, during the past few years, with the value and usefulness of good citizenship. Even the child of tender years although its notions may be somewhat vague and confused, has some conception of what is expected of the loyal citizen. The respect and honor accorded to a prominent member of a locality or community are not lost upon the child, for he strives to emulate in his own childish way the individual who is so honored. The teacher is in a position to impress upon the child, by reference to those who have distinguished themselves by some particular act of service or sacrifice, the importance of fitting oneself for a career of respectability and honor.

This list of impelling motives, while classified as typical, is by no means so complete as to exclude others, which, under circumstances of age and condition, might be far more forceful and vitalizing. The effectiveness of motivation, like every other system, depends largely on the tact and discretion of the teacher, for the possession of these important qualifications is usually synonymous with success.

Neither time nor space will permit a detailed application of motivation to the particular elementary branches, but we are assured by the supporters of this system that it applies with equal force and effectiveness to all subjects, and is eminently suited to every standardized course of studies.

While our own experience in organized motivation is ex-

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tremely limited, the glowing reports of those who have had a close-up of its operation and results, are capable of convincing even the most skeptical that it will solve many of the problems of the present-day educator. Prominent educators recommend its universal adoption, and since we learn from the experiences of others, we should in all justice give serious consideration to this system, which has been weighed in the balance of experience and seems to measure up to our expectations. Since we are always willing and ready to accept and adopt every approved means at our disposal for the welfare of the children placed by confiding parents under our guidance, let us not superficially pass over the system of motivation.

We would say welcome to any system of training that would eradicate from the child mind that all too-prevalent notion that school life is equivalent to seven or eight years of penal servitude which we must all undergo, and supplant it with the idea of true education — the preparation for a life of usefulness to God and country.

DISCUSSION

BROTHER G. PHILIP, F. S. C.: The question of motives in education has always been one of the most important problems engaging the attention of elementary teachers. It may be said to be the problem in all education. If the sole end of education were to graduate from our schools young people whose minds were stored with knowledge, then the work of teaching would be easy. A teacher who has an appreciation of the responsibility resting upon him realizes that the imparting of knowledge to children is one of the least difficult of his tasks. The means employed in communicating knowledge is of very great importance, for knowledge alone does not constitute a sound education. It depends entirely upon the motive which the teacher proposes to the children in order to influence their volition towards a pursuit of useful knowledge and an upright life.

Man is largely a creature of impulse, swayed by strong likes and dislikes. He has within him the God-given faculty of reason to guide him in the control and direction of these impulses, and upon this direction depends the future moral development or retardation of every individual. If in mature life man is subject to powerful impulses, how much more so is the child before his reason has developed sufficiently to enable him to check his natural impulses or to direct them. "To act upon impulse is almost always to act unwisely," and since impulsiveness is characteristic of young people, the teacher's effort must be at first in the direction of getting his pupils to exercise will as an inhibitive force in the control of tendencies to too ready action. (Roark, *Psychology of Education*, p. 223.)

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Children must be brought to realize that every imprint upon the soul is in a real sense ineffaceable; that every yielding to impulse weakens the character and leaves a scar that can never be entirely removed. The most important thing in the building up of moral character is therefore the proper cultivation of right motives. It is not enough for children to know what is right and what is wrong, they must be trained to use the will for the attainment of high ideals if they are to be useful members of society in their mature life.

Motive is defined as "that which moves or induces a person to act in a certain way; a desire or other emotion, or a consideration of a reason which influences or tends to influence a person's volition." (*New English Dictionary of Historical Principles.*)

The Catholic Church has always stood for the ideal in motivation. Her Divine Founder is the perfect model in the use of proper motives. Every act of His life was done through the highest motives. Fear of His enemies, the opinion of men and the opposition of the Jews had no effect on His plan of explaining to mankind the truths He had come to teach. In all His discourses He sought to impress upon the people that "the letter killeth, but the spirit giveth life"; that a knowledge of the law was of little avail unless they be doers also. He publicly condemned those who made their outward appearance of virtue a stumbling block to the progress of others in the way of perfection. He even accused the carnal Jews of following Him and listening to His teaching because of the loaves and fishes He had divided among them in the desert. The ideal that the Catholic Church stands for is the ideal that every Christian educator must strive to cultivate in himself if he would in imitation of the Master be a model to his pupils.

Virtue for virtue's sake and knowledge for its own sake are the highest motives. Many will say that such motives are beyond the comprehension of children in the elementary schools and consequently are not practical in the training of your children. They may here apply the doctrine of, "Meat for men and milk for babes." They may claim that the Almighty promises an eternal reward to those who know and do His will on earth, that a cup of cold water given in the name of Jesus Christ will not go without its reward, that a hundredfold was promised the apostles for the nets they had left on the shores of the sea of Galilee; but it must be remembered that this method of teaching the Jews was a necessity due to their cupidity which prevented them from grasping the truth of the doctrines which Christ taught. To Nicodemus He said: "If I have spoken to you earthly things and you believe them not, how will you believe if I shall speak to you of heavenly things." (St. John iii-12.) Christ suited His method to those whom He taught, but He never lost sight of the ideal to which He wished to elevate them.

The teacher in the elementary school may have to use similar means. Rewards for study and conduct may at times be necessary in order to maintain the interest of the children, but the teacher should never allow

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the pupils to receive the prizes as a compensation for what they have done. Material rewards, promotions in class, posts of honor, praise and commendation from teachers, privileges, etc., may be used to advantage in stimulating children, but the teacher must ever guard against abuses that may result from the practice. If the child from his earliest years is accustomed, both at home and in school, to receive some form of recompense for every meritorious act performed, he will become so mercenary that long before he reaches the age of manhood he will be a parasite on society. Rewards that are offered to individuals for competitions do not promote high ideals. At best they mean contention, the elimination of the weak and the survival of the fittest. Victory for one is defeat and chagrin to many others. Such a method engenders a spirit entirely opposed to the teachings of Christianity.

Probably punishment is the lowest motive that can be used to influence children in their conduct and studies. It can not be said, however, that punishment is of absolutely no value in the training of young children, nor can it be denied that it stands as a sad indication that the means previously employed were insufficient. Even threats of punishment may influence the child so that its actual infliction will never be necessary. God said to Adam, "For in what day soever thou shalt eat of it, thou shalt die." (Genesis ii 17.) and that at a time when Adam had lost none of the mental endowments which had been given him at his creation.

Punishment as a means of motivation begets in children a dislike bordering on hatred towards those who exercise authority, hence it should never be used until all other means have failed. When a child is threatened with punishment he will naturally strive to prevent its execution. The fear of pain may influence him to do a certain amount of study or behave in such a manner as will satisfy the disciplinary regulations of the school, but his interest in study and right doing will not be stimulated. Results may be obtained, but there will be no development of any lasting interest, and the child will be likely to wander far from the righteous path as soon as the restraining hand of the teacher or parent is withdrawn.

Every practical teacher is interested in the best means of adequately supplying proper motives to stir up and maintain activity of the right sort among his pupils, but another phase of the question and the most important one is the subsequent effects of the employment of these motives. Every one to whom the training of youth has been entrusted should make this problem a life study and strive to know how far the motives used to stimulate the child during his school life will aid in building up character and render him capable of intelligent self-guidance in his mature life. This should be the aim of all education. It is a work of primal importance not only to the individual himself but to society at large.

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THE PEDAGOGICAL VALUE OF EDUCATIONAL MEASUREMENTS

REVEREND JOHN A. O'BRIEN, PH. D., DIRECTOR OF THE COLUMBUS FOUNDATION, UNIVERSITY OF ILLINOIS

What is the particular value to be gained from the use of standardized educational tests, scales and measurements, is a question on the lips of many of our teachers at the present day. The query is both practical and timely. For no other single topic has received such voluminous treatment in the pedagogical literature of the past decade. This theme holds a dominant place in the discussions at teachers' institutes and educational conventions. Teachers who were in the service long before standardized tests and measurements came into existence are now flocking in great numbers to summer schools to learn both the theory and practice of these latest of pedagogical devices.

Not only, however, is much being said and written about them, but they are also being used extensively in the public school systems throughout the country. Not long ago the writer was in the office of the Bureau of Educational Research at the University of Illinois, which is a distributing center for many millions of educational tests. On the wall a map indicated the cities and towns which are now using standardized measurements. The public school systems of appreciable size, not yet employing these modern devices are the marked exception. Comparing that map with one compiled only five years ago, one finds a striking contrast. It shows graphically the mighty strides which this form of educational activity has taken in the past few years. It has already effected marked changes in the technique of procedure for the teacher, the administrator, and the supervisor.

The value of these educational measurements can probably best be shown by first answering the question, What is the particular-felt need or want for whose satisfaction these tests have

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been brought into being? What was the breakdown in our educational machinery? or rather, What was the inherent defect which was uncovered with such convincing force in our pedagogical practice — a defect which once discovered clamored loudly for remedial action. The defect is the purely subjective and consequently conflicting unreliable character of teachers' marks or measurements of a pupil's scholastic proficiency. In other words, the marks or grades given by teachers to the same examination paper or to other manifestations of the pupil's knowledge, vary so widely among themselves as to lessen markedly the weight or the confidence we can place in them as accurate indices of the pupil's knowledge or mastery of a given subject. The need, therefore, is for the substitution of an objective impersonal reliable measurement for the subjective personal unreliable method which has hitherto been in use.

THE VARIABILITY OF TEACHERS' MARKS

While it has doubtless long been a matter of common knowledge that some slight variability may be found in ratings given by teachers to the same examination paper, it remained for F. Y. Edgeworth, professor of political economy at the University of Oxford, to startle the educational circles by revealing the wide degree of that variability. His experiment is the first one of its kind of which the writer has been able to find any record in the literature on the subject. That was in 1889. The care which Professor Edgeworth exercised to exclude possible sources of error in the conduct of his experiment affords the scientific student of education of to-day a distinct thrill of pleasure. The professor inserted in the English *Journal of Education,* a specimen of Latin prose composition with the request that the paper be rated by competent persons. Because of the care exercised in the conduct of this pioneering experiment, it is worth while to quote the professor's words:

"I propose through the medium of the *Journal of Education* to invite any competent person to assign a mark to the subjoined piece of Latin prose, upon the supposition that he is marking the work of a candidate for the India Civil Service. Let it be distinctly understood that in giving his mark the examiner is

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not to look to, or wish to illustrate, his own ideal classical elegance nor yet the degree of proficiency which may be current in the school or other institution with which he may be connected. Let him imagine that he has been appointed examiner in Latin for the India Civil Service, and let him give his mark, having regard only to what may be expected from the candidate for that prize. Let 100 be the maximum attainable by any candidate.

"To avoid accidental divergence as much as possible, to perform the experiment under the most favorable conditions, I would suggest that the examiners should consist of a pretty homogeneous class — of much the same class as those who actually conduct our public examination. To be more definite I would invite to take part in this experiment only those who have taken high honors in classics at one of the universities or classical masters of the sixth form in a public school. All such are earnestly invited to examine the accompanying piece with as much care as if they really were exercising the function of public examiner; and send to the editor their verdict guaranteed by their name and status, which, it need hardly be added, it is not intended to publish. It is desirable that the examiners should assign their respective marks independently and without mutual conference."

In answer to the request, "twenty-eight highly competent examiners were so kind as to mark this piece of Latin prose." The distribution of the marks is as follows: 45, 59, 67, 67.5, 70, 70, 72.5, 75, 75, 75, 75, 75, 75, 77, 80, 80, 80, 80, 80, 82, 82, 85, 85, 87.5, 88, 90, 100, 100.

The marks are thus seen to range all the way from 45 per cent to 100 per cent, revealing a degree of variability in the ratings even of experts which few would have previously suspected.

In 1911, a Master's Thesis reporting the results of an experiment in the marking of papers was submitted to Columbia University by Allen M. Ruggles. Eleven graduate students in teachers' colleges had marked twenty sixth-grade geography papers. And even wider variation in the marks is manifested here than in the experiment of Edgeworth. Thus on one paper the ratings of the eleven competent judges range from 35 to 100; on another paper, from 0 to 59; on another, from 15 to 70; and so on for the others. Commenting on the wide divergence between the marks of these judges, F. J. Kelly, in a rather exhaustive study

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on Teachers' Marks[1], submitted as a Doctor's Thesis to Columbia University and published in 1913, aptly remarks: "There is as much variation among the several judges as to the value of each paper as there is variation among the several papers in the estimation of each judge. And the set of papers are of widely different values too."

The investigations of R. E. Carter[2] in Milwaukee in 1911, of F. J. Kelly in Hackensack, New Jersey in 1913, and of F. W. Johnson[3] at the High School of the University of Chicago, have all yielded data emphasizing the conflicting character and consequently the general unreliability of teachers' marks and grades.

INVESTIGATIONS OF STARCH AND ELLIOTT

The investigation which brought the results of previous experimentation on this subject to a focal point and which has probably done more than any other study to demonstrate to the teachers of the country the conflicting and inaccurate character of their own marks, is the investigation conducted by Starch and Elliott[4] of the University of Wisconsin. They investigated the reliability of the marks assigned by teachers to papers in history, English and geometry. The writer will epitomize their study of the marks assigned in geometry, as it will illustrate their method and the general results obtained.

A facsimile copy of an actual examination paper in plane geometry from one of the largest high schools in Wisconsin was sent to the high schools in the North Central Association of Colleges and Secondary Schools. The teacher of geometry was requested to mark the paper on the customary scale of one hundred per cent. Replies were received from 116 schools. There are two *a priori* considerations which would seem to lead one to expect rather a close similarity in the ratings assigned to this paper. First, the subject-matter of geometry, unlike literature or art, would seem to be so concrete and objective as to eliminate

[1] Kelly, F. J., Teachers' Marks, p. 53.

[2] Carter, R. E., "Correlation of Elementary Schools and High Schools"; in *Elementary School Teacher*, vol. 12, pp. 109-18.

[3] Johnson, F. W., "A Study of High School Grades"; in *School Review*, Vol. 19, pp. 13-24.

[4] Starch and Elliott, "Reliability of Grading Work in Mathematics"; in *School Review*, vol. 21, pp. 254-59.

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or at least reduce to a minimum, the scope for individual subjective evaluation. Secondly, the persons who marked the papers were themselves teachers of geometry in the higher class of secondary schools, and were consequently thoroughly conversant with the subject. Yet the results demonstrated that instead of a striking similarity in the ratings, the exact opposite was the case.

The marks assigned by these superior teachers of geometry range all the way from 28 to 92. Twenty teachers rated the paper at less than 60, while the same number rated it at 80 or above. A passing mark of 70 or above was given to the paper by 47 competent teachers, while 69 other equally competent teachers thought the examination paper was not deserving of a passing grade!

Investigations have been conducted of the marks assigned in other branches of the curriculum by numerous investigators. The results tell uniformly the same story — the widely divergent, conflicting character of the marks assigned. These investigations, carefully planned and conscientiously conducted, have served to convince the educational circles of the thoroughly unreliable character of the present system of measuring educational products.

IS THE CASE OTHERWISE WITH US?

Nor is there any basis for assuming that the case is otherwise with our devoted Sisters or teaching Brothers. The uniformity of training received by members of the same Community, the common traditions of pedagogical procedure, the close association and the *esprit de corps* prevailing among the members in each Order, do not and cannot eliminate the scope of individual subjective evaluation exercised by each teacher upon the educational product of her pupils. By way of corroboration of this statement the writer will cite but one proof of an *a posteriori* character.

Some time ago the writer was called upon to present to a body of several hundred Sisters at their motherhouse in Illinois, the results of researches on the variability of teachers' marks. Seeking to drive home the general conclusion from this body of data by an actual demonstration, the writer conducted the following simple experiment. An examination paper written by one of

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their sixth-grade pupils in American history was given to a number of Sisters who were teaching that subject with the request that it be marked as accurately as possible. The teachers were asked to rate the paper independently of one another. Time allowed but twelve Sisters to mark the paper. Here was a group of teachers of exceptional homogeneity. They were members of the same Order. They had received the same pedagogical training. They had ostensibly the same educational standards. Obviously the ratings given to the paper by these Sisters should be practically the same. Yet the marks of these twelve teachers ranged all the way from 75, meaning "poor but passing" up into the nineties, meaning "excellent". If the number of Sisters marking the paper were as numerous as the teachers marking the geometry paper sent out by Starch and Elliott the variability in the marks would doubtless have been equally as great.

In the face of such overwhelming evidence but one conclusion is possible. The method of measuring educational products commonly in vogue in the past and still largely prevalent has been shown to be woefully unreliable. The marks which teachers assign to examination papers and to school papers in general, represent but crude and inaccurate indices of a paper's real value. As W. S. Monroe,[1] after a careful sifting of the evidence, aptly observes: "It is not too much to say that the mark which a pupil receives on an examination paper depends upon the teacher who grades the paper, as well as upon what the pupil places upon the paper."

Before concluding the treatment of this particular topic it is worth while to note that the data show that teachers not only differ among themselves almost as widely as the poles in the marks they assign to the same paper, but that the same teacher is not consistent in her own ratings. Thus Starch[2] has demonstrated that if a number of papers are marked a second time, the two sets of marks will differ widely.

In the light of all these findings, the conclusion that the present system of measuring educational products is woefully inaccurate and unreliable and in serious need of repair, will surely com-

[1] Monroe, W. S., *Educational Tests and Measurements*, p. 7.
[2] Starch, Daniel, *Educational Measurements*, p. 9.

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mend itself as conservative and well within the margin of the actual facts.

THE FRUITS OF A FALSE ASSUMPTION

Yet the assumption of many teachers, unacquainted with the body of findings just presented, is directly to the contrary. To illustrate. Only recently the writer met a sixth-grade boy. There were tears in his eyes as he came from school. He had failed. His final examination paper in arithmetic had received a mark of 74 per cent, while 75 per cent was the passing mark. Another actual case. A student in second year high school is not promoted because his examination average is only $73\frac{1}{2}$ per cent, while 75 per cent is necessary to pass. Whether these be very exceptional cases or not, the writer leaves to those of longer experience to answer. In his opinion they are not.

The tears, the heartaches, the pathos, and the tragedies to little children that yearly result from the naive assumption of an ability to grade with infallible accuracy — even to the fraction of a single per cent the value of an educational product of a pupil, no person can accurately gauge. But that they are uncomfortably numerous, no one likewise doubts. It is a case of where

> "All the world's coarse thumb
> And finger fail to plumb"

the depths of the suffering and the tragedies of childhood caused by unmerited scholastic failures.

If the teacher were familiar with the findings of any of the numerous investigations on the variability of teachers' marks, she would recognize that the paper which she said with such finality "was worth 74 per cent, no more no less," would receive marks from other equally competent teachers, ranging probably from 50 per cent to 95 per cent. Prudence would then deter her from decreeing the educational mortality of her pupil on a margin so slender and so unstable.

Psychologically the widespread recognition on the part of educators throughout the country of the conflicting, inaccurate and unreliable character of the present system of measuring educational products has given rise to the feeling of need for some method of remedying the situation disclosed. From that feeling

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of need the movement for standardized tests, scales and measurements was born. It seeks, in short, to lift the matter of measuring educational products from the uncertain and illusory quagmire of subjective evaluation and place it upon a clear objective basis where all eyes might read alike. Just as the engineer in measuring the volume of steam, the electrician in gauging the flow of current, the physicist in calculating the force of gravity, or the architect in measuring the dimensions of a structure, must each have definite objective units by which each measures his respective object, so the educator if he is to replace conjecture with accuracy must have definite objective units by which to measure his educational product. In other words, if education is ever to become an exact science it must devise and utilize such an objective scale. It is true that the difficulty of measuring mental products is of course greater than that of measuring physical products. But the necessity of doing so is none the less keen and urgent, and the result is certainly not less profitable.

SOURCES OF ERROR IN TEACHERS' MARKS

How then may such a scale be constructed? In other words, how may the measuring of scholastic products be lifted from the subjective to the objective realm with the consequent elimination of variability and inaccuracy? To answer these questions it is again necessary to answer first, What are the sources of error in the present system of marking? That is a subject which lures to lengthy treatment. Suffice it here to indicate briefly but two.

A. *Lack of Uniform Rule of Procedure.* — The first is lack of a uniform rule of procedure in determining whether an answer is right or wrong. Thus, for example, in arithmetic, some teachers give partial credit for a problem in which the correct principle is used though the answer itself is incorrect. Others call it wholly wrong and deserving of no credit whatsoever. Obviously the two sets of teachers are applying different standards or scales with the consequence that the measurements obtained will not be at all comparable.

B. *Unequal Value of Questions.* — The second source of error in the present system of marking is due to the unequal

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value of the questions. Frequently ten questions are given with the assumption that they are equal in value. As a matter of fact, however, they almost always differ in degree of difficulty and consequently in value to be assigned them. The degree of difficulty cannot be determined by the conjecture of teachers, nor in any other *a priori* manner. That can be determined only by the statistical procedure of submitting the questions to a large number of pupils and then noting the frequency with which each question is missed. The degree of difficulty having thus been determined, the value to be attached to it can be apportioned accordingly.

The attempt to measure the pupil's mastery of a given subject with questions of unknown relative difficulty and consequently of unknown value which is so frequently the case, is like trying to measure a board with rulers or units of unknown dimensions. Let us suppose that one ruler is five inches long; another, ten; and another, twenty. To say under such circumstances that a board was five rulers long, would convey no definite concept as to the board's length unless the length of each of the rulers was also stated. To prevent such a condition as this, the Federal Government has standardized all measurements and weights by establishing definite specific units. The units employed are objective and uniform for all. The movement for standardized tests seeks to do for education what was done long ago for physical science.

CONSTRUCTING A STANDARDIZED TEST

The work of devising a standardized educational measure is roughly as follows: Let us suppose the test is desired to measure the proficiency of a sixth-grade arithmetic class. A survey is first made of the content of such a course in a large number of schools. A score or more of the arithmetic text-books which are being used most extensively in sixth grades are examined. Arithmetic content common to a large number of the text-books, which reflects the general practice of the best schools, and which involves the different arithmetical operations generally taught to sixth-grade pupils, are then selected as the subject-matter for the test. After having thus carefully determined the arithmetical elements common to a large number of representative sixth-

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grade classes, the difficulty of the various questions is experimentally determined in the manner previously indicated. Values are then proportioned to the various questions. Thus, for example, one question may be found to be worth only two per cent; another, eighteen per cent. Uniform directions for the scoring of the tests are now compiled. An objective test with valid subject-matter, with uniform directions for scoring which prevents differences of teachers' judgments as to the right or wrong of an answer, with the degree of difficulty of each question experimentally determined, thus eliminating room for the teachers' subjective evaluation as to how much the answer is worth, has now been constructed.

It yet remains to be standardized. This is effected by submitting the test to a large number, say 100,000 sixth-grade children in school systems throughout the country. The average of the scores of such a number would then constitute the norm or standard for the test. The word "standard" is used in connection with educational tests as indicating not the best performances, but simply the present averages. The standards or norms for the test constitute, as it were, a cross-section of the proficiency of the majority of sixth-grade pupils in arithmetic.

By applying such a test to her class the teacher can then quickly determine whether her class is inferior, equal, or superior to the majority of grade classes throughout the country. Without such a standardized educational measure, it would remain forever a matter of crude conjecture. It could never be determined with even approximate accuracy. A teacher might, for example, be considerably worried because of her belief that her class was very inferior in arithmetic. By the application of the standardized test she might find that her class averaged well above the existing standard. Of course the reverse might also happen. But the normal individual finds few things more helpful than a knowledge of the actual facts — the situation as it is.

Much might be written of the pedagogical values accruing from standardized tests and measures. Only a few of the outstanding values will be indicated here.

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THE PEDAGOGICAL VALUES OF STANDARDIZED TESTS

1. *Placing Educational Measuring on an Objective Basis.* — In the judgment of the writer this is one of the greatest values resulting from the use of standardized tests. As a result of this objective basis the score which the pupil would receive on his standardized paper in arithmetic would be the same if the paper were marked by forty teachers, instead of receiving about forty different marks from as many teachers, as is frequently the case when no objective measure is used. In the great task of lifting education from the quagmire of haphazard illusory conjecture and crude empiricism into her rightful place of dignity as a science, this objectifying and standardizing of educational measurements is the first and indispensable step.

2. *Diagnose Weaknesses of Class Instruction.* — While it is helpful to know how the class average compares with the norms for that grade, it is even more helpful to know the points of weakness and of strength which the class displays. As a result of this knowledge the teacher is then in a position to guide the emphasis in her instructions — shifting it from those points of the subject-matter of which the students display a mastery, to those phases in which their weaknesses have been revealed. Accordingly, many standardized tests are now so constructed that they not only record the absolute score of the class but they diagnose its points of relative weakness and of strength. Take, for example, Monroe's Diagnostic Tests in Arithmetic. A careful analysis was first made of the different mathematical operations into their constituent processes. Problems involving each of these processes or groups of closely related processes were then contructed. By this means the particular processes which constituted the chief stumbling blocks for the class could be located and the instruction could then be adapted accordingly. In many cases teachers found themselves stressing drill in the fundamental operations of addition, multiplication, subtraction and division, whereas the real difficulty was revealed to lie in the placing of the decimal point, or the handling of mixed fractions.

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By presenting the scores in graphic form on a class chart the dominant points of weakness and of strength can be seen at a glance by both the teachers and the pupils. In some cases it is true that the type of errors of the class may be found to vary widely among the individual members. By locating his exact weakness, however, a pupil has an additional incentive to study those phases of the subject-matter with particular care and intensity. Frequently the type of errors discovered will be found to be common to many members of the class, thus probably reflecting weaknesses in class instruction. Graphing the scores made by pupils on standardized tests facilitates interpretation of class tendencies. Thus the line indicating the median score reveals at a glance, disentangled from the distracting minutiae of individual variations, the central tendency of the class. It enables the teacher to grasp the salient points disclosed by the standardized tests thus allowing her to plan proper remedial action.

The objection is sometimes encountered that graphing is difficult, increases the work of the teacher — that, in short, it is a case of "much ado about nothing." The objection is ill grounded. It could emanate only from a person having but slight experience with it. Graphing for such purposes as the teacher would ordinarily have occasion to do, is a simple matter. A little practice in graphing renders it a pleasant and helpful device from which the teacher, once familiar therewith, will not readily part. In an investigation carried on under the writer's supervision, about 700 public and parish school pupils in grades three to eight, plotted a daily graph of their progress in speed of silent reading. Even the lower grade pupils did it with ease and accuracy. It seemed to increase the stimulation and the progress of the pupils to a marked degree. Conscientious educational effort cannot ignore it. The writer mentions the subject here because graphing greatly enhances the fruitfulness of the use of standardized tests. Moreover, every line of commerce and industry nowadays utilizes graphing as a device to guide their efforts more intelligently and thus render their work more effective. It is as applicable in educational work as in any other kind.

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3. *Guide the Instruction of the Teacher.* — The usefulness of standardized tests does not stop when they record the general degree of mastery attained in a subject. They penetrate beyond group totals and averages into the particular points of weakness and of strength which are not specifically reflected in the general score. As a result of this diagnostic quality they guide the teacher in giving instruction and placing the emphasis where it is most needed. While this value is contained implicitly in the diagnostic quality of tests previously explained, it is of sufficient importance to demand an explicit statement.

The values previously mentioned converge at this point, in the guidance that they give the teacher. *For, the ultimate purpose of standardized tests and measurements is to improve the quality of the teaching, thereby increasing the effectiveness of educational effort.* If teachers administer standardized tests, measure the pupil's mastery of the subject, discover the points of weakness and of strength, carefully graph the results and stop there, they are missing the real purpose of modern standardized tests. That purpose is to guide the teacher in the formulation of remedial instruction. If they stop short of this they are treating standardized tests as playthings. They are largely wasting their efforts. Unfortunately there have been some teachers who have failed to grasp this point.

Without the guidance resulting from the use of standardized measurements, the instruction may become at times decidedly lop-sided. To illustrate. A certain so-called "strong" principal of an elementary school in the middle West took an especial interest in supervising the teaching of reading in the grades. The "thoroughness" with which his pupils read was his pride. When visitors came he invariably called upon the pupils to read for the edification of the guests. He had drilled them in slow careful oral reading, insisting upon the proper inflection and modulation of the voice. A superintendent happened along. He administered the Courtis Standardized Reading Test. The scores of the pupils in rate were several grades below the norms; while their comprehension of the matter read was likewise considerably below the standards prevailing in the other grade schools in that city. The standardized tests showed that the

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emphasis was misplaced, that several important values were being overlooked, and that a shift of emphasis from oral to silent reading was urgently needed.

To borrow a phrase from mechanics, standardized educational tests by diagnosing the points of weakness enable the person to apply the oil where the machine is squeaking instead of pouring it blindly over the whole machine hoping that some of it will seep into the joints where it is needed.

4. *Classification of Pupils Made More Accurate.* — By showing the specific points of weakness and of strength, standardized educational measurements enable the teacher to group together more accurately the pupils in a class who have similar needs and hence demand similar treatment. They render possible a differentiation of class instruction to suit the variety of specific needs disclosed. They reveal definite targets to be aimed at, instead of the haphazard random firing with vague, ill-defined aims. If the numerous researches in educational psychology in the past decade of years have established any one point with definite certainty, that point is the wide variability which exists in the abilities of pupils in even the same grade. "Star differs from star" in brilliance not more than pupils differ in abilities. The pedagogical corollary of this psychological finding calls for a differentiation of educational treatment corresponding to the variety of capacities disclosed among the members of the same class. The assumption underlying the practice which previously held sway of regarding the class as a homogeneous unit of intelligence and deserving therefore of uniform educational treatment, has been shown to be lacking a foundation in reality. Intelligent individualization of instruction, the necessity of which has been so unmistakably demonstrated by modern research, because it reflects more accurately the different educational needs of the pupils, has been made possible very largely through standardized educational measurements.

Under this general head of classification comes also the grading of pupils especially in rural schools where the grading is sometimes a matter of uncertainty. The valuable assistance which Superintendent Brooks of Silver Lake, New Hampshire, derived from the use of standardized measurements in grading,

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reorganizing, and revitalizing a somewhat backward rural school system, as interestingly narrated by him in the *Journel of Educational Research,* reveals a type of service for which these tests are being used in a constantly increasing degree.

5. *Values for the Supervisor and the Teacher.* — Standardized tests are of decided value to the supervisor, principal or general administrator, because they afford the most reliable measure of the progress of a class and the efficiency of the teacher. Many studies such as those of Boyce[1], Elliott[2], Ruediger and Strayer[3], have been made in an effort to produce a reliable score card of a teacher's worth. Such qualities as personality, voice, appearance, address, etc., are enumerated, and the attempt is made to weight these qualities with their appropriate values. With all due credit to their helpfulness as a means of refining the supervisor's estimate, in the judgment of the writer they miss the very heart of the question which they seek to answer. For it is not by these qualities that the effectiveness of a teacher can be determined but rather by the *actual results secured.*

As Superintendent W. L. Connor[4], as a result of a careful study, has aptly said: "A perfectly groomed teacher of perfect physical proportions working with perfectly graded children in a perfect physical environment *may* and often *does* use perfectly good methods in a perfectly futile way." In an address at the Atlantic City meeting of the National Association of Directors of Educational Research, Assistant Superintendent Allison of Chicago, stated that it was his belief that "the correlation between personal appearance and teaching ability was zero or actually negative." Another speaker at the same meeting expressed the same thought in a slightly different but not less witty manner when he said: "The homely girls make the prin-

[1] *Journal of Educational Research,* June, 1920, pp. 425–436.

[1] Boyce, A. C., "Methods for Measuring Teachers' Efficiency," *Fourteenth Yearbook of the National Society for the Study of Education,* 1915, Part II, p. 10.

[2] Elliott, E. C., "How Shall the Merit of Teachers be Tested and Recorded," *Educational Administration and Supervision,* 1:291–99, May, 1915.

[3] Ruediger, W. C. and Strayer, G. D., "The Qualities of Merit in Teachers," *Journal of Educational Psychology,* 1:272-78, May, 1910.

[4] Connor, W. L., "A New Method of Rating Teachers," *Journal of Educational Research,* vol. I, pp. 338-359, May, 1920.

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ciples work, while the pretty ones work the principals — p-l-e-s and p-a-l-s, please note."

The only reliable index of a teacher's efficiency is the pragmatic test, namely, the results actually obtained. The measure of the progress of a class as determined by a number of carefully selected objective standardized tests will count more heavily with a group of impartial judges than the subjective valuation of a teacher's efficiency which any supervisor may make — no matter how many years in the service he may boast, or how positive or dogmatic he may be in his convictions. It is simply a case of the superiority of the definite objective measure to the subjective estimate or conjecture of an individual. Such objective measurements are of value not only to the supervisor or general administrator, but they find their special serviceableness in the help which they give to the teacher herself. They are a means of self-help, self-correction and self-improvement. This latter is particularly wholesome inasmuch as the teacher perceives that the measurement rests not on the subjective conception of the supervisor but on the objective basis of fact. The type of rivalry moreover which these measurements encourage both in the teacher and in the pupil is the more healthy kind — rivalry to surpass oneself or one's own record.

6. *Facilitates Research.* — The comparative efficacy of various methods of teaching, of different kinds of text-books, and other kindred problems, can now be determined with greater accuracy than ever before by means of standardized educational measurements. For example, the writer working under the auspices of the Bureau of Educational Research at the University of Illinois, recently conducted an investigation in nine cities in Illinois to determine the relative efficacy of various types of training in accelerating the rate and increasing the comprehension of pupils reading silently. By means of a Courtis Standard Silent Reading Test applied at the beginning and at the end of the period, the relative efficacy of the different types was determined with reasonable and reliable accuracy. Without such an objective measurement, and depending solely upon

[1] O'Brien, J. A., *"Silent Reading,"* Macmillan Company, N. Y., 1921.

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the conflicting estimates of so many different teachers, the results would have been shrouded in such uncertainty that the research would have been largely a waste of effort.

"Standardized tests are helpful," says W. S. Monroe,[2] "in another way to the teacher, particularly the rural teacher who must work isolated for the most part from other teachers. The standards of such tests are definite objective aims stated in a way that both teacher and pupil can understand. The value of a definite standard can hardly be overestimated. As we shall show later it furnishes a strong motive. It also guides one's efforts. It makes possible economy of time by limiting training. The use of standardized tests directs attention to the results which are to be attained. Too often attention has been focused upon the method being used rather than upon the results. A third advantage is due to the fact that the patrons of the school are interested in definite statements of results, particularly when those results can be compared with recognized standards. Many objections to a teacher or a school have been answered by the accurate measurement of results."

SOME WIDELY USED TESTS

Among some of the more widely used standardized tests and measurements may be mentioned: Courtis Silent Reading Test, No. 2; Monroe's Standardized Silent Reading Test, Thorndike's Visual Vocabulary Test, Cleveland-Survey Arithmetic Test, Monroe's Diagnostic Tests in Arithmetic, Courtis Standard Research Test in Arithmetic, Series B; Ayres Spelling Scale, Freeman's Handwriting Scale, Charter's Diagnostic Language Test, Hahn-Lackey Geography Scale, Harlan's History Test.

To the great cause of perfecting such a standardization in educational measures, hundreds, and during the past decade particularly, thousands of men and women have devoted their energies and persevering toil. The patient study, the painstaking investigations, the keen analysis, the years of unremitting labor and ripe experience of so many talented workers have not been barren of results. A body of standardized educational tests, scales, and measurements have already been produced. More are being constantly devised and the present ones are

[2] Monroe, W. S., *"Measuring the Results of Teaching,"* p. 20.

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being further refined and improved. Concerning the significance of this contribution, Charles H. Judd[1], one of the most prominent of the scientific students of education, wrote in 1918:

"The effort to lay down by investigation satisfactory standards of school work is one of the most productive lines of educational inquiry which has ever been instituted. Like all great movements, this movement of standardization has been misunderstood and opposed, but it is steadily gaining ground and promises to be the largest contribution of this generation to education."

ORIGIN AND DEVELOPMENT OF MOVEMENT

Yet this great movement so rich in present accomplishments and in the promise of even greater fruitfulness has had to win its way in the face of an opposition which almost smothered it at its very birth. Leonard P. Ayers[1], himself a national figure in educational science, thus vividly describes the origin and striking progress of the movement to measure educational products:

"Eighteen years ago the school superintendents of America, assembled in convention in Indianapolis, discussed the problems then foremost in educational thought and action. At that meeting a distinguished educator,[2] the pioneer and pathfinder among the scientific students of education in America, brought up for discussion the results of his investigations of spelling among the children in the school systems of nineteen cities. These results showed that, taken all in all, the children who spent forty minutes a day for eight years in studying spelling did not spell any better than the children in the schools of other cities where they devoted only ten minutes per day to the study."

The presentation of these data threw that assemblage into consternation, dismay, and indignant protest. But the resulting storm of vigorously voiced opposition was directed not against the methods and results of the investigation, but against the investigator who had pretended to measure the results of teaching spelling by testing the ability of children to spell. In terms of scathing denunciation the educators there present and the pedagogical experts, who reported the deliberations of the meet-

[1] Judd, C. H., *"Introduction to the Scientific Study of Education,"* p. 214.

[1] Leonard P. Ayres, "Making Education Definite," Bulletin No. 11, Indiana University, Vol. XIII, pp. 85-86, October, 1915.

[2] J. M. Rice, editor of *The Forum.*

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ing in the educational press, characterized as silly, dangerous, and from every viewpoint reprehensible, the attempt to test the efficiency of the teacher by finding out what the pupils could do. With striking unanimity they voiced the conviction that any attempt to evaluate the teaching of spelling in terms of the ability of the pupils to spell, was essentially impossible, and based on a profound misconception of the function of education.

Last month in the city of Cincinnati that same association of school superintendents, again assembled in convention, devoted fifty-seven addresses and discussions to tests and measurements of educational efficiency. The basal proposition underlying this entire mass of discussion was that the effectiveness of the school, the methods, and the teachers must be measured in terms of the results secured.

This sketch of the development of the movement in public school circles lures the writer to prophesy. This is the first paper, if we mistake not, on the subject of standardized educational tests and measurements which has been read before the National Catholic Educational Association. If our teachers will but test for themselves the usefulness of these objective measures the writer is willing to venture the prediction that no future meeting of our Association will be complete without the discussion of these standardized scales and measurements.

WHAT USE ARE WE TO MAKE OF THIS CONTRIBUTION?

What use is to be made of this great contribution by our devoted Sisters and teaching Brothers? To what degree are their painstaking labors to be enriched by the best that modern pedagogy has to offer? In the judgment of the writer the best is none too good for our splendid, self-sacrificing teachers. During the early pioneer days of this movement some of the products naturally suffered from points of crudity. But more than a decade of years of painstaking effort and carefully planned research has served to improve and refine them to a marked degree. They can be ignored now only at the expense of greater effectiveness. During the experimental period our position was naturally a conservative one. We wanted to be sure of our ground.

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To what extent standardized educational tests, scales, and measurements are being used in the parish schools throughout the country at the present time is difficult to say. In Illinois the writer happens to know that they are being introduced in a constantly increasing degree. The Bureau of Educational Research at the University of Illinois has graciously offered its valuable services to them in this matter. The Sisters are beginning to make good use of them with consequent greater fruitfulness of educational effort.

In this matter as in others, the adage of Pope holds good:

> "Be not the first by whom the new is tried,
> Nor yet the last to lay the old aside."

The cost of standardized tests is but slight. In many subjects a single test paper may be made to suffice for the entire class by having the questions copied upon the blackboard, or by the pupils on their papers. This slight modification will not disturb the accuracy of the measurements nor the use of the results for purposes of comparison to any depreciable degree.

While preparing this paper, the writer had the opportunity of discussing this subject with Dr. B. R. Buckingham, former President of the American Association of Directors of Educational Research, and one of the greatest living authorities on the derivation and use of standardized scales and measurements. An observation made by Director Buckingham in the course of our conversation seemed to the writer to be worthy of being relayed to a larger audience. Referring to the fact that the Sisters were just beginning to utilize standardized measurements, Dr. Buckingham expressed the belief that the Sisters after discovering their usefulness would probably become ultimately their most consistent users. For, with our devoted Sisters and Brothers teaching is not a casual occupation for a few years but the consecrated profession of a lifetime. Consequently, they more than teachers of the transient character, are interested in utilizing every device which will enable them to reduce their work to a scientific basis and will increase the efficacy of their labors. There is the intrinsic joy that comes from a definite knowledge of the real results accomplished. The definite

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is always more satisfying than the uncertain or the conjectural.

Standardized tests and measurements are being used in every public school system of consequence in the country. It is not advisable for us to isolate ourselves from the great movements which stir to their very depths the educational life of our country. That way looms the Chinese Wall of isolation and consequent misunderstanding. It is well for us to be able to translate our results into the same terms used by others, to speak a common language, and to measure our achievements by the standards of the day. The results, we are confident, can redound only to our credit. It will afford us an opportunity as remarkable as it is unique, of demonstrating once for all to the citizens of our country that which we ourselves have known so long, namely, the splendid unsurpassed character of the products of the educational labors of our devoted teachers. Moreover, we shall have the advantage of speaking to them in the only language they can understand — the language of hard, cold facts and of actual results objectively measured and verified. For, when to the painstaking labors and tireless zeal and unremitting toil of our devoted and heroic Sisters and teaching Brothers are added the best offerings of years of patient educational research, there is evidenced a quality of educational product which is unsurpassed.

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THE RURAL SCHOOL CURRICULUM

REVEREND T. LEO KEAVENY, CATHOLIC UNIVERSITY OF AMERICA, WASHINGTON, D. C.

For the past few decades the attention and energy of the American public mind have been centered on plans for the amelioration of our city schools with the result that the rural schools have been neglected. The same is true in Catholic education. Catholic educators have applied their energies to the development of city schools for the reason that our Catholic school population is largely urban, hence rural schools to a large extent have been left in the background. Very few diocesan curricula make adequate provision for rural schools, and the course of study in vogue in large city schools is likewise followed in the small parish schools in the country.

Persons conversant with educational affairs are of the opinion that our rural schools are not affording the necessary preparation for efficient living to 12,000,000 boys and girls residing in rural communities. One-half of the total school population of the United States is to be found in rural schools and 95 per cent of these boys and girls never enter higher educational institutions. That the rural school problem is a serious one all admit. The attitude of the present administration to the rural school question can be seen from the words of Mr. John Tigert, United States Commissioner of Education. He says: "My work will be to reach out to the little red school house, the one and two room buildings where earnest souls strive to learn." . . . "The future of the Republic depends upon the people in the remote places, the small hamlets, on the farms and in the mountains. History is made there as well as in the big cities. They are untouched by the red taint of unreasoned radicalism which flourishes in the thickly congested centers of population. To them we must turn in this critical hour of the great country we

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love so well. Let us not measure our opportunities for service by the size of communities we lecture or teach in. In the crowded places one misses the great vision."

The rural school is placed in peculiar circumstances; it is called upon to prepare two classes of future citizens, those who will eventually wend their way to urban surroundings and those who will continue to live in the country. The school then must take into consideration these two classes, but emphasis should be placed on instruction that will fit and supply the open country with intelligent and satisfied men and women. We are witnessing every year in this country magnificent strides in scientific agriculture, but the country schools seem to be in a static condition, turning out boys and girls unable to cope with these advances and ill-prepared to meet the demands of modern rural life. We do not wish to convey the impression that all our schools are inefficient; many of the schools both in the Catholic and State systems of education are doing very efficient work for their respective communities, but viewing the country as a whole we can say that our rural schools, both in the Catholic and State systems, exhibit very ample room for improvement.

One of the gravest dangers that menace country life in the United States is the urban trend of country people. From 1790 to 1920 the urban population has increased from 3.4 to 52 per cent. In a sense this is to be expected with the growth of industrial centers and the increasing demand for labor. Moreover man being a social animal craves companionship and when he seeks the great centers of population he is endeavoring to satisfy his natural instinct for social intercourse. Another very potent cause of the urban trend is to be found in the inefficiency of rural schools. The father, desiring that his children receive education, and the opportunities in the country being meagre, he moves to city and thus the country is drained of her most valuable citizens. From time immemorial the city and the city State have played an important role in the history of nations, but rarely at the expense of the country. To-day in the United States the city assumes gigantic proportions at the expense of the rural communities, and if the present urban trend continues as it has in the past few decades, before the present century

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will have elapsed we will have become an import nation, due to the fact that food producers are in the minority.

Apart from its social and civic aspect the urban trend has a religious bearing. A large proportion of our vocations come from the country, in spite of the fact that less than 20 per cent of the total Catholic population can be classed as rural. The time is fast approaching when we will have to devote our energies to develop a rural Catholic population and one of the most efficient means is by the Catholic school.

The efficiency of the Catholic school depends on three factors, the parish priest, the teacher, and the curriculum. For our purpose we will consider the last, namely, the curriculum of the Catholic rural school.

The curriculum is of fundamental importance in any system of education, it is the guiding star of all educational endeavor and it is the means by which society transmits to the individual the social inheritance of ages past. It must take into consideration the needs of the individual and the demands of society. To one interested in the formation of a rural curriculum, the content is of primary importance. What it should contain and who should formulate the course I will not attempt to answer in full but will endeavor to indicate in brief the direction to be followed. It is certain that the preparation of the course should be directed by specialists in subject-matter and in methods, but the final word should be said by the teachers who are actually engaged in the schools for which the course is prepared.

The reorganization of the rural school curriculum does not imply the mere addition of information relative to agriculture, animal husbandry and home economics, although such information has a value, but any course of study should have for its aim, not the amassing of information "but the appreciation of facts and their application to life." Hence the old subjects must be given a new re-direction and new ones introduced.

Up to the present the main defect in the rural curriculum is that we have taken over almost in its entirety the course of study of city schools, a curriculum that was intended to prepare for pursuits in urban surroundings and which was based on urban needs. The result is that boys and girls living in the open

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country lose interest in school work, become dissatisfied with their environment and wend their way to the city because of the fact that their education in a large measure turned them from, rather than to the country. For the Catholic rural school the study of religion must always remain the center of the curriculum, around which the other branches should be built and from which they should derive their energy and power. The child in the country as in the city must learn to know God and the first duty of the school is to teach Jesus Christ and His mission on earth. The efficient teaching of religion demands more than mere catechetical instruction given during the proverbial half-hour, it must enter into the very life of the child and be interwoven with every item of knowledge presented him.

Taking up the secular branches of the curriculum we will consider in the first place the subjects proper to the rural school and later take up the re-direction of the traditional branches. The first that we will treat of is nature study. This is a study which ought to have a place in every curriculum, because through a rational correlation with other subjects of the curriculum the child can come to know the visible creation and through visible creation arrive at the knowledge of his Creator. This study should "lead the pupils to behold and admire in the visible creation the wisdom, goodness and the providence of God for His creatures and the duty of being kind to dumb animals." In a word, every object of creation speaks to the child of an all-powerful and provident God and he should

> "Find tongues in trees, books in running brooks,
> Sermons in stones, and good in everything."

"The farm child has lived in the very heart of nature and yet has remained a stranger there." He is prone to judge nature by a commercial and an industrial standard rather than to love nature for its own sake. To change this misconception the teacher is called upon to develop in the pupil a love and a thorough understanding of nature and of her laws and an appreciation of her beauties. The values derived from nature study are many; for the sake of time we will mention only a few. The greatest value of nature study is to be found in the re-

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ligious viewpoint it presents to the child. The child can be made to feel that the beautiful and the good in nature are the work of the Creator and given to man as a means to work out his salvation. He can be made to feel that behind nature is a Supreme Power which governs nature by law and order.

Viewing nature study purely from the pedagogical viewpoint it is replete with educational opportunities. The country child is intimately associated with nature, he sees the green fields, the rivers, the birds and animals and using this mass of information as an apperceptive basis, the teacher can give the child lessons in school gardening, instruct him in the importance of forests, and the value of bird and animal life to the farmer. These are factors that will stimulate interest, as they affect the life in which the country child moves. The aesthetic value of nature study is found in mankind itself. Man loves the beautiful, and nature study ought to instill in the country child a love for the woods and the boundless prairies. The absence of this love is one of the causes of the urban trend of country people.

Nature study, school gardening and agriculture are intimately associated, and no school offers such excellent opportunity for efficient instruction in these branches as do our rural and village schools. Nature study from the beginning should involve experimental gardening on school grounds and gradually develop into the science of agriculture. The study of agriculture proper should begin not earlier than the sixth grade and not later than the seventh grade, because the leakage in school population begins at the sixth and gradually increases to the eighth grade, and if such instruction were left to the eighth grade the vast majority would leave school without instruction in this branch.

The study of agriculture offers untold educational opportunities for the country child. It has an intimate connection and application to the world in which he lives, and what he learns in school he can employ in everyday life. The study of the soil in reference to its composition, cultivation and fertility could enter into this subject. The study of plants, in regard to their varieties, tillage conditions, diseases, selection and testing of seeds and their respective values, could be presented to the child with advantage. Instruction in the study of soil and

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seeds should be supplemented by laboratory work performed in the school garden, and also the value of weather maps and records should be impressed on the young pupil. Emphasis should be laid on diseases that afflict plant and animal life, and remedies proper to each disease should be taught.

Agriculture as a branch of the curriculum is very apt to follow the line of least resistance and become a book-subject, that is, the teacher will confine herself to a text. Agriculture, if it is to be introduced into the rural school curriculum, must be made a living subject; it will mean that a majority of the work will be done out-of-doors and where pupils work with real soil and where they will select, test, plant, cultivate and finally gather the fruits of their labor.

Nature study in the seventh and eighth grades will naturally diverge for both sexes, and instruction that has reference to the home life and domestic duties of the present-day rural home should be offered the girls. Besides the general work of school gardening and nature study and problems that affect rural life to-day, the girl should be afforded instruction in the household arts, household or domestic management, clothing and house decoration.

Concerning the re-direction of the traditional subjects of the curriculum we maintain that they should take on a rural aspect, and afford prominence to questions and topics that affect rural affairs. Some of the subjects occupy too much time, and in other subjects much useless matter could be eliminated without loss to the pupil. For example, in arithmetic, problems dealing with crops, dairying, land costs, weighing and sale problems, are typical of rural life and may be made concrete and vital for the country child. In geography, emphasis should be laid on local problems, such as climate, soil, products, trade centers and means of communication, and having these topics as an apperceptive basis the teacher can proceed to give the pupil world geography, but always in its relation to local conditions. In physiology, re-direction is of greatest importance. This subject should assume more of a hygienic rather than an anatomical study. The elementary school does not intend to afford a pre-medical course, and in the rural school instruction in hygiene

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and sanitation should replace work done in anatomy and histology. The function of a curriculum is to prepare the child of the school for participation in the affairs of life, and as rural life has undergone marvelous changes in the past fifty years the curriculum of the school must take into consideration these changes and endeavor to meet the demands of modern rural life. As regards the curriculum of the Catholic rural school, we must be on our guard, lest perhaps we become too utilitarian in attempting to meet the needs of rural life. The cultural element must enter into the rural curriculum just the same as it does in the city curriculum.

In concluding, we will consider one question that naturally arises. What about the country child who goes to the city or desires to follow another lifework other than that of agriculture? We answer this question by asking another. Is education a mere accumulation of facts useful only in one limited sphere of activity, or is it a preparation for life and a control of conduct in harmony with Christian ideals of action? Education to be effective must be related to one's environment, and if education is linked up with one's life experiences it will prove effective in any sphere of future activity. The training that will adapt men and women for life in the country will likewise adjust them to urban pursuits, it will train them in right motives of conduct, in observation, reasoning and in judgment.

The Catholic rural school ought to instill in the hearts of country children the love and appreciation of nature, it ought to train them for life in the open country, but at the same time take into consideration that a large number of country children will take up other pursuits in life.

Catholic rural life in some of the European countries is one of contentment and peace. The faith in rural communities is noteworthy, due most probably to the fact that the country people have escaped the unhealthy contagion of congested centers. In this country a Catholic rural population is still in the stages of development, and it devolves upon Catholic educators to consider well the question of Catholic rural education; because it is the Catholic school which is one of the most efficient means of establishing and maintaining a Catholic rural population.

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CATHOLIC RURAL EXTENSION EDUCATION

REVEREND EDWIN V. O'HARA, LL. D., ST. MARY'S CHURCH, EUGENE, OREGON

Where the Catholic population of a rural district numbers upward of seventy-five families the problem of religious instruction is not essentially different from that in a city parish; it is a question of establishing a parish school. When the allowance insisted upon by Father Keaveny has been made between the curriculum of the rural school and that of the city school, no special difficulty is present in the Catholic rural school.

It is where the Catholic population is too limited to maintain a parish school that the problem of religious instruction becomes acute. Notwithstanding the seemingly large number of Catholic schools in country places in many dioceses in the United States, it is nevertheless true that in the overwhelming majority of rural communities in this country it is at the present time impossible to maintain Catholic schools. It is this momentous fact that creates the staggering proportions of the Catholic rural problem in the United States. We have become an urban Church in America. The writer has compiled statistics which show that more than four-fifths of the Catholic population of the United States are city dwellers and scarcely ten per cent of our parish schools are situated in rural communities.

The special difficulties which confront the Church in the country districts require the creation of agencies of religious instruction peculiarly adapted to the country. There is no satisfactory substitute for trained religious teachers in the rural Sunday schools. The strong religious centers must send out their religious teachers on Sundays to the remote rural districts, at least until such a time as rural religious communities can develop to take over the work. During the past year the Sisters of the Holy Names, who conduct the parish school at Eugene, Oregon, have gone by auto on Sundays to give religious instruction at points

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twenty-two, fourteen and four miles distant, respectively, from Eugene.

The Sunday school is at best but a weak instrument of religious instruction. It can be largely supplemented by religious vacation, or summer schools. During the month of June the Sisters from the parish school at Eugene divided into three groups and undertook the daily instruction of the children of three rural communities in Lane County. At Cottage Grove thirty pupils were enrolled; at Junction City, fifteen, and at Springfield eighteen children (of Polish extraction) were enrolled. The entire day was given over to religious instruction; periods were devoted to formal catechism, to Bible history, the lives of the saints, public and private prayer, the history of the Church, Catholic missions and sacred music; thus the day was spent without monotony, but every period enforcing its religious lesson. In a month as much matter was presented to the pupils as would ordinarily occupy the time allotted to religious instruction during the year in the parish school. The teachers were enthusiastic over the results of their work and the pupils and parents look forward to the return of the Sisters next summer.

Another method of bringing religious instruction to the rural Catholic homes has been the religious correspondence school which we established in Portland last November. During the past year two correspondence courses were given; namely, the organization and public worship of the Church and the current history of the Church. Lessons in these two courses were ready for distribution on the first Sunday of Advent and were continued one lesson weekly in each course for six months.

The purposes of the religious correspondence school were set forth by the present writer in a letter to the *Catholic Sentinel:* "What facilities for Christian education are we able to place at the disposal of those numerous families who live remote from Catholic centers? In every county of Oregon there are scores of Catholic families living in the country or small towns where there is no reasonable prospect of organized Catholic school life for years to come. The same condition prevails in every State in the Union. The situation is regrettable, one may say. Are regrets all that we can offer in the premises? I should prefer

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to omit the regrets and assist in establishing, under proper auspices, a well-equipped and ably conducted Catholic correspondence school, which would furnish extension study facilities in religion during the winter months to hundreds of families cut off by distance and bad roads from the possibility of attending a Catholic day school."

It was confidently expected that the courses would appeal not only to the growing children but to the adult members of the family circle. In the long winter evenings the whole family would have opportunity to work out the answers to the questions and to do the necessary reading in common. The lessons when prepared by the students were to be returned and carefully read in the office of the school, corrected and returned with suggestions. During the winter the Catholic Correspondence School enrolled students in one hundred and eighty families, of which forty were in Lane County. The following table shows the member of the family who undertook the duty of acting as correspondent for the family group:

TABLE I. FORTY FAMILIES IN LANE COUNTY TAKING RELIGIOUS CORRESPONDENCE COURSES, SHOWING MEMBER OF FAMILY ACTING AS CORRESPONDENT:

No. of families taking	CORRESPONDENT FOR FAMILY			
	Father	*Mother*	*Son*	*Daughter*
40	9	15	7	9

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SUPERINTENDENTS' SECTION

PROCEEDINGS

FIRST SESSION

Cincinnati, June 28, 1921

The Superintendents' Section held its sessions at the Fenwick Club. The first meeting was held Monday evening at 8 o'clock, after dinner at the Club, Rev. Michael P. Larkin, S. T. B., presiding. There were numerous informal discussions of the educational situation in which all present participated, pending the reading of the first paper, which was by Rev. John E. Flood, Superintendent of Schools of the Archdiocese of Philadelphia, on "The Diocesan High School."

The next paper. on "Cooperating With Public Officials," was presented by Rev. William A. Kane, Superitendent of Parish Schools, Cleveland. This was discussed by Mr. Wilfred J. Lessard, Superintendent of Schools, Manchester, N. H. "The Relative Duties of Pastor and Principal," by Rev. A. E. Lafontaine, Superintendent of Fort Wayne Parish Schools, followed. A motion carried that the Secretary General be requested to give Father Lafontaine's paper a wide circulation.

SECOND SESSION

WEDNESDAY, June 29, 1921, 3 P. M.

At the Second Session Brother George Sauer, S. M., read a paper, "On Vocations to the Teaching Brotherhoods," and Rev. George Johnson, Superintendent of Schools, Diocese of Toledo, spoke on "The Value and Character of Diocesan Examinations." This paper was discussed by Rev. John A. Dillon, LL. D.

After routine business the meeting adjourned.

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The following report of a meeting held in Washington by the Superintendents was supplied by Brother George Sauer, S. M., former secretary of the Section:

The Superintendents held a meeting at the Catholic University, Washington, D. C., on April 12 and 13, 1921. The first meeting was opened with prayer, Rev. Wm. Kane, Chairman, presiding. Rt. Rev. Bishop Shahan, rector of the University, was present and spoke words of greeting and encouragement. He referred to the growth of the Catholic schools and the need of an efficient body of superintendents, and stressed the value of their mutual union and intercourse.

After a response from the Chairman, Dr. McCormick of the Catholic University Department of Education, expressed his welcome and invited the Superintendents to consider themselves the guests of the university. On their part, the Superintendents requested the students in the Department of Education to join with them and share in their deliberations.

The minutes of the last year's meeting were approved as printed in the Annual Report.

A letter of Mr. A. C. Monahan of the National Catholic Welfare Council, inviting the Superintendents to visit the Washington headquarters was read. After a short discussion the invitation was accepted.

As no formal papers had been prepared various topics were taken up in succession and discussed. Rev. Michael Larkin, Chairman of the Committee on Arrangements, led the discussions. Before proceeding Father Larkin drew attention to the honor which had been conferred by the Pope on the Superintendent of the New York archdiocese, and all the assembly warmly congratulated Msgr. Joseph F. Smith.

The first topic for discussion was "The Trend of Educational Legislation." Opinions on the Smith-Towner bill from various sections of the country were expressed. Recent New York legislation was reviewed, showing that in the matter of the Regents' examinations there appears to be discrimination and hence Catholic teachers and pupils are put to useless trouble and inconvenience.

On Tuesday afternoon the Superintendents visited the

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headquarters of the National Catholic Welfare Council to be informed of the educational and social activities of the Council. The meeting was called at 3:15 P. M., Msgr. Pace presiding. After a few introductory remarks, Mr. A. C. Monahan of the Catholic Bureau of Education rose to explain the meaning and scope of the Bureau. He noted the work already done as also what was outlined for the future. "The Bureau is a clearing house of educational work: a medium of exchange for disseminating information. It is to render service to the hierarchy, the Superintendents, the teaching communities and teachers. It invites the cooperation of all interested in education." The heads of the various sections of the Bureau then explained their plans and their work. There were short talks on press and publicity, on moving pictures, on social action, on National Councils of Catholic Women, on Social Service Training and on Men's Councils.

The second meeting was held on Wednesday morning. The Chairman annnounced the following Committee on Nominations: Rev. James P. Murray, Chairman; Rev. P. J. Clune, Brother John A. Waldron.

The topic proposed for discussion was "The High School." The desire was expressed to hear from some Superintendents who had experience with high schools. Accordingly, Father McClancy spoke for Brooklyn, Father Hickey for Boston, Father Murray for St. Louis, Father Kane for Cleveland, Brother Waldron for Peoria and Father Clune for Trenton schools. Each presented the advantages, the difficulties, the financial problems, the accrediting, the management, the future plans, as they affected the high schools in the various localities. There was a discussion of high school credits, and credits for religious studies. Father McVay stated that the Catholic University allows two credits for religious studies.

On the question of residence at universities to obtain a degree, Dr. McCormick held that the Catholic University required one year in residence and that this was not exacting too much.

A motion to send out a questionnaire to the Superintendents so that each would let the others know how he is conducting the affairs of his office did not carry. It was suggested instead

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that some time to discuss Superintendents' activities be allowed at the annual meetings.

After recess for lunch, most of the remaining time was devoted to the topic "Summer Courses." Several of the Superintendents explained how the summer schools are conducted in their respective territories and what credit is given for studies pursued.

The Nominating Committee reported the following officers for the ensuing year: Rev. Michael Larkin, Chairman; Rev. Joseph McClancy, Secretary. By unanimous voice the nominees were declared elected.

Father Larkin moved a vote of thanks to the authorities of the Catholic University, as also to the officers of the National Catholic Welfare Council. Both motions were carried.

It was then moved and carried that the Superintendents' Section express sympathy with the faculty of the Catholic University and with a host of friends and admirers over the death of Rev. Thomas E. Shields, whose decease is deplored as a great loss to Catholic education in the United States.

A motion to thank the out-going officers was carried, and some announcements were made regarding the coming Convention at Cincinnati. The meeting adjourned at 4:10 P. M.

JOSEPH V. S. MCCLANCY,
Secretary.

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PAPERS AND DISCUSSIONS

THE DIOCESAN HIGH SCHOOL

REVEREND JOHN E. FLOOD, SUPERINTENDENT OF PARISH SCHOOLS, ARCHDIOCESE OF PHILADELPHIA

The growth of the high school in this country is one of the most striking facts in our school annals. The school historian discovers in the Latin Grammar School of the Colonial days, the germ of the modern high school. From these developed during the first half of the last century, the academies, schools for the most part sectarian, and distinguished by a broader curriculum, with less insistence on the classics. Some twenty-five years after the grade school system was organized throughout the country, the modern high school took form. In general we may say that it dates from the close of the Civil War. Some idea of the rapidity of its growth can be had when we learn that the enrollment of all the high schools of the country, both public and private, in the year 1905 was 824,447, and in 1919, fourteen years later, over a million and a half were enrolled — an increase of 100 per cent.

Various factors have contributed to bring about this marvelous increase in secondary education, chief of which undoubtedly are the compulsory education laws that practically all the States have enacted. This proportionate increase is very general throughout the country; so that the latest slogan of the educational authorities "a high school education for every boy and girl in the country" seems not impossible of realization.

The high school movement was under way for over twenty-five years and was already going forward with leaps and bounds, before the Catholic schools took it up with anything like a serious effort to keep abreast of the current. Even then the first efforts were weak and spasmodic, most of the secondary

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school work outside the colleges and academies being confined to a ninth or to a ninth and tenth grade commercial course. But within the last decade or two the Catholic educational authorities have launched boldly into the current and have made such progress that the figures of the increasing number of Catholic high schools and their enrollment are even more striking than the percentages of the country at large. Not only has the one hundred per cent increase in the high school enrollment for the whole country in the last fourteen years been duplicated in most of our dioceses, but some of them can show figures of an increase of over 300 per cent during the same period.

The reasons that compel us to undertake secondary school work on a large scale are of such a nature that, despite the expense and other inherent difficulties, we cannot shirk the obligation. All the reasons for Catholic primary schools hold good for secondary schools — instruction in the faith, training in religious practices, completeness of education, character training and Catholic atmosphere, are just as applicable to the high school as to the grades. Indeed it would seem that the high school period requires these influences even more than the preceding years. For although the earlier years are the seed time, adolescence is the time for definitely shaping character. It is in these years that boys and girls begin to think seriously, to ask pertinent questions and to adopt the principles that are to regulate the rest of their lives.

It is facts such as these that have led our Bishops and other Catholic educational authorities to strain every effort to provide secondary education under Catholic auspices. If we are to be consistent, our school system should be an unbroken unit from the kindergarten to the university. There is no point on the whole line where we can afford to relax our efforts to make religious training go hand in hand with secular education.

Since, then, our circumstances demand that we provide Catholic high school facilities, how are we going to meet the situation? Should the parish be the basal unit of the work or should the diocese? In localities where parishes are far apart, of course, the parish high school is the only solution. But where there are several parishes in a neighborhood and, above all, in our large

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centers of population, by all means parishes should unite in forming diocesan high schools. First there is the reason of economy. Unnecessary duplication in buildings, equipment and salaries can be avoided by central schools. Fifty high school pupils distributed through the various classes of a four year course would be a very respectable representation for any of our good sized parishes. These fifty would require as many classrooms, teachers, and as much school equipment as would be sufficient for one hundred and fifty pupils. In other words it would cost three times as much to educate these fifty pupils in a parish high school as it would if they were attending a central high school.

Again, there is the question of getting competent high school teachers. We all know how our religious communities are taxed to provide sufficient teachers to satisfy the ever increasing demands of the grade schools. No community or no combination of communities could supply a full staff of high school teachers for the individual parishes. It is not only a question of numbers, but a still more important problem of preparing the teachers. A community that might be able to supply five teachers competent to teach high school branches would be hard put to it if fifteen were demanded. It would be unjust to the community to demand fifteen specially prepared teachers to do the work in three different parishes that could be done by five teachers in a central school. Either they would have to refuse the request or else send teachers not qualified for the work. If the latter expedient is used, in all probability some parish schools will lose good grade teachers and the high school will gain rather indifferent assets.

Then also comes the question of permanency. The existence of a parish high school may depend entirely on the will of the pastor. It may be his hobby, he may be full of zeal for Catholic education. By dint of continual sacrifice and effort he builds up an excellent high school. After a while he is removed. Perhaps he dies. Shall his successor be just as zealous for the high school? Shall he be willing to make the continual effort and sacrifice his predecessor found necessary? Who will censure him if he closes the high school and says he is going

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to concentrate all his efforts on the grade school? With the central or diocesan high school this possibility is far more remote. It does not depend on one parish or on the success or zeal of one pastor. It has, therefore, an element of permanency that the parish high school lacks.

Another advantage in the diocesan high school is the broadening of the pupils from a wider circle of acquaintance. If the pupil during his high school years associates only with the companions he has known in his grade course, there is danger of his being narrower and more provincial in his views than if he had the opportunity of associating with a new and larger group. Much of the timidity or shyness resulting from the comparative seclusion of a restricted circle is broken down in a larger school and the boy is better fitted to meet men in after life. Parochialism, the bane of united Catholic effort, is weakened by the close association of pupils from various parishes and a spirit of union among the rising generation of the faithful is created that cannot but help in advancing the cause of religion.

We have called these central Catholic high schools diocesan because it seems that the diocesan authorities are the only powers that can bring such schools into existence. Left to the initiative of the pastors the progress is bound to be slow. Not that they necessarily would be unwilling or uninterested, for, thank God, the American clergy, as a body, are second to none in the whole world in zeal and energy; but from the very nature of the case these movements must proceed from the center of authority in the diocese.

The most important question, the element which, perhaps, more than anything else makes our school authorities hesitate to establish these very desirable and necessary links in our educational work, is that of finance. Where shall we get the money to provide buildings and support for such schools? The initial expense, of course, would be the greatest. However, we know from experience that once a diocese decides that it needs an institution and that the time is ripe for it, ways and means will be found.

Once the building is provided, the question of support comes up. Should the high school be supported by tuition fees paid

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by the pupils? I know that there are some who maintain that since those who take advantage of the high school are the minority of the children of a community their own parents should bear the expense. But if we can read the signs of the times, this minority is growing so rapidly that soon it will become a majority. And even though it should remain true that only the minority would use these schools, still the principle underlying this objection would not be sound. For it would mean that the opportunity for education should be denied to all except the children of the well-to-do, — surely a very undemocratic position to take, to say the least.

Then, again, we must remember that outside the comparatively few who attend expensive private schools, nobody in this country pays for his education. Your doctors, your lawyers, your engineers, your clergy, are educated in colleges that could not exist were it not for gifts, bequests or State aid. The tuition fees paid by the students are only a fraction of the amount needed to defray the expense of their education. So we can say in truth that the number of educated men and women would be small indeed were it not for the fact that the public pays all or part of the expense of their education.

We cannot admit the contention that if a boy or a girl is to get a high school education his or her own parents should pay for it. Give the boy and girl of poor parents an opportunity to receive a high school education under Catholic auspices and, therefore, make the diocesan high school free.

As to the question whether high school pupils should pay for their books I would say that, except in particular cases, they should.

Should the parishes pay according to the number of pupils they send to the high school or should there be a tax proportioned to the population of the parish?

The latter plan is open to the objection that a parish might be taxed for a school which that parish, for some reason or other, does not take advantage of. It is therefore, being asked to pay for something it does not use. Against the former plan it is objected that, for ill-advised reasons of economy, a parish might restrict the number of pupils it would send to the high school.

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Both are sound objections. But nevertheless the fairer plan seems to be the former — that of charging according to the number of pupils the parish sends. And the objection to this plan is more theoretical than practical. For experience has shown that instances where efforts are made to keep down the high school representation are rather rare exceptions. If the pupils understand that when they successfully complete their grammar school course they are eligible for admission to the diocesan high school it will be a difficult matter to restrain them from using their privilege.

Again, the probability of this objection being realized in fact is lessened when we consider the comparative cheapness of Catholic high school education. Whereas the average annual cost per pupil in the public high school of the country is seventy dollars and in certain parts of the country goes as high as one hundred and fifty dollars, we find that our annual cost in diocesan high schools varies between twenty dollars per pupil in some schools to thirty-five dollars in others. This comparative cheapness is not due to any sacrifice of necessary equipment or any other advantage that a good high school should have, but to the strict economy with which our religious conduct our schools, and above all, to the fact that for the excellent services they give they ask only a mere pittance which would not be sufficient for their support outside of a community.

To sum up, high school education is becoming more and more general every day. Strong reasons demand that we provide Catholic high school facilities for our boys and girls. The diocesan high school has many advantages over the parish high school because the former is cheaper, prevents unnecessary duplication in buildings, teachers and equipment, has many social advantages, tends to unite the Catholic body more closely and has a permanent character. High school education is worth to the Church all that it costs, for it gives her that which is her ambition and her glory, — a body of educated men and women, loyal and truly Christian, for having been trained throughout their entire course under the auspices of the Catholic school.

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COOPERATING WITH PUBLIC OFFICIALS

REVERND WILLIAM A. KANE, SUPERINTENDENT OF PARISH SCHOOLS, DIOCESE OF CLEVELAND

The subject assigned to me is not an easy one to treat. I confess that my experience in cooperating with public officials has been very limited. Hence all that I can say will appear very ordinary. My only hope of value is that my paper will prove suggestive and recall to those who have had a wider experience dealings whose recital will make this meeting worth while.

To all who have taken up the task of directing Catholic education, be it in the school or in the diocesan system, has come, at one time or another, the necessity of dealing with public officials. It may be that we armed for battle to right a wrong, or smilingly to ask a favor. Again it may be that civic demands bring us together, or as it frequently happens in the larger communities, a favor is sought from us. The motives prompting the meetings are various, and hence we see these public officials under different lights. Yet we find it difficult to reach a settled judgment concerning them and no two of us will judge them alike. I may give as an example an experience upon the arrival of a new superintendent into our public school system. From four priests came letters to me concerning him. Two of them wrote of him in the highest terms telling how fair they had found him in all their dealings with him. The other two scored him roundly, citing experiences that indicated strong enmity towards the Catholic system. At the close of his official life with us I could not say which letters gave a true estimate.

We have all come in contact with the rural official and most frequently we said mean things about him. As a rule his mental development has been sufficient to get his present position, and his politics enable him to keep it. At some graduation he must have heard Wolsey's denunciation of ambition, for he is perfectly contented where he is. Whether he knows it or not his

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abilities will never carry him higher. It is no pleasure to deal with such a man. His vision is very narrow. He tolerates schools not under his jurisdiction because public opinion has not arisen to destroy them. He sees in them only an opposition. He does not understand the motives that prompt the sacrifices for their continuance. He is a firm believer in the right of the State over the education of the children and longs for the day when the law will compel every child to come under the influence of the public school. He is actuated not entirely by selfish motives, for while he may wish for a larger enrollment, he nevertheless feels that Catholic education is below standard and should not be tolerated. It will avail little to explain to him the necessity we are under of conducting our own system. He would never admit it. Often the word "Catholic" closes all approaches to his brain centers. He has always lived in a small world and we can hardly blame him for his bigotry. It is a part of him and in some communities his position makes it a very vital part of him.

I have not been called upon to deal with the rural official very often. He may be a very nice man to meet. Indeed you may make a favorable impression upon him, and he may carry away with him the fact of your superiority, but the feeling of opposition will not be uprooted. It will be impossible to get favors from him and difficult to get justice. In one instance I protested in vain against a ruling that was made in a certain township. I appealed to the State Superintendent, but while my contention was held to be just, I was informed that the local officer might be influenced by the higher authority, but not commanded. In this particular case it happened that he could not even be influenced.

In the larger communities conditions are very different. The Catholic system of education is considered a fact. It is too important to be ignored. During the war no lines were drawn. We walked hand in hand with the public officials in our endeavor to bring the children into activities suggested.

It may be said in passing that recognition of our system is manifested only when our help is needed. We are not asked to cooperate for any other purpose. In one of our local col-

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leges it is the custom of the president of one of the classes to invite to an entertainment the graduating classes of the high schools. The president this year was a Catholic. When the list was handed to her she noticed the absence of the Catholic high schools. Seeking the reason she was told that the Catholic students were never invited. When she insisted that they should be she was informed that the faculty did not want them invited. "Well then," she said, "if I cannot invite the Catholic students I will invite none." She won her point.

The officials in the larger communities are not narrow. Their training has worn off the rough edges of bigotry. It is often a pleasure to work with them. Oftentimes they will go out of the way to grant a favor. I have always found them very respectful. If through some oversight they offend they are quick to apologize. They want to stand well with us.

It has often forced itself upon me in dealing with public officials that they do not understand us and we do not understand them. In their eyes the Catholic schools are a protest against the public schools. They will not concede to us any right to educate. That is the work of the State. They will not admit that parents have any responsibility in this matter. When, then, Catholics actuated by principles strange to outsiders, make great sacrifices to maintain their own system of education, they are considered foolish and certainly antagonistic. This feeling will not always manifest itself, but it is there. They walk with us at times, but only through necessity. They will not pause to study our system. They see it from afar and the vision is clouded. A judge of the juvenile court once asked me why so many Catholic children come before him. Promising to investigate I found that in two years 75 per cent of all the children sentenced by the court were Catholics, but I also found that 85 per cent of this 75 per cent were educated in the public schools. That our system of education is at fault is always taken for granted.

We are often to blame for this. We do not understand their attitude towards us. In every criticism we see red, and yell bigotry. Often it is not bigotry at all. It is simply ignorance. They do not know us and we have not taken the time to tell

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them what we are doing and why we are doing it. Our colleges found it difficult to secure recognition through lack of endowment, but when it was explained that the teaching force was a better endowment than money, recognition came quickly.

Again in our dealings with public officials we leave the impression that we are not interested in the public schools. Indeed, we have not shown very much interest in them. Many of our people call them the Protestant schools. Yet we help to support them, and surely as citizens we should be anxious about the future voters. We have kept quiet so long that any interest now on our part arouses suspicion. It is our duty to assert our right to be heard in the conduct of the public schools. We should no longer act as though we had nothing whatever to do with them. When it comes about that the public feels that Catholics are not enemies of the public schools and that they are as interested in their success as any other group, then will our dealings with public officials be more cordial and beneficial.

Of course cooperation with them is not always easy. While I have always found them very anxious to have us with them and willing to help us when they can, difficulties of cooperation are likely to appear. It will not be understood that the principles that urge us to keep our own system often prevent us from entering fully into certain plans. We can go so far and it is wondered why we can go no further.

DISCUSSION

WILFRED J. LESSARD: Doctor Kane has thrown amusing side-lights upon the small town school official but that public servant does not typify the school superintendent.

The question suggested to me is: Should there be cooperation between the Church and the State in matters educational, and if so, to what extent?

My answer to the first part of the question is: Yes, there should be cooperation.

To what extent? To the limit of the State's rightful sphere of activity in education.

It may be asserted that the State is justified in its insistence that every boy and girl be adequately prepared for the assumption of the duties and the enjoyment of the privileges pertaining to citizenship. Since this

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is also one of our chief aims, why should there not be cooperation between the two educational agencies?

I believe that we should no longer persist in our policy of aloofness towards the State Department of Public Instruction. We should endeavor to become personally acquainted with the State Superintendent and his assistants. We should know something about their work, their aims and their methods. We should be thoroughly familiar with State courses of studies, school laws and regulations.

On the other hand, we should give the State official the benefit of our acquaintance. He should know something about our work, our aims and purposes. Mutual acquaintance and appreciation will do much to prevent suspicion, prejudice and misunderstanding.

There is a certain amount of professionalism about every educator. It will be found more difficult and exasperating to deal with some men than with others. But as a rule, it may be truly asserted that the State, the county, or the city superintendent of public instruction, is a man of considerable education and not devoid of breadth of view. He is devoted to the best educational interests of the State according to his light. He is a good citizen, austere in his habits and oftentimes imbued with a spirit akin to that of the missionary.

However, it must be borne in mind that once a public official, always a public official. Therefore one of the chief anxieties of public servants, including educators, is to remain in office. They must contend with many obstacles which impair their efficiency. Legislatures are not always enlightened upon the subject of education; school boards are at times actuated by anything but the best interests of the school children and the average citizen is far too much engrossed with his own affairs to give serious thought to other matters. Moreover, the superintendent is likely to suffer from a lack of loyalty in his subordinates. Generally it will be found practicable to cooperate with him, for he is a busy man, beset with difficulties and not looking for trouble.

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RELATIVE DUTIES OF PASTOR AND PRINCIPAL IN LOCAL SCHOOL ADMINISTRATION

REVEREND A. E. LAFONTAINE, SUPERINTENDENT OF PARISH SCHOOLS, DIOCESE OF FORT WAYNE, IND.

The paper assigned to me on the relative duties of the pastor and the principal in local school administration, I intend to treat from the following points of view: The ideal pastor, or the pastor working under ideal conditions; the ideal principal.

The Pastor. — As regards the relation of the pastor to the school, he is supreme, not only in religious matters but in everything that pertains to it, subject, of course, to the authority of the Bishop from whom proceeds his jurisdiction and to whom the Church has confided the divine mandate, "going, teach all nations." From the moment that a pastor takes possession of his parish it becomes a duty of conscience to see that the children under his care receive an education that is Catholic and that is not inferior in any way to that given in other schools. Should a suitable building not exist he will proceed to erect one. To this he will give his most serious thought. While prudently avoiding any useless expenditures he will plan a building as beautiful at least both internally and externally as any school in his locality. The pride his parishioners take in their school building will bring ample returns in willing attendance on the part of the children and in financial assistance on the part of the parents, besides which a beautiful edifice is an aid to discipline and refinement.

The classrooms will be his first care. They will be ample, convenient, well lighted and well ventilated. The walls will be of proper color, the blackboards of suitable height, the desks and chairs of proper size and material, the decorations simple but artistic, and no details that make for cleanliness, for the convenience and health of the pupil, or for the prevention of noise, shall be omitted. All State laws and requirements shall

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be studied. Prompt means of emptying the rooms will be provided, and all danger of loss of life by fire shall be eliminated as far as possible. He will moreover remember that modern schools now have not only classrooms but auditoriums, gymnasiums, shops, domestic science rooms, drawing rooms, music rooms, science laboratories, libraries, administrative rooms, and rest rooms. He will know also that even with a good architect only great vigilance will prevent bitter disappointments. And when the school is finished, most carefully will he plan to keep it clean and sanitary and without defacement.

In the erection of the teachers' home the pastor will use as much care as in the building of the school. He will consult the desires of the teachers, when possible, and while wisely excluding luxuries that they are not accustomed to or that are not in keeping with their vows, he will provide more generously than they ask for in time and labor-saving devices.

In regard to the teachers themselves, the pastor will remember, first of all, that they are religious and that from their religious life they obtain their inspiration and the necessary strength to bear the heavy burdens of their daily toil. Their religious life he will, therefore, foster and encourage in every possible way. He will readily make considerable sacrifices so to arrange his day that they may be able to observe the practices enjoined by their rule, with which he will make himself familiar, and he will provide every facility so that they may assist at the Holy Sacrifice of the Mass regularly, partake of the Bread of Life in Holy Communion frequently, and practice conveniently other devotions which they love and in which they find their consolation, and in which they unite themselves in ever closer bonds of the Divine Master to whom they have consecrated their lives. To this spiritual assistance the pastor cannot give too much thought or importance. To certain blessed men or women who were able to kindle the white heat of religious fervor in some noble souls, do we owe the army of consecrated beings who make our schools possible, and any pastor who can maintain that fervor or rekindle it, will do an inestimable favor to society and assure the success of his school, for the character and life of the teacher are the most potent influences on the life

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of the pupil, and character-formation is the primary purpose of all Catholic education.

The pastor will not neglect the intellectual life of his teachers. He will encourage it by short but frequent and regular conferences in which he will keep them in touch with the best educational thought of the day, the latest devices and the most approved technique. Discreetly, however, he will manifest but little interest in most new theories and new subjects of instruction until sufficient data have proved their soundness and utility. He will see that they have a good community library and one or two sound educational journals. He will also encourage and facilitate their studies by placing at their disposal suitable works of reference, and he may even furnish illustrative material for their lesson plans, material which they often find it difficult to procure, but which he may have in abundance. In order to work fruitfully and authoritatively along these lines he will find it distinctly profitable to acquire a good working knowledge of general psychology, of the philosophy of education, of general methods, of school management, of the history of education, and an up-to-date knowledge of special methods and of the Catholic psychology of education.

The points just considered are of paramount importance. A school in which teachers are truly of God and really students will achieve success in the true sense of the word in spite of every obstacle, while the school in which these qualities are found wanting will be a failure, whatever may be its fictitious reputation in the minds of the multitude. Nor can any one deny that the pastor may be a factor of great importance in the cultivation of these qualities.

The one great reason why the pastor puts upon himself and the parish the expense and the labor of maintaining a school is that the children may receive religious instruction. This subject, therefore, is his first care, his greatest solicitude. He will know exactly and in minute detail what part of religious doctrine is taught, and to whom, how it is taught and what are the results of the teaching. His object is to train his children to understand, to live, to love the teachings of Christ. On him rests the responsibility. He will teach personally at certain

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times, and this without hesitation and with authority, as he is by his very office the teacher of religion. But his vigilance will never cease; he will demand not the word only, but the meaning, not the knowledge only, but the practice of Christian virtue, not the content only of the text-book but the liturgy, the devotions, the ideals of the Church. He will see that religious instruction is not confined to a formal period, but permeates every part of the day, and he will rest only and thank God who has blessed his efforts when he knows that the children of his school carry into the street and into their homes an abiding spirit which makes them reverent, docile, upright, truthful, and clean.

It may perhaps seem to some that I have dwelt on this part too insistently, but an experience of some years has convinced me that once the existence of the school is provided for, the spiritual life of both teachers and pupils is the great mission of the pastor. Other matters are no doubt very important and he plays an important part in them, but the spiritual life is essential and he plays in it an essential part. It is his supreme duty to his school.

On the duties of the pastor towards secular instruction and other branches of school management I will not dwell so long. Here he is still the commander-in-chief but is no longer on the breastworks. He must know what is being done, the work itself he confides to others. The observance of the diocesan regulations and course of study, the text-books, the daily program, the general policy of the school, the general discipline, the number of teachers, their methods and efficiency, the grades, the examinations, the promotions, the retardations, the expulsion of pupils, the attendance, entertainments, the standing of the school absolutely and relatively speaking, in fact all that pertains to the school and its success, all these things come within the domain of the pastor and he should know them. Therefore, he should visit and inspect his school that he may know its condition and that all concerned may be aware that he knows. These visits which should be frequent and regular will prove of the utmost value if made in the proper spirit and manner. They may be a source of encouragement and joy, but unfortunately they might also bring gloom and unhappiness. Tact,

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good judgment, a knowledge of human nature, common sense, everlasting patience, must accompany his footsteps, but above all he must manifest a deep, tender, fatherly love.

His visits will not be disturbing, he will apparently see no defects, he will respect the authority of the teachers, his mind will not be on the petty things, his purpose will be the real improvement of his school, and by letting nothing escape his observation he will gradually have at his fingers' ends the following information, which he might well reduce to writing for future reference: The number of pupils in his school; the number that should be there; the number in public schools; the percentage dropping out at each grade; the reasons for leaving school; the per cent completing the eighth grade; the per cent entering high school. The age grade distribution; the per cent of failures of promotion in each grade and in each subject; the ability of pupils as determined by grades and by tests; the habits of the children; the success or failure of pupils after leaving school; the attendance at Mass and at the sacraments; the number of vocations; the preparation, methods and efficiency of the teachers; the religious atmosphere of the school; its absolute and comparative standard; the attitude of the parents and community.

Armed with this information he will be able to analyze his situation and his needs and carefully formulate his plans. But for the carrying out of his ideals, for the systematic, detailed and active execution of his desires, he will not rely on himself, since his many other duties with their manifold calls upon his time will not permit him to do so. Therefore, he turns for help to his principal who is, so to speak, his executive officer.

The Principal. — The principal is the professional head of the school and should be always present. He should be chosen for his special qualities. He should be a man of great moral character, of pleasing personality and of superior intelligence. He should be pious, tactful, courteous, firm, just, and prudent. His qualifications should be of a high order. He should be a college graduate with professional training for supervision as well as for teaching. He should have had experience in teaching the grades which he is to supervise. He should know at

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first hand the problems the teacher has to solve and the best methods of reaching a solution. He must have been a successful teacher. He should be skilled in management. In a word he should be a thorough-going expert in education. As he is to work under the pastor his first duty is to make sure that he understands the pastor's aims, ideals, in a word, his general policy. This he will try to carry out in a spirit of hearty cooperation and of utmost loyalty. The wise pastor will not overburden him with details, will not hamper his methods, but on the contrary will look with favor upon his spirit of initiative and will allow him ample latitude to manifest his resource and enthusiasm, provided he remains within certain bounds. The active burden of the school will rest upon his shoulders and without doubt it will soon become a replica of himself, weak if he is weak, excellent if he is efficient.

His next step is to organize the school. He will establish a daily program; map out the work of the grades, determine the sequence of studies, establish a system of records and reports, interpret the curriculum, the diocesan regulations and State laws. He will classify the pupils with great care, prescribe rules of discipline, modes of punishment and correction; determine the time, number and method of examinations; promotions, the ordinary mode of dismissal, the rest periods, fire drills, health regulations, religious practices. Thus properly to coordinate all the activities of the school will take time, study and irksome labor. Nevertheless it must not interfere with his most important duty, which is that of supervision. To make supervision effective he must come in direct personal contact with teachers and pupils in the classroom. It is a trite but true saying that the teacher makes the school. The most powerful agency for efficiency in the school is effective teaching. As the plans of the best architect will go for naught if those who build the house do their work poorly, so will the best course of study, the best text-books, the best plans of the pastor, produce meagre, good or excellent results in proportion to the efficiency of the teacher, for he is the real workman. The principal, therefore, must supervise the teaching. The task is delicate, arduous and full of pitfalls, but the results amply repay the labor. To be

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successful it exacts from the principal all his gifts of personality, of character, of wisdom, moral courage and of executive ability. Teachers who are beginning to practice their profession hunger for supervision when it is of the right sort, and the most proficient teachers welcome it, on the principle, I suppose, that the more one knows, the more one realizes how much there is still to learn. Teachers who have lost interest, or who have fallen into a rut abhor it, and happy is the principal who can dispel their apathy, break up their routine and bring to them that enthusiasm that makes the life of the real teacher a thing of joy.

The principal must be very circumspect regarding his methods. Never should it be suspected even that he visits merely to criticise or find defects. His purpose is to inspire the highest endeavor. His manner should command respect, friendship, confidence, harmony, cooperation. By taking a class himself now and then and doing it well, especially in the classrooms of the young teachers, he will prove both his ability and his title to leadership. He will beware, however, of asserting himself too much, of giving too much importance to minutiae, of entering too far the province of the teacher, lest he crush his originality and independence. The stronger the principal, the greater this danger. Of course, individual defects of any teacher should be pointed out in private only and constructively, while general deficiencies may be brought up in conferences, or subjected to discussion in the teachers' meetings.

The principal's visits to the classroom will give him a comprehensive view of the whole school, will enable him to establish closer grading, save time by better correlation of the different studies, and by the prevention of re-duplication. Closer acquaintance with the pupils will enable him to protect their interests. He will see that the bright are not held back by the slow, nor the slow discouraged by studies for which they are unfit. By investigating the companionships, the surroundings, the homes of the unruly he will often be able to save a child from delinquency or incorrigibility either through his own efforts or those of his pastor or through cooperation with the proper health agencies. Of course the pupils at the same time are becoming acquainted with him and it may readily happen that his own con-

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duct and example may do more to determine the success and atmosphere of the school than his words and precepts. His attitude towards all things both sacred and profane will be revealed to the uncanny insight of the children and will influence them at the time and in the years to come.

The principal will often come in contact with the parents to answer complaints, smooth over difficulties, sustain the teachers, maintain regularity of attendance, obtain better home work, and upon his actions may depend satisfaction or discontent, love for the school or bitter hostility. I say "may" advisedly, because in some cases no earthly being could overcome the blindness of parental love.

He will be reverent at all times towards the pastor because he is a priest and respectfully submissive because he is a superior, and he will no doubt receive the considerate treatment which he may rightfully expect. He will keep the pastor informed in all matters of moment (expulsion is one of these), and will initiate nothing of importance without his approval. A regular weekly conference will be of mutual advantage. In cases of disagreement in minor matters he will yield gracefully. In matters of great weight he will beware of hasty action and if necessary refer the matter to the superiors of his community that he may be guided by their wise counsel, but in any case there should be no open break. But why mention anything so unlikely to happen? In the ideal school which we have in mind harmony will prevail under the stimulus of Christian charity, and with the pastor as commander-in-chief to plan the objective, with the principal as his general in the field and executive officer, with the teachers as his faithful soldiers, the powers of darkness and ignorance will be vanquished, and well educated, thoroughly Catholic, steadfastly virtuous, and supremely loyal future citizens of this great republic will be the happy fruits of victory.

There is no doubt that we have schools existing under the conditions which I have just described, and we are justly proud of them, as we have a right to be. But to maintain a school functioning efficiently and harmoniously is no light matter. The school is a delicate and complex piece of machinery and easily

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disturbed. The wise pastor will therefore carefully guard against some defects which experience proves may easily obtain. In his eagerness to surpass other schools he will not confound instruction with education, pay more attention to what the children know than to what they are, and unconsciously perhaps give so much importance to excellence in the secular studies that the religious studies are perforce somewhat neglected, so that gradually the school takes on all the appearances and partakes in a measure of the nature of a purely secular school. He will not by word or manner inspire fear in the teachers or in the pupils, nor take upon himself regularly the meting out of punishment. He will not prescribe the details of management or of teaching so minutely as to make both teachers and principal mere operatives. He will not correct the principal or the teachers in the presence of the pupils. He will not issue orders directly to the teachers instead of to the principal. He will not be partial, harsh or never satisfied. He will not introduce subjects which do not belong to the elementary school, nor burden the teachers with things outside of their regular work.

The faults which the principal should guard against are: Any lack of loyalty towards the pastor, or criticism of his words or actions; any lack of reverence or respect; a haughty or dominating spirit in his relations to the teachers, lack of control, unevenness of temper, inconsistency, lack of courage, lack of professional interest.

An important defect for which the principal is not responsible, is lack of time for supervision. Many of our principals must occupy their whole time in teaching. It is true they can, nevertheless, do a great deal for the teachers in their meetings and conferences and by their supervision of the lesson plans, but they should try whenever possible to see the actual work of the classroom and that at frequent intervals. Some schools advise establishing department work in the higher grades to overcome this difficulty, and some principals find means of leaving their class alone, first providing the children with work, and devising other ingenious ways of maintaining discipline, and this practice, although undesirable, is to be tolerated for the good it produces.

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It is to be hoped that some day all our schools may be working under ideal conditions, but in the meantime I think we have every reason to be satisfied with the work we have done and that we are now doing. The system of Catholic schools of America is to-day the wonder of the world. May it continue to prosper through the blessing of God and the devoted work of pastors, principals and teachers.

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ON VOCATIONS TO THE TEACHING BROTHERHOODS

BROTHER GEORGE N. SAUER, S. M., MOUNT ST. JOHN, DAYTON, OHIO

A lengthy and excellent paper entitled "Necessity and Means of Promoting Vocations to the Teaching Orders" was presented at the Cincinnati convention of 1908, and it seems more than accidental that the same subject in a more restricted sense should be treated at this gathering of the Catholic Educational Association in the same city. Not that the question of religious vocations has for a moment been lost sight of. On the contrary at nearly every reunion of Catholic educators this topic has recurred, and whether by members of the hierarchy or in the resolutions drawn up by the Association, the importance of the religious teachers' vocations has always been emphasized.

And it is well that such stress should be placed, for setting aside for the moment the glory directly rendered to God by those who serve their Maker in the practice of poverty, chastity and obedience, like Christ their model: leaving out of question likewise the personal sanctification of the members of religious organizations which of course is their prime concern, what would the Church do without her religious teachers? What would be the condition of Catholic education in the United States without Sisters and Brothers?

Never was the case so clearly and forcibly presented as at the St. Paul convention (1915), in the eloquent words of the late Archbishop Ireland:

"I name our teaching Brotherhoods and Sisterhoods. To them, in the name of Catholic education, I bow in reverence and gratitude. Sublime their life in which we behold the magnificent flowering of divine life imbedded in the deep fibre of the Church by Christ, her Founder. Nothing but a divinely fashioned Church could have produced them: nothing but the supernatural grace of the Almighty could have nurtured the virtues that

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brighten their labors. Our Brotherhoods and Sisterhoods it is that permit our Catholic schools to exist. Without them the financial burthen of Catholic schools were insupportable: without them the Catholic schools should have long ago closed their doors. Our Brotherhoods and Sisterhoods it is to whom we owe the high degree of efficiency which is the glory of our schools, which has victoriously overcome prejudices whether among Catholics themselves or among non-Catholics, that at one time so seriously impeded their onward march."

A noble tribute, indeed, and magnanimously rendered! May it ever resound to encourage and strengthen the still-increasing host of brave women and men who have cast their lot with the Church in her labor to build up the kingdom of Christ in the souls of children.

But why do we speak of promoting vocations to the religious teaching organizations? Simply because "the harvest is great but the laborers are few." Let us from the outset quiet the fears of those who might hold that there is a dearth of religious vocations: that there is a lack of generous souls willing to follow the Lord in the way of perfection: that religious associations are eking out a pitiable existence and are on the verge of extinction and annihilation for want of members. Such is most certainly not the case. Though statistics are not available it is safe to assert that practically all the religious teaching associations of both men and women in our land have developed more or less from year to year, increasing in members and efficiency. While the congregation to which I belong may not exactly serve as a criterion, still its record will go to prove the above assertion.

The Society of Mary in the United States shows the following development: In 1849 the first six members reached Cincinnati from France. In 1860 there were 50 members; in 1880, 230 members; in 1900, 340 members; in 1920, 535 members. Without doubt, many of the teaching societies, at least the Sisterhoods, have far outstripped this record of progress, and still the cry goes up incessantly, almost universally, from the Superiors of the teaching Brotherhoods and Sisterhoods: "We are short in personnel! We need more candidates!" What is the explanation of this seeming paradox?

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(a) Though religious vocations have been numerous and teaching communities have developed rapidly, this development, it would seem, has not kept pace with either the growth of the Catholic population of the country at large, nor with the increased attendance of pupils in Catholic schools.

(b) A given number of pupils will to-day demand a far larger number of teachers than formerly, owing to the fact that classrooms are not so frequently over-crowded as in past years. Classes of 80, 90, 100 and more were very common a generation ago, but luckily public opinion to-day holds that 40 to 50 pupils will keep any teacher comfortably busy.

(c) Time was when pupils could quit school at any age and from any grade. In many places the age of twelve — coinciding as it did with first holy Communion — was considered the proper period for abandoning books and starting work. Now, however, compulsory school laws oblige pupils to remain at school two or three years after their twelfth year, thus increasing the school population and necessitating more teachers.

(d) Relatively many more pupils of Catholic schools remain for high school work to-day than formerly. Catholic parish and central high schools have developed wonderfully during the past ten years, and this almost sudden development has all but drained the energies and personnel of some of the teaching congregations.

(e) Much more is demanded of the prospective teacher to-day than was formerly required. More years must now be spent by candidates, in both high school and normal courses, to satisfy diocesan or State requirements, hence the consequent delay in turning out the finished teachers.

No amount of reasoning or lamenting over the lack of personnel, however, will help Superiors out of the predicament in which they now find themselves. The only way to increase the teaching force is to augment the number of candidates in the novitiates and normal schools: and the only way to secure candidates is by a system of recruitment which comprehends the sowing, the cultivating and the harvesting of religious vocations. That few or many vocations blossomed in the past is no reason

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why their number might not be increased in the future by more determined efforts and more efficient methods.

Vocations to the religious teaching orders are calls from God to a higher and more perfect life. Like the call to the priesthood they show forth God's predilection for certain souls whom He invites to do some special work for Him in the upbuilding of His kingdom here on earth. Anyone called should feel himself as signally honored as did the Apostles when they heard the Master's words: "Follow Me."

The religious vocation being an invitation, in how far are we obliged to follow the call? In general, invitations may be declined, but who would feel at ease when declining an invitation from, say, an earthly potentate? What right has a creature — nothingness itself — to decline the invitation of its Creator, especially when the creature's motives are so often sordid and selfish? As expressed by one writer: "Many speak as if we were perfectly free to choose or reject the call of Jesus Christ according to our good pleasure. This is a sad illusion." What might be urged in extenuation of neglect to comply with God's call is the fact that many never reach the point of certitude in the matter of their vocation. God does not call directly, makes no interior revelation. He wants us to pray, to reflect and to listen to the quiet interior voice: to consult parents, confessors and others who have our interests at heart. If after doing this, and being assured of possessing the proper qualifications for the religious state, we feel gently drawn to the service of the Lord, nothing should be permitted to obstruct our entrance into the company of the elect.

Let us beware when there is question of vocations of attaching too much importance to what is generally termed *attraction*. All who are attracted to the priesthood do not become priests. Some find it impossible to enter a seminary; some who do enter are refused ordination by the ecclesiastical authorities. Many candidates for religious life are not permitted to make profession of vows, and this in spite of an apparent attraction for the state of perfection. According to a decision rendered at Rome in 1912, the old theory of vocation, based on interior attraction or call, must be modified, as it is now held that the Bishops (in case of the

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priesthood), the Superiors (in case of religious) "alone implant the vocation in the souls of the chosen ones. — They do not verify the vocation in the candidates presented to them: they give it to them." In consequence a vocation may be reduced to two requisites: a good intention and evident fitness. Archbishop Elder once summed up the matter tersely as "good will, good health and good sense."

Attraction referring to a vocation may be cultivated. What we do not know we cannot desire or aspire after. What seems a strong interior call of God in a child longing for the priesthood or the religious life is often only the echo of a pious mother's wishes or the resultant of many forces acting for years on the child's mind and heart, in the nature of exhortations, instructions, associations, example, retreats, sodalities, etc. Saul was no doubt called to the apostolate. Did he feel any attraction towards his vocation when on the road to Damascus, "breathing out threatenings," he was made into "a vessel of election"? And did Xavier take kindly to his vocation when Ignatius all but constrained him to become his disciple, and thus made possible the future apostle of the Indies? Attraction may play a great part in the early stages of a vocation's development, but it loses much of its importance as a deciding factor when the day of profession or ordination draws near. It then gives way to reason and conviction.

We said above that there was need of a system of recruitment which comprehends the sowing, the cultivation and the harvesting of religious vocations. Applying our remarks henceforward more particularly to the teaching Brotherhoods, let us study in detail the important problem of developing vocations. In this development several classes of persons are concerned.

1. Priests. — The Church is a garden producing all kinds of beautiful flowers, but only on condition that there is proper cultivation. Vocations to religious life will not spring up in large numbers without the cooperation of the shepherds of the flock, as the minds and hearts of both parents and children must be prepared for the sacrifices which such vocations involve. Hence there is need of occasional references to the religious life from the altar to instruct all in the beauty, dignity and merit of this

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life, and to sustain those in whom a vocation is germinating. Confessors in particular can do much by advice and exhortation both to develop vocations as also to smooth the difficulties which are often a barrier to their realization. Where there is an atmosphere of genuine piety in a parish; where extra devotions, especially to the Sacred Heart and to the Blessed Virgin are in honor; where there is more than ordinary fidelity and fervor in the reception of the Holy Eucharist, there we may expect religious vocations to blossom forth in ever increasing numbers. If teaching Brotherhoods are a need in the Church to-day — and for certain functions they seem to be indispensable — then they should have the hearty good will and support of those who are especially charged with the care of souls, and this good will and support should be publicly manifested. We read in the late Pastoral of the American Hierarchy (1919): "We charge all those who have the care of souls to note the signs of vocation, to encourage young men and women who manifest the requisite dispositions, and to guide them with prudent advice."

2. Parents. — There is nothing dearer to parents than their children and hence whenever there is question of separation in the family, of sundering the ties of intimacy, there is sorrow and distress. Children are a gift of God and in calling them to His service God is but claiming His own. But parents are often blinded by natural affection; their own plans for their son's future are disarranged when he applies to enter a Brotherhood; they see only their loss, not their child's gain. To judge from the opposition made by some parents it would seem that a great calamity were befalling the family because a child is seeking to follow a religious career: as if the family name were dishonored by the profession of vows. Good Catholic parents are only too happy and consider themselves highly honored if one of their sons be chosen for the special service of God. Some parents, full of faith and zeal, go so far in their spirit of sacrifice as to encourage a son to enter religion: they even offer a second and a third child. Others, while not encouraging, are quite satisfied to give a child, and when once the latter is a religious pray fervently for his perseverance. In general, those engaged in recruiting vocations are satisfied if the

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parents are passive and offer no opposition, for most frequently the trouble lies entirely with the parents and not with the boy. To overcome parental opposition requires, at times, no small amount of diplomacy and argument, and if supernatural motives make no appeal to the minds of the parents the battle is well-nigh lost from the start. For no matter how alluringly life in a Brotherhood may be painted, its basic principles are always piety and obedience, labor and sacrifice, and these require as foundation strong and abiding faith.

3. Religious. — This point will necessarily be treated rather personally, as I can speak best of what is done by religious of the Society of Mary. Loyalty to the religious body would induce all members thereof to interest themselves in its welfare and development. That this loyalty has ever been manifested by our Brothers is evinced by the fact that over 90 per cent of our present membership in America has been drawn from our own schools. No special or uniform method af recruitment was ever in vogue. Talks on vocation in general, on religious life and the priesthood in particular, are given at intervals in the classrooms: pupils are banded into sodalities of the Blessed Virgin: Eucharistic leagues are established to encourage frequent and daily Communion: five minutes of spiritual reading, usually from the lives of the saints, gives food for pious thoughts daily: the litany of the Blessed Virgin is recited every Friday afternoon to beg an increase of vocations: the Society of Mary, its object, its works, its missions, are made known to the pupils. If any of the boys manifest dispositions for the religious life or the ecclesiastical state they are spoken to privately; they are shown in a general manner the holiness, duties and trials, as also the advantages and consolations of the life they wish to embrace; they are exhorted to reflect seriously and to pray fervently.

Last year a Recruitment Committee was organized, with headquarters at Dayton, with a view of making extraordinary and more systematic efforts to get candidates. This Committee has been issuing reports of its activities to the various communities throughout the country; it has distributed leaflets and pamphlets on vocation for the use of the pupils; through the kindness

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of the Superiors of some of the teaching Sisterhoods it has come in contact with Sisters teaching the boys' grades in various schools; a member of the Committee, with the permission of the pastors, has called at schools in different cities to speak of vocations to the boys of the seventh and eighth grades. According to appearances the Committee's work has been blessed and its sphere of action will be enlarged in the future.

Strange as it may seem, vocations do not prosper equally well everywhere. There are fertile lands and barren wastes in nature, and in the vocational field we note the same contrasts. Some schools taught by our Brothers are veritable nurseries of vocations; others are more or less unproductive. To explain this phenomenon would be difficult. There must be a reason, but surely it is not that God has failed to call.

4. Boys. — "Faith comes by hearing," and the same might be said of vocations. We are sending missionaries to pagan lands to spread the Gospel tidings, but we fail to remember that we who remain at home can become true missionaries by leading boys to the more intimate knowledge of Jesus, either in the priesthood or in religious life. Often the call to Christianity means a call to martyrdom, and always the vocation to religious life means an invitation to attach oneself forever to the Cross of Christ. Have boys sufficient generosity to heed this invitation? Much depends on how the question of vocation is presented to them, and generally it must be presented. Some are won over readily, others only after a long struggle.

Amongst the motives proposed to boys to enter religion are the following: The love of God and of the Blessed Virgin, one's personal sanctification, the welfare of souls, the needs of the Church and school, missionary activities. But we must be ready to meet many objections, such as, leaving home and dear ones, infrequent visits to the family, difficulties of a life of prayer and retirement, lack of liberty and pleasures, the tedious work of teaching. Happily boys are not deep logicians: they are more readily overcome by action on the heart than on the mind. Thus the teacher who is himself thoroughly religious, who devotes himself with all his energy to the service of God and the welfare of his class, who is happy, patient, kind and

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considerate, who preaches more by action than by precept, will win more boys to the religious life than one who merely speaks of the importance of vocations but does not otherwise appeal to what is noble and generous in child nature.

What prospects has a boy entering one of the teaching Brotherhoods? I should say his opportunities are boundless. Of course, spiritually there are no limits to his progress; intellectually he may advance as far as his talents permit, for to-day Brothers are found teaching in elementary grades and high schools, in college classes and engineering departments. As to location, the field is equally vast. Some of the Brotherhoods embrace the whole United States in their activities, some branch into Canada as well, others have houses in practically all parts of the world besides.

Do not the Brotherhoods then open up to all aspirants a grand, an honorable, a meritorious career? The boy, the young man, is convinced of the fact, desirous of following the beckoning light, willing to make the sacrifice, but is he encouraged? Often he is not. Listen to this story:

A young man decides to enter the religious life: to him it seems an evident gain, to his parents it seems a loss. They see a renunciation of things good and desirable; he sees a dedication to better things. They see a sacrifice; he sees a victory. To them it looks like the end of all his prospects; to him it is the beginning of his hopes. They deplore the abandonment of many things; he glories in the pursuit of the "one thing necessary." They prepare themselves in tears and sighs to give up their son to the service of God; he has heard the higher call and is intent upon the words of the Master: "Who loveth father or mother more than Me is not worthy of Me." They bewail a son lost to the family and lost to the advantages of fortune; he hears the call: "Lift up your eyes and see the countries, for they are white already to harvest."

Will the young man persevere in his resolve? Too often "the spirit is willing but the flesh is weak," and then these or similar lines are but too truly verified: "How many lives, which in the cloister would have blossomed into fairest flower and richer fruit and been productive of untold good, have in the

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world faded, shrivelled up and died with nothing done for souls or Him who bled His life away for men."

In concluding this paper let me draw attention to two more points.

1. Scarcity of Vocations. — There is a scarcity of vocations to the teaching Brotherhoods in the sense that most of them have not sufficient members to accept all the schools offered them. This scarcity may imply a falling away from the high ideals which the Catholic Church has always striven to inculcate. But the Church is not suffering alone in this respect: the whole world seems to be affected. All things are popularly supposed to-day to eventuate in either honors, money or pleasure, hence religion, morality and the other nobler things of life often count for little. As a consequence of this condition the secular universities report a general falling off of students for the ministry; there are thousands of pastorless Protestant churches in the land; there are thousands of pupils in the public schools without efficient teachers. With the elementary grades throughout the country practically in the hands of women; with teaching in general not remunerative and not in high repute, it is very difficult to attract young men to a teaching career, especially in the Brotherhoods.

May it be because Brothers are not sufficiently appreciated or esteemed, even in the household of the faith: because the Brotherhood is so far inferior to the priesthood that the former is not worthy of the aspirations of the ambitious and gifted: because defections from the ranks destroy confidence and thus doubly prevent development? Finally, is there something, which of its nature, renders the Brotherhoods unattractive to the average boy, seeing that by comparison the Sisters vastly outnumber the Brothers, and that though we have several flourishing native Sisterhoods, there is up to date not a single Brotherhood that has originated in the United States? Words like the following, if more frequently expressed, would create a higher opinion of teaching and teachers: "If there is any greater service in a democracy than the training of children I do not know what it is. But unless public opinion recognizes the profession of teaching as an eminently dignified and admirable profession,

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worthy of social as well as economic recognition, we can never attract the type of person that in a democracy we must have."

2. Expense of Formation. — To quote from the Pastoral of the American Hierarchy: "In educational progress the teacher's qualification is the vital element." This qualification will depend on native ability and years of special formation. While we may endeavor to select candidates gifted intellectually, this cannot always be done; but in any case the burden of formation falls on the religious body. Let us study the financial phase of this burden.

Candidates enter our postulates at the average age of fourteen years. From the time the boy enters the postulate till he completes the regular course of studies six years will have passed by, and the young man will then be entitled to a teacher's elementary certificate — on a par with one issued by the State of Ohio. This certificate, let it be noted, is a minimum requirement: nothing less will do. We have at present 125 in our American novitiates and normal schools. We are asked to increase this number so as to provide more members for a greater extension of our works. Can it be done, realizing that our tuition charge is at best only nominal and entirely out of the question for three of four of the six years of formation?

Here a question might suggest itself: Why take the boys so young? Experience proves that fourteen years is perhaps the best age, and furthermore that boys once in high school are not so easily won over to religious life in the Brotherhoods.

Catholic colleges and universities are complaining that the income from pupils' tuition is no longer sufficient to maintain these institutions, still less to provide for new buildings and other developments. Recourse must be had to other sources to secure funds.

To whom shall the Brotherhoods turn for financial aid to maintain their novitiates and normal schools, seeing that formation of subjects is mostly a work of charity — hence no income — and teachers in service are paid but a slender wage which can not be much increased?

But the securing of the teacher's elementary certificate is not the end of the studies and training of the Brothers. There

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remain college and university studies for those destined for high school classes, for college courses, or for engineering work. So the burden is still further increased and the financial problem becomes more intricate. How will it ever be solved? Scholarships would be one solution: endowments another.

With full confidence that God will bless their labors if they but serve Him faithfully, the teaching Brotherhoods make this appeal to all who are interested in their development and in the welfare of Catholic education: "Give us men: give us means."

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THE VALUE AND CHARACTER OF DIOCESAN EXAMINATIONS

REVEREND GEORGE JOHNSON, PH. D., SUPERINTENDENT OF PARISH SCHOOLS, TOLEDO, OHIO

Measuring the results of teaching is one of the points that has come in for considerable attention on the part of our present-day experimentalists. Two points have been insisted upon, first, that there is a vital need for an adequate means of testing, and secondly, that the conventional methods are not satisfactory. Studies made by Carter, Kelley, Starch and Elliott, have only served to express graphically and statistically facts that have always been more or less obvious. Everyone knows that teachers' marks vary, that the same paper will be rated differently by different individuals, that the element of fatigue or nervousness on the part of the examiner affects the objective character of his judgment.

Moreover, it is not a simple matter to prepare questions for an examination that have anything like equal value. This difficulty may be obviated to some extent by assigning different values to the questions, but even here there is great opportunity for variation. The teacher or the supervisor will have his own notions as to the value of questions. The personal element is bound to enter to some extent. The basis of selection with one person will be the importance of the topic; another will range the questions according to difficulty or the length of time necessary to answer them properly. All of which has made educators conscious of the shortcomings of the examination as an ultimate standardizing agency, and has made them skeptical as to its real value.

The recognized need for greater objectivity in testing has brought about the development of what are known as scientific tests and measurements. These tests offer a standard that is

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based on comparison rather than opinion. The standard is established by determining in an approximate manner the actual ability of children to do the work prescribed. In every case it is relative and not absolute; it reveals what is being done and not the best that can be done. To date these tests are only tentative in character. The best among them attempt to measure only the fundamental skills. Adequate measurements in the content branches has not as yet been developed, if it ever can be developed. The whole movement is in the experimental stage and revisions of technique and standards are going on continually. Yet administrators and teachers all over the country are hailing them as the solution of the testing problem. Large school systems are making them together with the intelligence tests, the basis of promotion. The examination as a standardizing factor is being pushed aside. Very often an infallibility and finality are attached to these tests that the very authors of the same decry. As is so often the case in school matters the enthusiasm for the new tool condemns absolutely the old.

Now there is no disputing the fact that the scientific test has come to stay. It provides an objective measure for certain elements that have heretofore been left largely to the mercy of conjecture. Accuracy, speed in the fundamental processes of arithmetic, speed and comprehension in silent reading, standards in handwriting — all of these can now be measured and as a consequence teaching along these lines becomes more definite. Supervisory officers find their work greatly simplified since the advent of the tests. Teachers discover in them a means of self-supervision and a source of motivation that gives them a new confidence. Possibly the greatest asset of the scientific measurement is its diagnostic value. Silent reading tests not only reveal the degree of accuracy and comprehension the pupil has attained, but they likewise discover the reason for faulty reading and indicate where the emphasis must be placed if the condition is to be remedied. Again, measurements, by isolating the specific abilities that enter into the learning of any topic, teach us a great deal about methods and thus make for economy of time and thoroughness. Altogether, the development of scientific tests and measurements has proven a fruitful contribu-

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tion to the teaching process and will remain a necessary element in the equipment of teacher and supervisor.

But it is extremely doubtful whether the scientific test will ever take the place of the traditional examination. There are certain phases of the learning process that defy subjection to objective measurement. To date, measurement has not progressed beyond the mechanical, or skill phases of education. The branches that call for a large exercise of the higher thought processes have not been touched. Perhaps sooner or later, investigators are going to recognize this fact and content themselves with perfecting tests on the lower levels of education and admit that the examination is the means for testing results on the higher plane. The technique of the examination will be improved. Objectivity will be kept in mind. But the examination as such will remain as an instrument of standardization.

This is true because the examination is more than a mere testing device. It has a real educational value. First of all, if properly administered, it serves to interpret the course of study. A centrally conducted examination is a splendid means of guiding the emphasis of the teaching and of bringing out comparative values. The teacher comes to know what the superintendent expects of her and she thus gradually acquires a true educational philosophy. Moreover, the examination and the preparation therefor serve to organize knowledge. Various elements are brought together and reviewed in a larger perspective. This serves to benefit both teacher and pupil and insures the situation from becoming confused and desultory.

Again, the examination if properly conducted will afford plenty of provision for the practical application of knowledge. The educator to-day knows that learning is most lasting when it is acquired in a real situation. Teachers are being continually advised to make their teaching vital. The examination is a means toward this end. The questions should be of such a nature as to call for a practical use of facts learned. Thus, thinking, in the sense of problem-solving, will be stimulated, and evidence will be obtained as to the manner in which the child has nearly grasped the subject.

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The examination likewise affords a means of motivation for teacher and pupil. While we are always striving for the highest type of motivation, we must recognize that in school, as also in life, motives may be very effective that are not of the noblest type. A child should study out of the purest motives of learning and character formation. Teachers should ever be impelled to better and more consistent effort by the vision of the greatness of the work they are doing. But human nature is not ordinarily capable of sustained effort on the highest plane, and there is no confession of defeat in appealing now and then to motives which though less noble are none the less valid. To study one's lesson diligently in order to pass an examination may not be scholastic heroism, but it is pretty good common sense and the results will count. It never does to become so idealistic in the field of education as to lose sight of the rather drab actualities of the case.

And lastly when viewed as a means of diocesan standardization, the examination offers a practical medium that scientific tests or intelligence tests cannot approximate. The reason is that the standard of the examination can be progressively advanced. The measurement score is more or less fixed and it is always tentative and approximate. But there is no such circumscription with regard to the examination. It can be raised up to the highest point of educational aims and can be made to express the best of educational values. Of course such raising of standard calls for much wisdom and practical acquaintance with the specific aims of education. If the examination demands results that are beyond the capacity of teachers and students, it becomes an intolerable burden and the source of hopeless worry. But if progress is controlled and advance made by wise degrees, the best of results can be obtained and the whole system standardized on a very high plane.

On the other hand, we might remark in passing that the examination should never fall to the level of mere routine. It should be intelligently directed at all times. The questions need to be thought out with a great amount of wise counsel. More than that, results should be tabulated and used for the purpose of helping the situation. This calls for the development of an

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adequate technique for taking care of the results so that the fruits of the examination may be brought back to the classroom, teacher, and the individual pupil, for whose sake, when all is said and done, the examination is conducted.

This leads us to the second point in our consideration, namely, the character of diocesan examinations. The first thing to be borne in mind is that the examination should be truly educative. Hence it should correspond with the general aims of education and should test, not just a few memory elements, but the results of the whole process. The school aims to impart knowledge, to build up habits and to develop noble appreciations. The true teacher strives to keep these aims in mind at all times and never stresses one to the exclusion of the others. It is a truism to say that education regards the whole man, and consequently the examination should strive to discover the effects of the process on the whole man. Questions should be devised with a view of examining, not only the memory to see whether the facts have been learned, but likewise to determine whether the necessary habits have been built up and the proper appreciations developed. All of which requires a great deal of study of the situation and a consciousness on the part of the examiners as to just what they expect to be accomplished and the best way of determining whether or not it has been accomplished.

In general we might say that the examination should call for a knowledge of necessary facts, ability to use these facts in life situations, the proper emotional reaction to these facts, and the habits that a knowledge and appreciations of the facts in question demand. The first three elements are easy enough to determine, but habits are not easily examined, and in all probability the best that can be done in this connection is to examine fundamental skill in the form branches, designing the questions on the plan of scientific tests, and by means of time limits and the like, attempting to find out whether they function satisfactorily.

But where there is question of the use of facts and the appreciation thereof, it is no difficult matter to discover results. If questions are devised with this end in view, the objection of cramming will be largely obviated, for teachers will realize that

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no amount of memory drill will bring the children through the examination successfully. Interpretation will be afforded that will serve as a very effective guide and keep everyone in the system continually conscious of the aims that have been preached.

The examination, however, should not serve as the sole means of standardization. The basic element is always the course of study and around this supervision, examination and teacher training should center. The examination is only one of the means employed by the superintendent for the purpose of building up his system. Hence, it goes without saying that promotions and classification of pupils should not be made solely on the basis of the general examinations. Some means should be devised of making the examination count for something in average with the daily standing. The shortcomings of the examination as outlined in the beginning would indicate the wisdom of such a policy. Supposing that general examinations are given twice a year, the average of the two semi-annual examinations might count for a third term. Or each examination might be added as an additional month. Whatever the arrangement may be it would seem wise to make the daily average the real factor in promotion and add the result of the examination in a subordinate way.

In the preparation of questions, the superintendent will naturally enlist the counsel of his community supervisors and likewise invite criticism from the individual teacher. It is only thus that he can be sure that the examination does not transcend the limits of the children's capacity.

The correction of the papers is another important point. No superintendent could hope to attend to this matter personally. He may leave it to the community supervisors, or he may allow the teachers to correct their own papers and send in the results. In the latter case, it would seem necessary, if the examination is to have any authority, to have the papers available for checking up by the supervisory staff. The manner in which a teacher corrects papers is a rather illuminating index to his teaching ability, and much can be learned concerning teachers by supervising their corrections.

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All in all, the examination would seem to be a necessary tool in the organization of a diocesan system, as well as a splendid means of making for continual improvement. However, its technique should be studied carefully with a view to constant improvement. Wisely ministered, it will keep the system moving along in a uniform manner and will insure that boon so necessary in these days of crowded curriculum, definiteness and intelligence in teaching.

DISCUSSION

Rev. John A. Dillon, LL. D.: The Superintendent of Parish Schools of Toledo has written a very clear and practical paper on the subject of diocesan examinations. He has drawn the distinction between the scientific test and the traditional examination; each has its place. He doubts that the scientific test will ever take the place of the traditional examination, which, he states, has a real educational value. If properly administered it serves to interpret the course of study; to organize knowledge. It affords provision for practical application of knowledge, a means of motivation for teacher and pupil, and a practical help for the standardization of the diocesan system. In his treatment of the character of this examination — the basic element, the preparation of questions and the correction and rating of papers — he has left little room for controversy.

Much has been said for and against examinations. Their utility, however, as an investigation of the work accomplished is unquestioned. The great divergence of opinion as to the advantages and disadvantages of written examinations seems to be an outgrowth of a general haziness as to what the term examination really means. For one has only to notice the daily procedure in the appointment to responsible and lucrative positions — with the federal, State and municipal authorities dispensing offices on the recommendations based on civil service examinations, with the army and navy basing their promotions and rejections solely on physical and intellectual tests — to be convinced that examinations, and rigid ones at that, are the order of the day.

Examinations have suffered from a misapprehension of their aims and purposes. If the aim of examinations is to perfect the machine to enable a child to obtain promotion, then progress means the mere knowledge of the purely mechanical and technical requirements of the course. Fortunately, there are fewer and fewer teachers who subordinate matter to form. The only progress, clearly, is the knowledge which prepares the way for intelligent study, develops the power of rapid thought and trains the child to work for facility, accuracy and forcefulness in his oral and written statements.

It is of little moment whether the child has an accurate knowledge of theories or forms of work, but it is of vital importance that he be trained

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to habits of reflection, of deliberation, of personal thinking. This mental attitude is of the highest importance in the order of general progress.

In his *Management of City Schools,* Dr. Perry says, "However wholesome we may regard the reaction of recent years against the examination, we must recognize that as the capstone of the review process it must be retained."

Our schools lend themselves to uniform examinations, not only in all fairness, but with the assurance of practical results. The chief cause for this is that we are ever busy inculcating and safeguarding the essential matters in primary and grammar courses. Our pupils are not allowed to be distracted by a multiplicity of secondary and semi-avocational subjects, because we believe that examinations may prove ironclad for a pupil who has been over-trained in secondary subjects and under-trained in essentials.

Grade examinations may not be productive of good results if the given subject-matter has a vague and ill-defined position in the course; grade examinations may be unsatisfactory and even unfair if they do not harmonize with the course prescribed and gone over by the pupil, and this lack of harmony may be due to the fact that the examination is not drawn up with proper skill and with a thorough knowledge of the aims and limitations laid down in the course; in a word, if the course of study is properly graded, if the essentials are insisted upon, if avocational subjects are kept away until the child is fit for individualizing in the matter of studies, if the various grades have their clearly defined aims in each branch, then in its uniformity the examination is a fair and adequate inspection and invaluable in its educational results. It cannot impede individuality in either teacher or pupil, unless it be affirmed that individuality is not subject to essentials in educational development.

Ordinarily we associate examinations with the pupils of our schools. I should like to draw the attention of the superintendents, in order to invite discussion, to the possible relation of the examination to the teacher. During the last two years an experiment has been tried in our diocese of making the examination questions in religion serve a double purpose. We drew up an examination which at first sight appeared exceedingly difficult. It consisted of five groups, five questions in each group. The pupils were required to answer two questions from each group. Care was exercised that two in each group were fair questions which should be answered by the class. The remaining questions in each group were of more advanced type, the object of which was to emphasize not only the importance of the subject but the necessity on the part of the teacher of advanced study — not limiting the subject to the grade work — in order that she might be able to present even the required grade work with greater efficiency.

In this plan, the children are undoubtedly protected, inasmuch as they have a choice of the questions; nor is there anything unfair to the teachers, who might well look upon these questions as a guide for their

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future teaching. In other words, the point that I am dwelling upon is that the examination papers may serve as a motivation for teacher as well as pupil. As I said, this is an experiment; how it will work remains to be seen.

In examinations the numerical value attached to the answers should not be the sole criterion of judgment concerning the educational status of our schools in general, much less of any individual school or grade or pupil. The very best method has its weak points when applied to psychological and pedagogical work. The physical condition of the child, the individuality of the teacher, the conditions and environments of the schools, the tone and spirit of the city, — all these conditions and many more may be needed to form the final judgment.

An excellent pupil may, under strained conditions, write an examination paper of small value in numbers; nevertheless, in a general system, where the same questions are presented to the pupils of the same grade and where all is one system, and when the questions are drawn up with a view to discover whether the prescribed aim and knowledge have been attained, valuable information is acquired concerning the essentials of a practical education. General excellencies and general deficiencies in penmanship and spelling, the strong point and the weak point in the grasp of the fundamentals of language and arithmetic, the correct, neat and accurate presentation by the pupil of the subject-matter, the knowledge he displays concerning the principles of religion and morality, can be attained in no small degree by the traditional examination. The results of such examinations are most valuable toward giving the superintendent a relatively accurate knowledge of all the schools, and the teachers and pastors of their individual schools.

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MEETINGS OF THE LOCAL TEACHERS

PROCEEDINGS

CINCINNATI, JUNE 29, 1921.

The principals and teachers of Cincinnati archdiocese and vicinity held their meeting at St. Francis Hall, Liberty and Vine streets, Wednesday afternoon at 2:30. About 500 teachers were present.

The Rt. Rev. Monsignor William D. Hickey of the Diocesan School Board, presided. Msgr. Hickey, in his opening remarks, congratulated the teachers on their large attendance and expressed the desire that meetings of this kind might be held oftener.

The first paper had been assigned to Rev. John F. McCormick, S. J., President of Creighton University, Omaha, Neb., and was to have been on "Teacher Training." Owing to the death and funeral of a former President of Creighton University, Father McCormick was unable to be present at the meeting and his paper remained unread.

Sister M. Adalaide, C. PP. S., read a paper on "Practical Civic Training in the Grades." It was discussed by Sister Mary Carmel, Ursuline, and Sister M. Dolorosa, Sister of Charity.

The Chairman gave his approval to the ideas brought out in the paper and the discussion. After a few concluding remarks, the meeting adjourned.

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PAPERS AND DISCUSSIONS

PRACTICAL CIVIC TRAINING, GENERAL AND LOCAL

SISTER MARY ADELAIDE, C. PP. S., CINCINNATI, OHIO

The philosophy of education for citizenship as given to us by Father Dunney leaves little to be said on that point. We all realize the value of preparing our pupils for the active part they have a duty to take in the furtherance of good citizenship. Fortunately we study the trend of coming events by the shadows they cast before. It was the wisdom of lifelong experience that prompted an able superior to declare, that, "to govern is to foresee." In our profession to educate properly, securely, and wisely we too must foresee the trend of educational activity, and not only must we note the direction of these tendencies but we must aim to shape them to a course that will lead to happiest results in our educational efforts for the religious, intellectual, and social needs of our people.

Because the school is a center of community life, each pupil can be trained to responsible membership in that community. He can be saturated with the spirit of service and provided with the instruments of effective self-direction suited to his stage of development. The problems there solved reflect the life of the larger society of which the school is a part. In this way the surest guarantee of a worthy democratic society in the future is secured. Pupils are trained in adapting means to ends. Each child is expected to acquire skill in handling materials, books, and utensils. He forms habits of neatness, order, industry, and thrift. Upon solution of just such problems and processes, society depends. Social and civic ideas must enter into the curriculum, otherwise social efficiency cannot be attained. The social life must be simplified and made a matter

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of fact before it can benefit the pupils. Real training for social efficiency through school activities must come to the pupils if the teacher conceives the social idea as a tool, rather than as a remote goal unrelated to present endeavor.

The curriculum must be vitalized or made more worth while. This term may be given varied significance. The method advocated is to begin the study of civic problems in the immediate environment and to follow these, as they lead outside the home, school, and nation. Obviously those social factors most affecting the life of the child should receive first attention, and these will perhaps vary with the community to some extent. Civic training may be judged by the power it gives pupils to perceive ideals and to will their realization in their social intercourse with their companions. Pupils must realize that they are social units in a community, with duties and obligations, with rights and privileges which are safeguarded by social rules and regulations.

All normal children are interested in almost everything that engages the attention of adult society. Thus they are introduced to the rich, throbbing life on every side and opportunities are offered for the interpretation of civic interests. The whole life of the individual is bound up with other people. If he is to be a power for good he must learn to know his proper relation to society in general. It has become evident that the importance of developing the social nature of the child has been insufficiently considered. Social aims in education are many-sided and important, since they tend to make the pupils efficient members of adult society. Our schools in giving civic training afford every opportunity for awakening social interests, for arousing the social spirit, and for the extension of civic activities, until they become educational institutions in a far broader sense than heretofore.

Personal success is the goal generally held before the youthful mind. This constant emphasis upon the importance of personal accomplishment, unless safeguarded by careful training, tends to the development of selfish desires that lead the individual to disregard the interests of others in the pursuit of personal ends; and that evolve unsocial attitudes, unfriendly rivalries, ill feelings and wrong doings of every kind. The cause of such

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selfish tendencies must be prevented by the awakening of a spirit of fairness and right; and through this awakening, must be secured the recognition on the part of each of the consideration due his neighbor. The cultivation of these desirable attitudes can be furthered by common pleasures and occupations. The social spirit develops and with it the spirit of equity and fair play, as wholesome common interests arise.

The National Catholic Welfare Council in its outlines of social service for Catholic agencies states that, "the carrying out of any program calls for a definite form or organization." Classroom experience also teaches us that one of the most effective ways to exert the proper influence is through organized effort Social organization in the school always reproduces some of the social organizations of real life. School activities involving cooperation and the consideration of the welfare of others are the most favorable for carrying out this social aim. At school the pupil is to become an active member of a democracy. The plan, therefore, or the organized effort, together with the method of self-government pursued with the teacher for guide, is a straight road to power. There is a time in the later period of elementary school life in which the formation of clubs and societies is a preeminent characteristic. Some interest is taken in athletic clubs. Great eagerness is exhibited for adventure. Even girls become gregarious and form in cliques and sets. Boys glory in the success of the team rather than in individual prowess. The group seems to be a need of this stage, for the youth mistrusts his powers, because the social situation appears too complex for him to control. Group work means the selection of a leader, loyalty to this leader, division of labor, and the faithful performance of the work assumed. It means cooperation; it is a distinctly social situation, and as such has value aside from the knowledge gained through it.

Civics in the Grades. — In our Catholic schools the preparation of the children for citizenship has indeed a religious basis; but it is evident that this basis is made more practical by a well regulated course of civics in the grades. A child may see in any person, object, social group or situation, only that which his personal experience gives him the power of seeing. His

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interests are centered largely in the present and his hero in the concrete. Father is his man, street and school his universe. The first step in laying the foundation for the study of social subjects is to deepen the child's appreciation of the human relations with which he is already familiar, in other words to socialize him. A child does not grasp the far-reaching benefit of organized society, but he can very readily be led to appreciate the value of the policeman in the instance where he helps him to find his way home; or to realize the service rendered by the brave fireman who saves a burning house. He can understand that there must be some one to turn the rope as well as some one to jump, and that the child who wants to choose in every game and to have the best part in each deserves to have no playmates. It is partly by observation, partly by actual service in the family, on the street, in school, and in the community, that the child learns why the individuals must work together to accomplish certain results. He can be led to see how the home helps the school, how the school helps the home, and how both help the neighborhood, the town and the State.

The smallest pupils will become interested in problems of civic import, through conversation, songs, games, and activities including social features. Lessons of interdependence are valuable. Children must see their dependence on and relations to other members of the family. The service of the grocer, baker, carpenter, farmer, etc., should be appreciated by them. The usefulness of the cow, sheep and other animals that provide them with clothing, food and company, as birds and other pets, or protect him, as the dog, can be made lessons of civic appeal. The flag salute which is given in all grades can be made the subject for many wholesome lessons. Tiny little ones lisp the words and seem to realize their significance. How proudly they emphasize the phrase, "with liberty and justice for all." Even the first-grade pupil can see that it is not "fair" to the others, it is not "liberty and justice for all," if one child disturbs and hinders the rest. Similar lessons can be drawn from other parts of the pledge. The pupils of the intermediate grades should be taught also to promote the growth and welfare of their own town or city; to avoid abuses to public property; to

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appreciate parks, playgrounds and provisions for public benefit; to observe the honesty practiced by public officials; and to be thankful for public services such as come to them through postmen, firemen, etc. Life-saving stations, lighthouses, transportation facilities, libraries, etc., all afford interesting civic lessons.

The duties of persons known as *citizens* should be explained. A good citizen should be defined as "one who makes an honest living; who does not shirk public duties; who takes an interest in public affairs; one who votes; who does not accept bribes; and who does not cheat his neighbor or the State." Special programs and historic anniversaries, as Memorial Day, Washington's Birthday, etc., historic scenes, stories of heroes, pioneer life, patriotic virtues, all have civic value.

Taking up the phrase studied in the lower grades, a little civic play may be utilized to make the meaning of "liberty and justice for all" more clear. The flag is draped around a child, and through the child the flag inquires how the different ones practice "liberty and justice". One child answers that he gets up bright and early and prepares himself for breakfast in order to be just to his mother, giving her time and liberty to do her work. Another brushes his teeth so as to be fair to his father, to save him paying the doctor bills. He knows too, that bad teeth make him sick and that a sick boy can never make a good soldier or home-guard. So taking care of one's teeth is doing a good turn for one's self, in being just to parents, and being helpful to Uncle Sam as well. The little play may be made as long as desired but the lessons it affords are most effective when they come from the children. These will probably vary each time they are played, and every child is given a chance to take part; thus the slow pupil may be roused and encouraged to express the deep thoughts that frequently lie hidden in the quiet child's mind.

The following suggestions, modified according to circumstances, may be found helpful in the teaching of civics in the upper grades.

Trade relations and routes of commerce, comparisons of social conditions, the study of State and Federal governments, and

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the purpose and function of each, are aids in the comprehension of United States history. Foreign and domestic exchange, difficulties, steps of progress, principles of expansion, inventions and industrial developments, national problems, the present congress, the nation's resources, natural, financial, and individual, are subjects to interest and afford sources of civic knowledge, for pupils of this age. It is also useful to take up such questions as the distinction between natural and legal right; the necessity of government, the division of duties and powers, how different organizations may promote good government, and how each individual may assist in this work, why meetings of the people to discuss and regulate local affairs are important, why a citizen should accept an office, perform jury duty, pay his share of taxes, and take an interest in public affairs. Coming back to the phrase used in the lower grades, we may make "liberty and justice" the acid test of doctrine as well as practice.

The business of training the future city-builders to love their city and learn of the advantages which will bring about its full commercial development, is of paramount importance. There will be no difficulty in showing that private ownership is an incentive to effort. The parents of many of our children are paying for their bit of land, maybe for the house upon it; laboring to improve their conditions in this land of the free and to start their children in life with better prospects than those with which they themselves started. Here is the foundation on which the concept, of "America as the land of equal opportunity" can be built. The pupils can be shown that practically all the big fortunes of America were made by men who began poor. We must emphasize that in America the laborer of to-day is often the capitalist of to-morrow. Our Republic insists on universal education as the condition of her existence; — the first nation to stake her existence on a single principle, "the value of human personality." Hence, the primal need of civic education producing in the youth thoughts and habits that will accrue; individual power of self-control, habitual cooperation for social integrity and common welfare; and love and the spirit of sacrifice for the Republic to secure her power and honor. Quoting the

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United States Educational report of 1914, "qualities such as these, concenter in the ideals of home, country and God, and fuse into unity in the spirit of American citizenship."

THE CIVIC AND VOCATIONAL LEAGUE

In Cincinnati civics is not taught as a theoretical, academic study; it is treated rather as a social experience which functions civic service.

An organization has been established in our city for the purpose of impressing the young people of our schools with motives for civic action. It is called the "Civic and Vocational League," and has been compared to a vehicle to which may be attached a service car of unlimited possibilities. It is the testimony of those who have been in close connection with the work of the league during the four and one-half years of its existence, that the chief objectives have been realized to a remarkable degree. A tremendous power for good rests with this organization composed in the main of youthful Cincinnatians upon which will fall the burden of securing civic and commercial greatness. It is destined to have a success that will be evident in the years to come because of the business-like manner in which the younger generation takes hold of the reins to govern the future policies of Cincinnati.

Some of the aims of the league are: To study the civic and vocational life of the city by first-hand observation; to learn what opportunities the industrial life offers to young people; to teach the pupils to think seriously and wisely concerning the various vocational studies; to assist in preparing its members to take up an active and efficient place in these vocations; to connect more closely the work of both the Catholic and public schools with the life of the community; to teach its members to aid effectively in meeting the civic needs of the community; and lastly to assist civic institutions in promoting the welfare of the city.

We may picture for the future a great democratic, civic and vocational league of young people from all the city, inspired with a strong desire to serve the common good, — a league, that can be counted on for action in every direction in which the city

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may need fresh young life, to advance its interests and ideals, in the interests of all its people.

The aims of the league have been mentioned. Its chief purpose, however, is, to make the boys and girls of Cincinnati realize that American citizenship carries with it serious and arduous duties as well as great opportunities and privileges. The title "Civic and Vocational League" expresses the relative importance of the work of building up a high type of active, intelligent citizenship among our boys and girls.

THE CIVIC AND VOCATIONAL LEAGUE IN THE CATHOLIC SCHOOL

The Chamber of Commerce of Cincinnati in endeavoring to foster the civic spirit in every possible manner is anxious that the Catholic schools of the city form a league of their own similar to the one established in the public schools. The opportunities, both educational and civic, which it offers should be taken advantage of. It is true we have junior sodalities with power and influence, undoubtedly better than any class or club organization the public school system is able to offer, but our people are to become the future Catholic citizens. The principles and capital laws of our country, the virtues of justice, loyalty and fair play, in the abstract mean nothing to them unless illustrated by intimate association, when they stand out with convincing force for social efficiency. The barriers of exclusiveness must be broken down, if according to the words of Our Blessed Saviour, we are to let our light shine before men that they may see our works and glorify our Father Who is in heaven.

If we want our Catholics to have foremost places in the ranks, to hold offices of honor and trust, to have a voice in making laws for our government, we must furnish our youths with an education for the initiative in enterprises, for development in natural leadership, for the genius of organization, for the growth of individual talents, for meeting and solving of difficulties which come from a clash of interests, for the fostering of courtesy and dignity of manner, and last but not least, we must give them a training in social conventions without which they meet life seriously handicapped. The land of promise lies open before them, but unequipped they will fail to enter and take possession

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thereof for fear of the giants, as they consider those to be, who have been trained in the ways of the world.

Contact with civic activities is necessary for our schools; mere teaching of civic principles will never accomplish our end. The common basis of citizenship upon which we stand makes us equal with all; we possess equality of rights the same as Protestant or Jew. We need our neighbor whether he be of the same conviction with us or not. We are dependent upon civic institutions whether we will it or not. We can be helpful and by every possible means we should strive to be so. Many a one has been helped by the inspiration caught from the example of good Catholic associates. Therefore a reasonable contact with outsiders in civic activities is justifiable. And contact through such an organization as the Civic and Vocational League can work no harm. Great consideration has been given our habits of exclusiveness by the directors of the League. The Chamber of Commerce has appointed a proportionate number of Catholic men and women to act on the committee of sponsors and to promote Catholic interests. The activity of the sponsors in the League formed in Catholic schools in regard to general policies is at all times subject to the Most Rev. Archbishop. The work of each school club is likewise under control of the pastor of the school.

The pupils, both boys and girls above the seventh grade, constitute the League. They organize as a club in their own school, elect their president and other officers to represent them. The principal or head teacher retains control at all times, acting as censor at all meetings, and in every activity of the club. The clubs from the various parishes constitute the Civic and Vocational League of the parish schools. The representatives appointed by the various schools form the Board of Directors with their own officers and thus are a means of contact between the Chamber of Commerce and the League in the Catholic schools; that contact, so necessary for the advancement of our interests and the complete civic training of our pupils.

If properly directed the school clubs are foundations for church society workers. The members become efficient leaders of social progress movements. They learn how to perfect study

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clubs, lecture courses, reading circles, etc., providing wholesome amusements for themselves and the young people of the community.

The "club" is the essential feature in the entire plan of the League. Without it the scheme would fail. All political representative activity is carried on in a parliamentary way. Thus, the senate, the house, as well as the work of societies, clubs, organizations, fraternities, and all deliberative bodies are conducted and governed by a system of rules based on parliamentary principles, so also the Civic League Club. These rules form its constitutions and by-laws. Parliamentary rules are adhered to at all times when club and committee meetings are held. The constitution of the club is recorded in the secretary's book and signed by all the members after its adoption by a majority vote of the club. The constituent clubs and committees giving opportunities for civic action, are useful and important in applying the civic lessons in the laboratory work which is afforded them in the participation in community activities. The fourteen-year-old boy begins to feel his want to do something tangible.

The spirit of cooperation, consideration for others, faithfulness in the discharge of duties, confidence in himself and in his ability to do — because he is intelligent — leading in efficient participation in the activities of his city, pride in setting the "grownups" an example to follow, and in preparing himself to be a good citizen, a loyal and faithful member of the community, — all these things, and more, the Civic and Vocational League is developing in the youth of this city, wherever it is organized.

The plan for organizing the School League as recommended by the directors is as follows:

The club is established not later than the first week in October, so that it may be prepared to send representatives to the meeting at the Chamber of Commerce in order that the League work may be early effected. The League constitution is read and thoroughly explained to the members and its high purposes made clear. They are impressed with the privilege and honor of being members of the League. The Athenian oath is taken as an initial step toward membership. It is mere formal recita-

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tion in which the members pledge themselves to become worthy citizens and to strive in every way to make *their* city, the "city beautiful." This oath is committed to memory by the end of October. A list of names of those who have recited the oath and thus become members of the League is sent to the Chairman of the Committee in charge of the Board of Directors.

The chairman of the club and any other appointed members are sent to the monthly meetings of the board with a carefully prepared and interesting report of civic work done since the last meeting. They are required to bring back an account of the proceedings of the meeting attended. This is to be kept on file with the secretary for reference. Some time the teacher may wish to confer with a limited number of members. A convenient arrangement may be found in the formation of an executive council. This council consists of the League chairman and presiding officers of the various committees. It is important to have frequent meetings of the executive council for the actual transaction of business. It has been found helpful to utilize the enthusiasm of the boy or girl members in committee work. If the club is not too large every member serves on a committee actively engaged in some civic affair. The duties of each member are clearly defined. The success of a committee as of any other organization depends primarily upon harmony among its members. This can be effected by observing two rules: avoiding personalities, and attending to business. Another important element is regularity in holding meetings. Interest will lag if other things are permitted to push aside the club meetings.

The next requisite to success is order and decorum at the meetings. Until the president has developed the power to secure this the teacher in charge assists in keeping up a dignified attitude. If the club has been guided properly in the selection of a competent pupil for the office, the president soon becomes able to control the meetings. In the elementary schools, one hundred and fifty minutes a week are allowed for history and civics. Sixty minutes are given to civics — a thirty minute period for the civics lesson, and a thirty minute period for the club meeting. It has been found helpful to arrange the program so that the

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civics lesson precedes the club meeting. If interest in the municipal government is aroused and a thorough understanding of it is secured by the pupils, the work on the State and Federal governments are so clearly and easily grasped that the remaining ninety minutes are found ample time for the history work.

The pupil as a young citizen is a real factor in community affairs. His cooperation in many phases of community life is quite as important as that of the adult. He may help in forming public opinion not only among his mates, but in the community at large. Therefore we recognize it as a duty to cultivate in the pupil his sense of responsibility, present as well as future, and to make of him a good citizen in every sense of the term. If a citizen has real interest in civic matters he will want to act. We must help the pupil to express his convictions in word and deed, and should give him an opportunity as far as possible to live his civic principles in school as well as in the community of which he is a member.

The names of the various committees suggest the work to be carried on by each. General Order, Community Welfare, Social Affairs, Vigilance, Art, Garden, Excursion, Safety, and Thrift are some of the committees which are organized with good effect. The Community Welfare Committee usually has general oversight of the active work. Inspectors are appointed to help along wherever direction may be needed. It is considered an honor to be inspector and good conduct is essential to appointment. A good plan is to send inspectors to the various classrooms to ask for the cooperation of the younger pupils. The spirit of "big brother" and "big sister" controls the inspectors in their work with the younger children. There is no limit to the plans that may be carried out with thoroughly conducted committees. Other lines of work in which the members may aid adult civic organizations are the reporting of unsanitary or unsafe conditions, the protection of public property, the publishing of interesting and important events, etc.

The members of the club soon find that they can do things more easily and promptly by working together as a unit, and thus they learn the value of cooperation. Teachers have found that club meetings are much more effective if made forums

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where committee reports are heard, ideas exchanged, and plans and suggestions for active work are discussed.

Intelligence must precede the initiative. It has been the experience of teachers who use this method of teaching civics that a most careful oversight of the officers and committees is needed until they are ready to take the initiative. This is essential to a successful development of the club. It is well to throw practically all the responsibility into their hands as soon as it can be done wisely in order that they may feel they are really doing things themselves. The participation in civic affairs by the school children of the Catholic schools in the past has not received due recognition, because we have no organization to plan or take hold of these activities.

The Civic and Vocational League, while affording a "laboratory method" or a "project method" of teaching civics, citizenship and cooperation, will at the same time serve to make those who do not know about our methods realize the high quality of work done in our Catholic schools. We may feel in conscience that we yield no point to any system of schools in the teaching of civic virtues; that children of our Catholic schools are being guided to carry on with responsibility the proper management of their city; to take their place in preserving the fair name and the progress of the country's interests.

Such a plan of work as is offered by the Chamber of Commerce ought to be welcomed for it will relieve the school authorities in many ways; make their pupils more self-reliant; establish the proper spirit of cooperation; and benefit the community as well as the school; while our young people become better citizens here, and may we not hope it — worthier inhabitants of the City of God hereafter.

As an example of the workings of the Vocational League in one parish school in Cincinnati, the following report is appended:

ANNUAL REPORT OF THE ACTIVITIES OF THE CIVIC AND VOCATIONAL LEAGUE OF A PARISH SCHOOL IN CINCINNATI

The treasurer's report reads that every member had paid the club dues for the school-year 1920-1921.

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At the suggestion of the members of the League the committees organized to take care of the principal features connected with the activities of the school were as follows: General Order, Vigilance, Flag, Thrift, Social Affairs and Safety Guard committees.

The General Order Committee report shows that it has been very active in taking good care of the lines, in keeping order in the halls and at the candy festivals. It was also helpful towards the other committees, assisting the Social Affairs Committee in arranging for festivals and entertainments. During the winter it had supervision over the coasting and snowball sports.

The Social Affairs Committee has won the commendation of the sodalities whom its members assisted as ushers for their gatherings. It took great pride in arranging the auditorium and library for social events. The children's candy festivals were under the supervision of this committee and several programs were taken care of by this club.

The Vigilance Committee acted as controlling agent over the deportment of the pupils in general. Many a breach of school discipline was prevented by the watchful eye of one or the other member of the vigilance.

The Flag Committee took care to have the flags hoisted on all occasions of patriotic import. Small boys were reminded to salute the flag on entering the halls. Even the small girls caught the inspiration and showed their patriotic feeling by standing at attention whenever the flag salute was given or when a patriotic song was sung. A little girl of the first grade deserves special mention. One Saturday morning she was upstairs while her older sister was practicing her music lesson. She heard her playing the Star Spangled Banner. Of course, she had to stand at attention, and she did it. After a long time she called down, "Sister, won't you please play something else, baby is tired standing still so long."

The Thrift Committee distributed thrift cards to all the pupils of the school, made addresses in the different classrooms, on the benefits of thrift and explained the conditions of the various thrift contests. They recorded the sales of W. S. Securities to the value of $10,000 for the year 1920.

The Safety Guard Committee was very active. Although only recently organized, one boy, serving as Master Guard, took the entire examination and was awarded the honor of Major Guard. With the ten associated officers he arranged an examining board to conduct examinations for pupils wishing to become Safety Guards. The members of this committee were diligent in seeing to it that the Safety Guard rules were observed by the pupils.

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They reported those who dared defy their admonitions and thereby established a prestige for carefulness among the most reckless ones. They acted as supervisors at the fire drills, inspected the exits, notified the janitor of defective door knobs, bolts, etc., and helped him repair them. They petitioned the Welfare Association to have the sign "Drive Slowly" washed and made readable because it was darkened by smoke and soot.

These committees by their conjoined effort did much to lighten activities expected of the school. Through the Civic and Vocational League an excellent and dignified spirit was kept up among the older pupils, while the younger pupils were impressed by the manner in which affairs were conducted. A demonstration meeting was held for the grades and while they enjoyed it as an entertainment, they profited by the lessons it imparted. The dignity and importance with which it was conducted appealed to them so that they were found imitating the deliberations in their play.

Several civic excursions were made by the League. Hughes High school was visited to see the moving pictures on inland waterways; a general meeting of the Chamber of Commerce was attended on special invitation; also the Rotary Club Meeting and the Merchant Marine Exhibit; and they took part in the All American parade.

Many smaller activities are recorded to the credit of the League of 1920 and 1921 and it is hoped that with the encouragement received from their example the classes to follow will be a credit to the Civic and Vocational League of Cincinnati.

DISCUSSION

SISTER DOLOROSA, Mt. St. Joseph, Ohio: In the paper just read Sister has given us a splendid exposition of "Training in Citizenship." She has her subject well in hand and we who have had the privilege of hearing it have been given excellent material with which to build our young hopefuls as props for our great Republic. The social side of education has not received its proper development until recent times. The individual training which makes for selfishness received undue attention. With the disastrous results obtaining, educators have sounded the alarm and we to-day realize as never before perhaps that whether we will it or not we are our brother's keeper.

Civic education is necessary for the betterment of the conditions of any country and especially is this true of our own glorious Republic where liberty, if not safeguarded by an intelligent, enlightened citizenship, may deteriorate into license.

Organized effort, it is true, is one of the best ways, if not the very best, to secure social efficiency. On this point, however, we must carefully guard against the spirit of caste that is liable to manifest itself in our

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democratic country and our democratic schools. Just now the existence of societies in schools, especially high schools, is being bitterly opposed by the Superintendent of the Schools of the District of Columbia. He says these societies make for the establishment of an aristocracy which should find no place in the schools of this country. That "Eternal vigilance is the price of liberty" cannot be denied in this case, and is easily discernible to the watchful teacher. Consequently the school organization for social welfare should include *all* pupils, making the necessary allowance for the difference in age and responsibility of the pupils of different grades.

In the intermediate grades the children usually are intelligent enough to be taught to respect not alone the rights of individuals but to avoid defacement or destruction of public property. In instructing with regard to the respect due to all property and places intended for the public good, teach the child to shun poorly supervised public playgrounds. Let this lesson be made so emphatic that when the child has related at home what has been said by the teacher, his parents may be aroused to a sense of duty on their part to look into existing conditions. As representative citizens let them take action to promote the betterment of our playgrounds and make of them safe places for our children. In the crowded down town districts, children must frequent them, if they are to enjoy God's blessed air and sunshine.

The teaching of civics in the grammar grades has become an absolute necessity and correlates well with United States history and incidentally with the history of every age and nation. The "incentive to effort of private ownership", can be readily seen, and the deterrent effect of the absence of such ownership can be well illustrated by reference to the conditions that have existed in Ireland during centuries of "landlordism", and which must soon culminate in the total destruction of the Island of Saints and of Scholars, as a holocaust to God for the sins of men, or in the vindication of this same Island in the eyes of the entire world. While much has been accomplished toward organizing and perfecting the Civic and Vocational League in the parish schools of our city, much yet remains to be done, and it is our duty to strengthen this excellent movement. The meetings conducted in the individual schools afford occasion to stress our duties as citizens and the added necessity of right living of the Catholic citizen. He is looked upon as the criterion for such living, even by the enemies of the Church. The officers of the League should be carefully selected, so that when necessity requires their mingling with the public school League's officers, as is the case when joint meetings are held, our pupils may appear to advantage.

In choosing candidates for office care should be taken in selecting representative boys. Very often the hero of a ball game or other sport is chosen through favoritism. He may be a knight of the bat yet wholly unfit to hold an office in the Civic League. While such feats are not to be disregarded, as the good athlete is almost invariably the good student,

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and the manly boy bids fair to become the manly man, there are exceptions to this rule. Pupils should be instructed very carefully by the teacher with regard to "the eternal fitness of things." If this precaution be taken it is not likely that our children will be made to feel that they are inferior in any way to the members of the Officers' Corps of the Public School League. This was demonstrated some weeks ago when two thousand members of the joint Leagues presented a pageant in Eden Park and the May Queen was selected from among the officers of the parish school. A daily communicant, quiet, well poised and easy of manner, was their choice. Among the boys selected to take prominent parts in this same pageant were notably those of St. Xavier High School. While we should, as sane American teachers, do all in our power, both by precept and example, to further the uplift of American citizenship, let us always emphasize the fact that the underlying principles of all good citizenship are contained in the Catholic religion, and that anything that interferes with a sense of justice to our fellow men and our duty to God, cannot be conducive to better citizenship. After all is said and done, we *must* be admitted as citizens, and not aliens, into our future Eternal City, else we have failed to attain the end God had in creating us.

SISTER MARY CARMEL, O. S. U.: Considered together the two preceding papers may be said to have presented to us, at least in outline, the best current educational thought on the subject of practical training for citizenship in the elementary school. And for purposes of the present discussion it is now being taken for granted that this audience agrees with the writers of those papers in the following propositions:

First, That, with view to the future citizenship of our country, and supplementary to that moral and religious education which aims at character-building, a specific, formal, and adequate training of the pupils of the upper grammar grades in citizenship is imperative.

Second, That such a specific, formal and adequate training points to a definite body of subject-matter to be taught, and differing materially from that taught a generation ago. Then the study of civics consisted essentially of a more or less intensive study of constitutional government. To-day it is found suitable and expedient to include in the civics course of study not only the subject of government but a range of other subjects representing all the more essential factors of a broader civic and social experience.

Third, That this more adequate civic training likewise points to an altered content of study. Training in civics therefore implies at least some degree of participation in civic experience both within and without the classroom, for the better preparing of the pupil for his coming obligations and privileges as a member of society.

If we grant the foregoing propositions the practical consideration of our problem resolves itself into a wise and far-sighted selection of subject-matter from among the designated fields, its proper balancing and correla-

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tion, and a judicious adoption of suitable modes for initiating our pupils into the first stage of their civic experience which begins in the school. The object of this discussion is to make a few suggestions in connection with the Civic and Vocational League regarded as an instrument for affording this civic experience, and to propose for the consideration of the civics teacher two particular groups of subject-matter, hitherto, in my opinion, not sufficiently stressed in the civics course.

Why is the Civic and Vocational League a suitable instrument for affording civic experience in the parish school?

First, because through it under the approval and guidance of authority, the Catholic youth is brought into a legitimate touch with the social environment around him and early taught to render unto Cæsar the things that are Cæsar's at the same time that he is learning to render unto God the things that are God's.

Second, because the League, with its carefully prepared and excellent programs of work, gives the Catholic teacher a ready-made means for fostering civic information, civic interest, civic spirit, civic service, — and that along the line of least resistance. This means a great deal to her, limited as she is for time and by other conditions.

Is it advisable to limit the scope of the course of study in civics to the programs provided by the directors of the Civic and Vocational League?

Emphatically not. Neither is it necessary to attempt to accomplish all the work that those programs outline. I suggest that the civics teacher give a trial to the following plan:

List those topics found in the year's course of study in history which more properly belong to the field of civics. List those subjects belonging to the field of civics which, although not included in the Civic League program, are judged of importance in the education of the Catholic child. List, severally, the topics of the League program which seem, respectively, first, second, and third in importance. From the lists thus made prepare a course of study which shall be proportionate to the total time allotted for the study of civics in the grade. Such a course of study will be found to give practical satisfaction.

The grade meetings of the League can be held as often as designated by the League program, or less frequently, according as they serve the purposes of the teacher in the accomplishment of the work outlined in the course. Sometimes nearly every topic in a year's course of study in civics may be presented in some kind of group work and the periods devoted to it may often take the form of group or individual reports. Two groups of subject-matter of singular importance in the education of every Catholic child and which are not sufficiently stressed on the civics program, relate to vocational direction and to the Church's system of charities and social service.

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Some form of vocational direction in the elementary school has become a social necessity. This is for two reasons. It is a social necessity because if not given in the elementary school in the vast majority of cases vocational direction will never be afforded the child. Eighty-eight per cent of the children of the elementary school never go beyond an eighth-grade education. In the second place it is a social necessity that vocational direction be given in the elementary school because of the vastness of the great army of the industrially unfit and of the relation of this to prevailing social ills and social degradation. Without some provision for at least vocational direction (if not indeed also of vocational preparation) when a child leaves school he is apt to take up the first thing which offers itself. This is more frequently an unskilled occupation in which after a few weeks' experience the child can make all he will ever be able to earn in it. In a few years he will find himself adrift on the industrial sea and it is all too probable that he will remain so. He has become the industrially unfit, and through no fault of his own. The fault lies at the door of his school education.

What are we as Catholic educators and teachers doing toward trying to bring about a school condition at which door this social crime can no longer be laid? As a beginning it is quite possible for us to put, for instance, into our civics course, a kind of content which shall at first interest, next inform, then arouse the awaking adolescent into personal preference and choice and a definite course of action which shall end at the close of a boy's school period in the adoption of some occupation industrially worth while. Practically every boy must specialize in order to become a good citizen. This presupposes vocational direction. The civics course of study, then, is the place in the curriculum for a generous amount of subject-matter with a distinct and vital vocational appeal.

Training a child up in the practice of charity toward the neighbor certainly ought to form a very considerable part of Catholic education. Practical Christian charity concerns itself with service toward all who have need. In the Church's diocesan system of diversified charities and social service operated ordinarily through a central bureau, we have matter for the most fascinating, the most thrilling civic study that could be placed on the year's program. There is to be found Catholic social service in the fields of relief; of children; of health; of Americanization; of social action; of delinquency; of the work of great Catholic institutions in the diocese; of the work of Catholic cooperation with non-Catholic agencies. What an array of them!

Where is to be found in the civic field of social service anything half so varied or fascinating? Catholic teachers, let us get down to work. Make the classroom instruction concrete. Handle the general working of the particular field you select as you would look on and explain the operating of a ball game. Moreover, where is there a saner, safer field for those first beginnings of your class in personal civic service, which we

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have decided must form at least some part of the present-day training of that young army of citizens-to-be?

The Bureau of Catholic Charities in each particular locality will assist teachers in obtaining all needed information if they apply for it. In fact much of the information may be gathered by the boys and girls themselves through group work, and presented at classroom League meetings in the form of reports. What an opportunity, this, for training in a first-hand knowledge and appreciation of our magnificent charity and social service system! Until the day comes for vocational education in the school, the civics course of study in the present curriculum should be made to do service in a vocational direction of the young. Above all, that course of study without either being overloaded or congested, should provide the means of training for that greater and higher type of citizenship, of which the spirit of practical Christian charity is its life and heart.

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DEAF-MUTE SECTION

PROCEEDINGS

FIRST SESSION

TUESDAY, JUNE 28, 3:30 P. M.

The meetings of the Deaf-Mute Section were held in St. Louis church hall, corner of 8th and Walnut streets. The first session was held at 3:30 on Tuesday afternoon, Rev. Ferdinand A. Moeller, S. J., in the chair. Father Moeller welcomed the delegates in a few cordial, heartfelt words, before proceeding to the business of the day.

There being a number of deaf persons present the secretary suggested that the Very Rev. D. D. Higgins, C. SS. R., act as interpreter for the deaf. Rev. Joseph Rolfes was appointed press agent.

At roll call the following responded: Rev. F. A. Moeller S. J., Chairman, St. Louis, Mo.; Very Rev. D. D. Higgins, C. SS. R., Oconomowoc, Wisconsin; Rev. Stephen Klopfer and Rev. Eugene Gehl, St. John's Institute for the Deaf, Milwaukee, Wisconsin; Rev. Henry Kaufman, Detroit, Mich.; Rev. M. A. Furtell, S. J., Baltimore, Md.; Rev. Jos. H. Rolfes, Rev. Henry J. Waldhaus, St. Rita School for the Deaf, Cincinnati; Mr. William Heitker, Mt. St. Mary Seminary, Cincinnati; Sister M. Jadwiga, S. S. J., Mt. Airy School for the Deaf, Chestnut Hill, Philadelphia, Pa.; Miss Mary Haines, Miss Mary Garrity, Ephpheta School for the Deaf, Chicago; Sister John Evangelist, Sister Mary Lewine, Sister Francella, St. Rita School for the Deaf, Lockland, O.; Mr. and Mrs. John Piazza, Mr. and Mrs. Jos. L. Acker and Mrs. Horace Brown, Toledo O.; Mr. Herman A. Daeger and Miss Margaret Kelly, St. Rita School for the Deaf, Cincinnati; Mr. Jos. Berning, Mr. Theo. Rehage, Mrs. Chas. Neukom, Mrs. G. F. Williams, Miss E. M. O'Rourke, Miss Clara Engelbrink, Cincinnati; Mr. Henry Homan, Mr.

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Tom Serrage, Mr. and Mrs. G. Tobin, Mr. and Mrs. Jos. Miller, Cincinnati; Mrs. Mary Wagner, Covington, Ky.

On motion of Father Klopfer, seconded by Father Gehl, a Resolutions Committee composed of Father Klopfer, Father Kaufman and Father Higgins, was appointed.

A communication from Father Sweens of Vancouver, Wash., was read.

A letter from Father Gilmore was read. He could not come because of sickness. Also letters from St. Francis Xavier School, Baltimore, Md., St. Mary's Institute for the Deaf, Buffalo, N. Y., Chinchuba Deaf Mute Institute, Chinchuba, La. Mr. Jos. A. Tully represented St. Joseph's Institute, West Chester, N. Y.

A paper on work for Catholic deaf-mutes in the Toledo diocese was then read by Mr. John Piazza.

At 4:30 Most Rev. Archbishop Moeller visited our meeting. In his address he told of the interest of his predecessor, the late Archbishop Elder, in the deaf, and how he began the fund by purses that he received on the occasion of his silver jubilee. This fund was gradually increased by himself. The fund is now being used to erect St. Rita School for the Deaf.

The meeting adjourned and the Archbishop remained some time chatting with the delegates.

About one hundred deaf persons of Cincinnati and vicinity held a reception in honor of the visiting delegates Tuesday evening. The deaf men first entertained the delegates and assembled deaf with a shadow pantomime. The visiting clergy were introduced by Father Waldhaus and they in turn addressed the delegates.

SECOND SESSION

WEDNESDAY, JUNE 29, 10:30 A. M.

The delegates who were stopping in the city went by automobiles to St. Rita School for the Deaf, Lockland, Ohio.

At 10:30 the meeting was called to order in St. Rita Auditorium by the Chairman. The minutes were read and approved.

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The report from Toledo was concluded. Discussion followed. It seemed to be the opinion of the majority that it is bad policy to try to get the deaf to attend religious services by furnishing refreshments and amusements.

Father Klopfer addressed the Conference on the convention of the Knights and Ladies of de L'Epée held last summer in Milwaukee.

Auxiliaries to assist the Chaplains of the deaf were discussed. In certain cities they are of great help, provided they act under the leadership of the chaplain. At 12:15 the meeting adjourned.

THIRD SESSION

WEDNESDAY, JUNE 30, 1:30 P. M.

The meeting came to order. A communication from Mr. Donnelly, the deaf editor was read. It brought about a discussion on the National Catholic Welfare Council. The Conference went on record to have the deaf placed under the Educational section of the National Catholic Welfare Council and not under the Charity section. Father Klopfer announced that he is to speak on this subject before the Conference of Charities, to be held in Milwaukee this fall.

Considerable discussion was caused when it was stated that so few teachers from Schools for the Deaf, attend the Deaf-Mute Section. Some thought the cause was because too much time was devoted to the adult deaf. Some contended that the cost of travel kept the teachers away. The latter contention was sustained by the Chairman, who remarked that letters he received regretting absence, invariably assigned the expense as the cause of inability to attend.

It was suggested that the providing of traveling expenses would be a very good work for the Auxiliaries.

The Committee on High Schools and Colleges for the Deaf had nothing to report.

Father Purtell, S. J., next read a paper entitled, "Cardinal Gibbons and the Deaf."

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It was announced that Father Higgins would soon be free to devote all his time as missionary for the deaf, and that the Redemptorist congregation would furnish the necessary funds.

Father Gehl told of his many trying experiences in first organizing the deaf in various cities and of his first missions in such places.

First Communion for children again caused considerable discussion. The opinion prevailed that decision must be made according to individual cases.

In instructing adults for the sacraments, the use of the simplest catechism was recommended.

Mr. Joseph Berning, President of the SS. Mary and Joseph Society, which has for its purpose assisting St. Rita School for the Deaf, gave an enthusiastic and eloquent report on the work done by this Society under the direction of those in charge of the school. The watchword of his speech was "Publicity." Father Waldhaus supplemented this address with further interesting matter.

Mr. Rehage, one of the Directors of the Society, spoke on parish organizations. He mentioned that one of the objections met with is that we are called upon to support children from outside dioceses. Father Kaufman responded that Detroit is ready to do its share. The Chairman expressed the hope that there would be at least one Catholic school for the deaf in each ecclesiastical province, supported by the province.

The meeting adjourned at 4:30 to visit the school buildings and grounds and see what was being done for the deaf children.

FOURTH SESSION

WEDNESDAY, JUNE 29, 8:00 P. M.

About 75 persons, directors and solicitors of the SS. Mary and Joseph Society, convened in St. Louis Hall to meet the delegates, who in turn addressed the assembly. Each address treated of some phase of work among the deaf and was inter-

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spersed with many anecdotes, recounting things which at the time were hardships, but now are pleasant reminiscences. The addresses were thoroughly enjoyed.

FIFTH SESSION

THURSDAY, JUNE 30, 9:00 A. M.

The Resolutions Committee met and drew up resolutions.

The minutes were read and accepted. Since there was no report on the federation of all Catholic deaf-mute organizations, no action was taken.

Since the deaf children will use signs, it was asked how can they be made to sign according to grammatical English. All agreed that this is the aim of true education, but also that it is very difficult to put into practice.

At this point Rt. Rev. Bishop Shahan accompanied by Rev. John Hickey visited our section. He spoke of the grand work we are doing and wished us all success.

General resolutions were read and adopted. Special resolutions were read and adopted as follows:

RESOLUTIONS

WHEREAS, The need of higher education for the deaf is so imperative,

Be it resolved, That the members of the Deaf-Mute Conference use their endeavors to bring about this end as soon as possible.

WHEREAS, The auxiliaries have proved of great assistance in the Catholic education of the deaf,

Be it resolved, To encourage the formation of these auxiliaries wherever possible.

Be it resolvel further, To urge religious communities to encourage and help their subjects in the establishment of missions and social centers for the spiritually neglected Catholic deaf.

Be it moreover resolved, To extend a vote of thanks to Rev. Henry J. Waldhaus and to his faithful co-workers for their wonderful hospitality towards the delegates, and also a vote of congratulations on the great beginnings and greater prospects of St. Rita's School for the Deaf.

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At the election Rev. Ferdinand Moeller was prevailed upon to accept once more the position of Chairman, thus rounding out fifteen years at the head of the work, so that when he celebrates his golden jubilee as a Jesuit he may also observe the additional anniversary of his fifteen years' connection with the Deaf-Mute Conference. Father Waldhaus was re-elected secretary.

HENRY J. WALDHAUS,
Secretary.

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PAPERS

DEAF-MUTE WORK IN TOLEDO

JOHN PIAZZA, PRESIDENT OF EPHPHETA AUXILIARY, TOLEDO, OHIO

On one occasion a circus was visiting a small city in the Canadian Northwest. The tents were pitched down in the valley, as this was the only available lot large enough. From early morning till late at night it rained and it rained hard. Up in that country when the floodgates of heaven are opened the only thing it reminds one of is the time of Noah and the Ark. The soil there clings to you like a long-lost brother and will not loosen its hold. One of the pole wagons had sunk up to its hubs in the black mud and despite the efforts of thirty horses it could not be moved.

One of the men got a happy thought, and brought two of the elephants to aid their efforts. In a short time the wagon was seen to move a little, but not till both the horses and the mighty elephants worked together in unison was the wagon removed from the mire and brought up to the solid ground where it was moved with ease by two teams.

Just as the heavy wagon had sunk into the deep mud and become unmanageable, so also the members of the silent world had sunk into a sea of difficulties in various places throughout our country. To extricate them and place them on a solid basis required not only ordinary force but concerted action and whole-hearted endeavor on the part of men, and above all the support of divine grace and faithful cooperation with it. Consequently, it is of paramount importance that the promoters of the deaf-mute movement assemble in large numbers at the annual Deaf-mute Conference in order to air their views and by this interchange of ideas promote the welfare of our handicapped brethren in the various localities.

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True it is that the numbers in the different districts are small, yet this should not deter us from devoting ourselves heart and soul to the work. Oftentimes the saints of God confined their activities to the small villages and were not hindered from doing God's work because the field was small, but only considered the fact that the field was ripe for the harvest. This then should spur us on to work unrestrictedly in the reaping of the harvest which awaits us.

This was the spirit that actuated the members of the Ephpheta Auxiliary of Toledo during the past year under the leadership of Rev. Francis Seeger, S. J. They enthusiastically kept up the good work which was started five years ago, and by their unflagging zeal and interest in the welfare of their silent friends showed that they were imbued with the spirit of charity and the love of God. At present the organization numbers nearly four hundred active members, and applications are constantly being received, a fact which proves that the movement has taken a firm hold with the Catholics of Toledo. The aim of the organization is to have representatives in all of the twenty parishes of the city so that they may investigate and find out if any deaf-mutes live in their locality. Their duty will then be to direct them to the Deaf-mute Center, which is at St. John's College, conducted by the Jesuit Fathers.

In order to lend prestige to the movement and encourage larger membership, Bishop Schrembs had himself enrolled as a member during the past year. This incentive accounts for the phenomenal growth of over one hundred new members during the current year.

In summarizing the important events of the year the following were deemed worthy of mention at this meeting.

From April 3 to April 10 the annual mission for the deaf-mutes was conducted by Rev. Ferdinand Moeller, S. J. His unique way of conducting the mission for the silent world was well appreciated. The life of Christ formed the subject of interesting instructions before the services in the chapel each evening. The pictures accompanying the lectures were splendid reproductions of the scenes depicted and were intensely interesting to the mutes in bringing home to them so many beautiful

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truths of our religion. On Sunday morning, Mass was celebrated in the Chapel of St. John' College, and after Mass the members of the Sodality and the Auxiliary enjoyed breakfast in the students' cafeteria. The Bishop himself preached in the evening and Father Moeller interpreted his sermon in the sign language. The Bishop officiated at Benediction and gave the Papal Blessing. After the services in the Chapel all convened in the College Library where a reception was tendered his Lordship and Father Moeller. The Bishop expressed his appreciation of the work done by the Auxiliary and in token thereof presented every one with a blessed medal of Lourdes which had touched the spot where the Apparition of Our Lady took place. Father Moeller was so pleased with the work done by the Auxiliary that he did not hesitate to say that the organization was one of the best and most effective of its kind in the United States.

As the Moderator on account of his work in the classroom has neither time nor opportunity to get in personal contact with the deaf, the members of the Auxiliary have organized a visiting committee. The object and purpose of this committee is to make frequent visits to the homes of the deaf and obtain a thorough knowledge of their spiritual and temporal needs. A number of catechisms have been procured in order to give spiritual instruction to those whose religious training has been neglected and to urge them on in the practise of their religion. The members also try to secure work for such as are unemployed, or help them in case any necessities of life are lacking. Needless to say this work is fraught with various hardships and requires great patience and self-sacrifice to persevere therein and to obtain the required results.

As the deaf-mutes are poorly instructed in their religion, a constant supervision must be had so that they meet their various religious obligations. But just as the immortal Ozanam encountered the greatest difficulties in his work of bringing comfort and aid to the needy homes, but ultimately accomplished a work which is admired by Christian, Jew and Gentile; so these noble ladies are bringing the consolations of our holy religion into homes which were before dark and dismal; and

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although their work may not be extolled by the world at large, yet it is none the less meritorious, because they are bringing to Christ trophies of the victory which He gained by His bloody death on the cross. That their work was not fruitless is shown by the fact that two marriages were validated, the portals of the Church thrown open to a convert and several baptisms administered to children.

To foster devotion to the Blessed Mother, the members of the Auxiliary invited Father Sommerhauser, S. J., to give his illustrated lecture on Lourdes. His happy remarks and fatherly suggestions could not help making a deep impression on the audience and filling their souls with a tender devotion to the Mother of God.

As an incentive for the deaf-mutes to attend the monthly meetings regularly, some of the members of the Auxiliary are present on these occasions to interest the visitors and promote acquaintance and good-fellowship. Man being a social being and standing in need of recreation and diversion, frequent socials and card parties are held; these tend to make the members acquainted and more devoted to the good work in which they are engaged.

It may also be of interest to mention the reception tendered to Msgr. A. J. Schwertner on the occasion of his elevation to the bishopric of Wichita. The Rt. Rev. Monsignor was the prime mover and organizer of the work done for the deaf-mutes of Toledo and hence was worthy of this friendly testimonial on the part of the Auxiliary. He was so favorably impressed by the large attendance and by the consideration accorded him that he concluded his address by saying that as soon as he took possession of his see at Wichita he would give special attention to the spiritual and temporal needs of the deaf-mutes of that place.

The work of the Auxiliary will be perpetuated by a handsome little booklet recently compiled by one of the members. This booklet reminds all the members of what has been done and what is being done for the deaf by the Auxiliary of the Ephpheta Sodality. We had six hundred copies of the booklet printed at an expense of $115. I hope you understand the purpose of this little book and do not think that the expense and trouble

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in issuing it were to no purpose. It contains a brief history and the purpose of the organization known as the Ephpheta Auxiliary, or The Auxiliary of the Ephpheta Sodality, of Toledo, and an account of the success it has met with. In order that an organization may flourish and be kept alive concrete facts and data must be presented to the people from time to time.

Whenever we have a new enterprise or any affair of importance on hand, we place it in the hands of a committee. This committee takes charge of the matter and makes a report at the next general meeting. After a thorough discussion the matter is voted upon.

The officers also give an exact account of their work during the monthly meetings. These meetings are conducted in a business-like manner. Hence it is not to be wondered at that they have become attractive. It is universally granted that the meetings of the Auxiliary of the Ephpheta Sodality are as interesting and as profitable as can be offered in any society meetings of Toledo.

Annually a booklet is printed which deals with some point of universal interest — the current events of the preceding year — and concludes with a list of the members. This serves to show to the public that very prominent citizens are members of the Ephpheta Auxiliary. Consequently people become interested. They inquire about the Auxiliary and make an effort to join it. Owing to the great numbers of applications, however, it was deemed necessary to incorporate a membership committee into our constitution. The duty of this body is to see that the applicants are desirable people in order that the good name of the organization may not be jeopardized. This booklet serves not only as a compilation of what the members have done but also as an advertisement to attract good, honest, self-sacrificing people to join the ranks of those who have at heart the uplift and welfare of all the deaf-mutes. I advise you who have only a small number of deaf-mutes in your locality to form an auxiliary of this kind to help carry on the good work.

Have the list of members printed. People love to see their names in print and to find out who their associates are. I assure you that I gladly advocate this movement, which has for its pur-

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pose the spiritual and temporal welfare of the deaf-mutes. I feel that the money we spent for the purpose is indeed well spent.

Let us keep this before our minds. An earthly fortune may be lost, may be wasted in an idle and empty speculation; but the money we spend to help along the cause of Christ will bear heavy interest and ample returns, not only in this life but above all in the life to come.

In case anyone would like to procure a booklet, I will gladly send one to him. Only hand me your name and address. As I am heart and soul devoted to the cause of the deaf-mutes I am most willing to lend my humble assistance and aid to any one who is interested.

Although much has been accomplished in our city, still there is much left undone. This, however, must not dishearten us. That God blesses our work and looks down with favor upon it is proved by the phenomenal growth in membership during the past five years. In unity is strength. Combined efforts will ultimately bring about gratifying results.

Everybody is convinced that the work among the deaf is a difficult task and that many a snag will be encountered on the onward course. Often lack of correspondence on the part of the deaf; often lack of funds; often the intervening distances, confront us and try to shake our confidence in divine Providence. Yet harmony and systematic procedure will eventually surmount the difficulties and inevitably carry us on to the smooth road — leading us peacefully and tranquilly to the realization of our efforts, which consists in bringing the consolations of Christ and His Holy Church into the homes of our dear silent friends.

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CARDINAL GIBBONS AND THE DEAF

REVEREND MICHAEL A. PURTELL, S. J., BALTIMORE, MD.

Most papers written for the Catholic Educational Association call for discussion. The present paper, however, does not. It is simply a record of the many acts of kindness and thoughtfulness on the part of the illustrious Cardinal in behalf of the deaf-mutes of Baltimore, compiled at the request of the Chairman of the Deaf-Mute Section of the Catholic Educational Association, for the encouragement of the deaf who are always pleased and helped when any one shows an interest in them, and for the edification of all who in any way have an interest in this afflicted portion of the human family.

The purpose, then, of this paper, is to record his many acts of thoughtful kindness and to pay a well-merited tribute of gratitude to the late, universally-lamented Cardinal Gibbons for the great interest he manifested, in season and out of season, in the Catholic deaf-mute cause in his home city, and, by extension, because of his exalted position in the Church in this country, in that of the deaf-mutes throughout the entire United States. A volume might be written on the subject, yet there is no little difficulty experienced in selecting from innumerable incidents and ancedotes what would do justice to the subject of the sketch and at the same time be of interest to the people, especially those, like yourselves, who are working among the deaf. Let me then, present to your view, link by link, the long chain of his thoughtful kindnesses to the deaf in general and to the deaf of Baltimore in particular.

Thirteen years ago, his Eminence, having learned that I had a little knowledge of the sign language, requested my Superiors to allow me to look after the spiritual interests of the deaf-mutes of Baltimore, and so, with his permission and that of my Superiors, I undertook the work. On the occasion of the first visit to his Eminence after the appointment, when I asked him if I

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had his permission to engage in the work, he said: "Certainly, Father, and my blessing too" — his tone indicating that a great favor was being conferred on himself.

Many a time (almost invariably on deaf-mute business) I had the privilege of an audience with him in his room, on the street, in autos, etc., and so had many opportunities of learning how truly interested he was in the deaf. He scarcely ever used my name — I was just the deaf-mute priest.

I wish to put on record that he never refused the deaf-mute priest any request he made of him in behalf of the deaf. In the early days when the accommodations of our struggling little school in the city were judged inadequate, we inaugurated a system of entertainments in public halls to secure funds for the purchase of the thirteen-acre plot of ground which the Sisters (the Mission Helpers of the Sacred Heart who are in charge of our school) now occupy at Irvington on the outskirts of the city. The Cardinal would often come to the different halls and theatres and even take the occasion to address the audience from the box in the interest of the deaf. Of late years his Eminence did not attend commencement exercises as frequently as before, especially at night, so at the annual commencement in the hall of the college (for hearing boys) to which I am attached, we often had to invite some other Bishop or dignitary to preside, but he could not resist the temptation to be present at a deaf-mute entertainment in that very same hall, and it was remarked that though he could not be had by hearing people at the college commencement in our hall on a certain night, his beloved deaf-mutes, however, had no trouble in being favored with his presence in the same hall on the night following.

As already stated, his Eminence in his latter years declined many invitations at night, but he made little or no difficulty in this respect when deaf-mutes were in question. He knew the work for the deaf to be an up-hill work and his fatherly heart had no knowledge of the discouraging word — "no". So though preferring the daytime, he would come even at night to the little or big entertainments given by the deaf children or adults, or both as the case might be. Once, for the sake of variety — for the pleasant duty of inviting him to these entertainments gen-

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erally devolved on myself — I asked the Sisters in charge of our school, the Mission Helpers of the Sacred Heart, to go this time and invite his Eminence to the coming performance of the children. The Sisters did so and told me he promised to be with us, but that he had changed the time from night to the afternoon. Immediately I went over to see him and told his Eminence that would never do; that we were charging for admission, that we wanted money for the proposed new school in the country and that we would get very little help if we held the performance in the afternoon since the people could not attend in sufficient numbers except at night. Immediately he promised to be with us at night, and he was.

He followed with evident interest and joy the progress of the work. He witnessed the humble beginnings at home and rejoiced in its expansion, in recent years, for which he was in no small degree responsible, and he rejoiced also at the work for the deaf-mute cause throughout the country, in the publication of Catholic deaf-mute papers, in the establishment, in the great centers, of the Knights and Ladies of de l' Epée, a society for Catholic deaf-mute ladies and gentlemen, which he knew stood among the Catholic deaf-mutes of the land for what the Knights of Columbus and the Daughters of Isabella stand among our hearing brethren; he rejoiced in the increasing number of schools for our Catholic deaf-mute children (they now number fourteen in the United States) and in every little item of deaf-mute interest I ever brought to his notice which I frequently did either in conversation or by presenting him with a copy of one or other of our Catholic deaf-mute papers.

He often inquired as to how many deaf-mutes were in the country; how many Catholics among them; how many had suffered the loss of the faith, and this last phase of the deaf-mute question was a matter of deep concern to him. He was grieved when told that about two-thirds of those of Catholic origin in the United States had lost the faith, due in great measure to the lack of workers among the Catholic deaf. He was particularly distressed at the sad story of Laurent Clerk, who loaned by the good Abbe Sicard, the immediate successor of the originator of the beautiful sign language and the greatest friend and bene-

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factor of the deaf the world over, the Abbe De I' Epée, came over from France, strong in his Catholic faith, with Thomas Hopkins Gallaudet and established in Hartford, Connecticut, in 1817 what was probably the first school for the deaf in the United States, but who nevertheless, did suffer the loss of his faith. His Eminence was very familiar with the story of Abbe de l' Epée. He often told it at deaf-mute gatherings. He related to me once and at another time (making use of me as an interpreter) to those present at an entertainment, the interesting story of "The Lost Heir" in which the Abbe de l' Epée figures so prominently. He was indeed quite well posted in deaf-mute matters. Anything that concerned them, anything that worked for their spiritual and even their material advantage, rejoiced his heart. And so it was a source of great joy to him to know that we were making provision for the future care of the Catholic deaf-mutes of the country by preparing seminarians from the different dioceses to take up the work, and thereby preserve their Christian heritage and keep alive in the hearts of the deaf-mutes of the country, the faith of their forefathers.

Baltimore at present possesses, perhaps, the best opportunity in this country for carrying on any work of zeal among seminarians, since the oldest seminary in the country is located there and young men from all over the land still flock to it to make their studies preparatory to the priesthood. About fifteen are now preparing for deaf-mute work — some in Baltimore and some in Washington. Those in Baltimore attend the Sunday school for the adults of the city which is held in Loyola College, and every week, on their free day, visit St. Francis Xavier School at Irvington, in the suburbs, which is under the care of the Mission Helpers of the Sacred Heart, while those in Washington, residing at the Catholic University, take care every Sunday (I myself go over every second Sunday) of the adults in the Jesuit College there and of the children attending Kendall Green School attached to Gallaudet College. They hold services for them in Holy Name church, the nearest church to Kendal Green School. Some of these former seminarians are now ordained and are still keeping up their interest in the deaf. One of these,

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Rev. John McCann, a live-wire in deaf-mute work, is at present doing great things for the deaf-mute cause in Fall River, Mass.

We keep interest alive among the seminarians by conducting a class in the sign language at the seminary once every week. Needless to say, all these deaf-mute activities rejoiced the heart of the dear old Cardinal and as he himself said, relieved him of much anxiety, for he knew that it was being seen to that his dear deaf would not be forgotten when he was gone. He expressed a sense of relief like one from whom a great responsibility had been lifted, because something was being done, just now at least, for a cause too much neglected in the past and that sadly needed and still needs to have something done for it.

Let it be said in passing, since other seminaries are fast springing up in the country, that it would be good to suggest that this line of work be taken up in all the seminaries of the land. In this way we could in a short time have in all the dioceses sign-making priests in sufficient numbers to look after the spiritual interests of these hitherto much-neglected sheep of the flock and to win many lost ones back from Protestant ministers (some of them deaf-mutes themselves) who are far more numerous in this work than priests are. We have said that the defection from the faith of not a few deaf-mutes in this country grieved his Eminence's heart. He had not to go far for instances, for in Baltimore itself he was well acquainted with a good old Irish (and therefore Catholic) family, whose members were pillars of their own parish church and who had to mourn the loss of faith of their own deaf-mute son, who more than twenty-five years ago became a Protestant minister working among the Protestant deaf-mutes of the city.

Once I suggested a meeting between his Eminence and this man. The Cardinal expressed his willingness but when I laid the proposition before the minister he inquired what the Cardinal wished to see him about and being told what his probable message would be, he refused to see his Eminence.

The Cardinal was extremely human, and knowing how a little encouragement would help us along, always took the occasion that offered itself to speak that word of encouragement to the Sisters and myself and to thank us for what he was pleased to

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call the great, good work we were doing. Perhaps a pastor cannot show his interest and zeal better than by frequently visiting the school children. This the great shepherd of his flock certainly did. Many a time he visited the school in the city and many a time also the new school in the country. He came to close a mission, or to confirm a class, or to be present at a little entertainment or just to visit the school.

One year ago on the 8th of last December, when that great friend and father of the deaf, the Rev. Thomas A. Galvin, C. SS. R., was conducting a mission, the Cardinal favored us with one of these visits.

At the 7 o'clock Mass that morning I had given their first holy Communion to seven little deaf-mute children. After Mass I went in town to accompany his Eminence to the school and at about 10:30 he confirmed those seven children together with ten other children of the school and four adults, three of whom were converts. Father Galvin interpreted the Cardinal's words before and after the ceremony, and his Eminence made some very personal remarks with regard to our work among the deaf. Once on a similar occasion, in that same chapel, when I was trying to translate his remarks into the sign language, he also became personal and when the signs ceased for a moment, his keen eye noticed the gap and he said: "Please, Father, sign that."

One day, about three years ago, he went out to Irvington just on a visit to the school. It was June, and I invited him out to the school, not to a commencement exercise, which I knew would be hard on his years, but just to see the good work the Sisters were doing in the classroom. On arriving at the school, he immediately sat with the children for a photograph and then, class by class, visited them all. He was much interested in what he saw that day in the deaf-mute classrooms. The class-work of hearing children is always interesting; that of deaf-mute children (at least *we* think so) much more so. The Cardinal would play with the children, tease them, ask questions and write on the blackboard for them. To show how even the little children appreciated this great man, his handwriting on the blackboard was allowed to remain there for many a day

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On another occasion going to the school for Confirmation, I believe, I helped him to put on his vestments. But he was going without his red cape and, on my suggestion that these things have their appeal and that I wanted to make the best possible impression on the deaf people to whom ceremonies appeal perhaps more than to other people, he, without any more ado, put it on.

When present at our entertainments he always wished to know what the mutes were saying, what it all meant. Once in the Maryland theatre, with a seating capacity of 2000, every seat of which was occupied, he sent for me behind the wings to have the opening number on the program explained to him as the children were going through it in signs. It was a welcome to himself and he wanted to know just what they were saying.

Before departing from these entertainments, he almost invariably made a few remarks, always to the point, and his brief addresses were deeply appreciated by the deaf and treasured up by them.

The beautiful sermon he delivered from his throne in the Cathedral at the opening of the Knights of de l' Epée Convention held in Baltimore four years ago, will long be remembered by those who were present, coming as they did from the North and the South and the East and the Middle West. He spoke of three kinds of penance. Here are a few of his words: "There are three kinds of penance. The first kind is that which we impose on ourselves for the love of Christ . . . such as to mortify the eyes and the other senses, and that kind of penance is good. The second kind of penance is that which the Catholic Church imposes upon her children, such as to abstain from meat on Fridays . . . and the second kind of penance is better; but the third kind of penance is that which God Himself puts upon us and that is the one you have and this kind is the best." Then he went on to tell them that their "affliction, looked upon in this light, may be regarded, and rightly so, as one of the most chosen gifts of God . . . ." "Remember," he continued, "that although you now have this infirmity, it is only during this lifetime. In heaven you will have a voice to sound the praises of God and of His great mercies, and ears to hear the music of the Angel choirs . . . ."

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I often thought we were imposing on his good nature, on his love for the deaf and his marked sympathy and what I may call the strong weakness he had for them, by asking him to come to too many of our affairs, but he did not seem to think so, for he always responded so cheerfully. He went out of his way in favor of deaf-mutes more perhaps than for any other class of people. He saw the immense handicap under which they were laboring and so he translated his sympathy into deeds. Many proofs of this could easily be furnished. Let us mention a few. All know how busy a personage the Cardinal was. There was nothing I was more shy about than taking over to see him friends visiting the city and expressing a desire to meet him. I used to explain how busy he was, how one should hesitate before taking up his valuable time and that really it was too much to expect such a privilege. But I weakened on two, and only on two occasions, both of which, one directly and the other indirectly, had reference to deaf-mutes. Two cousins of mine, young ladies from New York, both teachers at the time in Catholic schools for the deaf, came to the convention of the Catholic Educational Association — the Deaf-Mute Section — and they expressed a desire to meet his Eminence. What about the resolution! It simply went by the board. They were teachers of deaf-mutes. There was a reason and an argument. The signs proved to be the open sesame. I had only to tell him the facts and in a moment he was down stairs with them and, busy as he was, he remained a good twenty minutes talking interestingly all the time on matters pertaining to the deaf. They had come fortified with large photographs of his Eminence to which he graciously added the coveted signature. The other occasion on which I weakened, was when a man from Brooklyn, New York, came to me with a letter from Rev. Thomas A. Galvin, C. SS. R., requesting me, commanding me even, to take the bearer over and introduce him to the Cardinal, for he was one of the pillars of of Father Galvin's church. Who could refuse that great friend and father of the deaf anything! That man saw his Eminence the same day.

About a decade ago a very well educated Catholic deaf-mute came to Baltimore from another city. I made several attempts

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to secure this young man a position in the central building of the Baltimore and Ohio railroad. I got his Eminence interested in the case. He even wrote a few lines of recommendation in a letter to the railroad authorities and before long the young man obtained the desired position and holds it, with several promotions in the meantime, to the present day.

While speaking of the fact that he often went out of his way for the deaf-mute cause, and in connection with the Baltimore and Ohio railroad, I should not omit to mention the favor I asked of him two years ago for Father Galvin and myself, a favor he asked and obtained from Mr. Daniel Willard, the President of the road. The request was for a pass in view of our work among the deaf which calls for a little travelling. The President, who is not a Catholic, most graciously acceded to the Cardinal's wishes.

We might truthfully say that the chain of favors, spiritual and temporal, conferred by the Cardinal upon the deaf-mutes of Baltimore was an endless chain, and so we could go on enumerating without end the many favors he did them, but we must content ouselves with recounting just a few more.

Shortly after beginning work as pastor of the Catholic deaf-mutes of Baltimore, I called on his Eminence and asked him for a written statement of the special faculties I had at his hand in and around Baltimore. He took me over to the Chancellor's office and got the Chancellor to fill out a paper and it read in such a way that it was more comprehensive even than I had requested. It gave me faculties for all deaf-mute work throughout the city and all over the diocese, which includes Washington, D. C.

Frequently, before the time of the opening of schools in September, I wrote a letter to each of the suffragan Bishops of the Baltimore province (which extends from Maryland and Delaware to Florida) and to all the clergy, especially to those of a few of the large neighboring cities; Washington, Richmond, Va., and Wilmington, Delaware, to remind them of the existence of our school — the only Catholic school for deaf-mute children in the entire jurisdiction of the Cardinal, and he always approved the letter, often adding a few words of his own. On my request he would address the clergy assembled for their annual retreat in St. Mary's Seminary, and I used to hear after-

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wards from members of the clergy that he spoke feelingly on the points on which I had requested him to address them. A few years ago when I asked him to do me this favor again, he expressed regrets at not being able to do so personally. It was at the time that Cardinal Mercier of Belgium visited us and the Cardinal said he would not make the retreat with the clergy that year as he would be busy entertaining the visiting Cardinal, but he told me to write out my appeal to the clergy and to ask Bishop Carroll of Helena, Montana, who would conduct the retreat, to convey it to his clergy in his stead.

Nothing we ever planned for the spiritual or material welfare of the deaf failed to meet his kind approval. We determined about a year ago that the following year was to be our banner one in deaf-mute activities in Baltimore. To help towards obtaining this result it was decided that we should start the production of tableaux, — religious, patriotic, etc. We had his Eminence's encouragement in this enterprise and his permission to present the tableaux in the different parishes. We had a good record for the first year, for we presented the tableaux in our own hall, in St. John's parish hall, Baltimore and in Gonzaga Hall, Washington, D. C.

His Eminence told me that after the first performance he would make a donation. Shortly after, on Holy Thursday, one year to the day before he went to his reward, I told him that I had a long memory and reminded him of his promise. He took a mental note and on Holy Saturday the mail brought from his Eminence a check for one hundred dollars for the entertainment fund. One might say the sum is not large, but the Cardinal, like all true disciples of the Master, had not much of this world's goods, his was another kind of store. But the small sum, like the widow's mite, was given with a big heart.

Another feature in deaf-mute activity in Baltimore in which his Eminence was interested, was our annual bazzars. He came to them more than once and moved around among the people in our spacious college gymnasium. In this gymnasium on one of these occasions, I heard a person say: "I never in my life got so near to him before." He usually remained just a little while, admired the fancy articles and, of course the deaf-

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mutes themselves, treated the deaf children, if they happened to be present, made a contribution and then returned to his home.

Four years ago when the Knights and Ladies of de l' Epée were assembled in triennial national convention in Buffalo, I invited them to hold their next convention in our college hall, gymnasium and other rooms. They accepted the invitation. We opened the convention with Mass celebrated by Supreme Chaplain, Father Gilmore, of Buffalo, the Cardinal occupying his throne in the sanctuary. He afterwards said that when he stood up to address them, he was agreeably surprised at the fine showing the Knights and Ladies of de l' Epée made. He remarked that they were a fine body of ladies and gentlemen. His sermon to them on that occasion which, standing at his side I tried to communicate to the deaf on my fingers, was beautiful indeed, most suitable to the condition and the needs of the deaf. It was on the occasion of this convention that he gave his approval (if he had not done so before) to the Knights of de l' Epée. We went in a body to call on him, and when the time of signing his approval arrived, there was a polite scramble, each being eager to furnish the fountain pen that his Eminence was to use for the purpose. The Supreme Knight's pen was used and that Knight, a New Yorker, had one more reason to be proud.

Two years ago I received a couple of letters of distress from Father Conniff, S. J., the rector of Gonzaga College in Washington, D. C., who was at one time connected with deaf-mute work and who never lost his interest in the deaf. In both of these letters he expressed great concern over the condition of the deaf-mutes in that city and wanted to know if I could in any way relieve the situation.

Some of the seminarians from the Baltimore seminary, who while they were in Baltimore were my helpers in this work, had just been transferred to the Catholic University. We together began with a small class, the seminarians looking after their charges every Sunday. The adults met at St. Aloysius church, and the children (who are in attendance at Kendall Green School) at Holy Name church which is nearer to the school, and is the

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church where all the Catholic students of Gallaudet College and Kendall Green School go to Mass on Sundays.

The authorities at Gallaudet College and Kendall Green School have been approached and asked to allow us to enter these institutions to attend to the religious instruction of the Catholic deaf boys and girls in attendance, but we have so far been refused admittance. The Cardinal tried to settle this question for us and for that purpose put his signature to a letter on the subject written by a priest who is the Superior of the Sulpician House at the Catholic University. Even this letter, signed though it was by no less a personage than the Cardinal, was turned down.

This only shows the animus of many of those in charge of affairs in State-conducted institutions. During our first year of deaf-mute work in Washington, we saw to it that all the children of proper age should make their first holy Communion and receive the sacrament of confirmation. When they were confirmed, they did not, of course, hear the beautiful little sermon the Cardinal preached to all those, most of them hearing children, who had just received the sacrament, so I told him that as the poor little deaf children did not hear his sermon, they and their parents and friends who were gathered together in the parlor, would be made happy if he came down and said a few words to the children. He did so and gave them a little confirmation talk all for themselves, which, of course, was interpreted for them.

But it was at his great jubilee celebrated a few years ago in memory of his fifty years of priesthood and twenty-five as Cardinal, that he showed his affection for the deaf in a very special manner. Everybody paid this great man special honor at this time. There was the clergy's day, the people's day, the children's day, and so on. But the deaf had a day, a time all to themselves. It was a beautiful sight in the Cathedral on Children's day when all the girls in white with cardinal-red ribbons, and all the boys with similar ribbons on their arms, attended Mass in a body. But our deaf-mute children did not appear on this day. We wanted to single out the deaf, both children and adults, so I asked his Eminence to give us a private audience in one of the large rooms of his residence. He most graciously acceded to our wishes. He was exceedingly pleased

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at the reception accorded him by the deaf. One child presented him with fifty red roses and another with twenty-five white roses. The adults presented him with a beautiful picture in a handsome frame; it was a photograph of the convention of the Knights and Ladies of de l' Epée which was taken at the time of the convention on the steps in front of the Cathedral. This picture was decorated most beautifully by the Sisters and others and contained a neatly printed copy of the sermon the Cardinal had preached on that occasion. The Cardinal said that this was the most touching of all the gifts he had received at his jubilee. It was not the intrinsic value of the gift he prized, but the source from which it sprang and the love that accompanied it, mindful of what Thomas à Kempis says: *"Prudens amator, non tam donum amantis considerat, quam dantis amorem."*

On this visit it was that he uttered those touching words that have been ringing in the ears of the deaf, or rather in their hearts, ever since and have been quoted much by the deaf in Baltimore and elsewhere. He called them "the choicest portion of his flock." As the mother who loves all her children lavishes more care on the weakling just because of his infirmity, so his Eminence, though he loved all, seemed to single out the deaf and to be to them not only a father but a father and mother combined, and this because they were the afflicted portion of his flock, laboring under so great a handicap.

And the day came when this great and good man had, like us all, to answer the final summons. Among the thousands of loving tributes paid him at his death, the Catholic deaf-mutes of Baltimore, who would not be found wanting in a duty of gratitude to so loving a father and so great a benefactor, were not slow in adding their own. They sent their resolutions to the present administrator of the diocese, Bishop Corrigan, and also a copy of them to the Baltimore *Catholic Review,* the official organ of the Cardinal. They expressed very feelingly their gratitude to him for all he had done for them in life and promised in death ever to remember him in their prayers, which they said, though not on their lips, were, better still — down deep in their hearts, and would ever be loud in his behalf before the throne of God.

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With reverence we may apply to Cardinal Gibbons the words of Scripture taken from the Gospel for the 11th Sunday after Pentecost — the Gospel of the cure of the deaf-mute by Our Divine Lord.

"He has done all things well: He has made the deaf to hear and the mute to speak," for the subject of this sketch, like his Divine Master, did all things well with regard to the deaf. He made the hearts of the deaf, old and young, to rejoice because of his evident, earnest sympathy for their affliction; (I have seen him playfully tuck the little deaf-mute children under his cloak) and as he was an eye to the blind and a foot to the lame, so he was to the deaf an ear and to the mute a tongue; he made the deaf to hear down deep in their hearts the sweet music of sympathy which undoubtedly took away from them half the annoyance brought about by their pitiable condition, and in gratitude for all this, together with that well-nigh endless chain of his thoughtful kindnesses to them, which we have been rehearsing in this sketch, he has made the mute to speak loud his praises.

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CATHOLIC BLIND EDUCATION SECTION

PROCEEDINGS

FIRST SESSION

TUESDAY, JUNE 28, 1921, 10:30 A. M. and 3:30 P. M.

The meeting of the Catholic Blind Education Section was called to order and opened with prayer by the Chairman, Rev. Joseph M. Stadelman, S. J. Representatives from all of the schools for the blind with the exception of that of St. Joseph's Asylum for blind girls, Mt. Loretto, Staten Island, N. Y., answered the roll call. The minutes of last year's meetings were approved and accepted as read.

The delegates took up as their first topic the question of efficiency in schools for the blind. The paper on this subject, "Standards of Efficiency in Schools for the Blind," was read by Sister M. Geronimo of the Catholic Institute for the Blind, New York City. The Binet-Simon and other mental tests were discussed and the advisability of applying them to blind children was debated. The certification of teachers as a proof of efficiency was also discussed. The meeting then adjourned.

SECOND SESSION

WEDNESDAY, JUNE 29, 10:30 A. M. and 4:30 P. M.

The second session was called to order and opened with prayer by the Chairman. After a few preliminary remarks by Rev. Joseph M. Stadelman, S. J., a paper entitled "Physical Training in Schools for the Blind" was read by Sister M. Stephanie, of St. Joseph's Home for the Blind, Jersey City, N. J. A lively discussion of this paper followed. The questions of supervised play, corrective gymnastics, dances and games suitable for blind children were debated and it was suggested that the teachers ex-

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change ideas during the school year concerning this important work. It was also decided that a supervisor should be appointed in each school for corrective work along this line. After the discussion of the foregoing topics the meeting adjourned.

THIRD SESSION

THURSDAY, JUNE 30, 3:30 P. M.

After the meeting had been called to order and was opened with prayer by the Chairman, Sister Augustine, Daughter of Wisdom, from the Brooklyn Home for blind and crippled children, read a paper entitled "Should We Educate Our Catholic Blind in the Parish Schools?" A comparison of the advantages of the institutional schools for the blind and of the day or public schools for the coeducation of the blind with sighted children, was made. The views of prominent educators on the subject were discussed. Arguments for and against residential schools were proposed and debated. Classes for blind children in schools for the seeing were greatly commended, particularly for blind children whose home influences were bad. After a brief review of the topics discussed at the sessions of the Convention, the meeting adjourned.

SISTER M. GERONIMO, O. S. D.,
Secretary.

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PAPERS

STANDARDS OF EFFICIENCY IN SCHOOLS FOR THE BLIND

SISTER M. GERONIMO, O. S. D., CATHOLIC INSTITUTE FOR THE BLIND, NEW YORK, N. Y.

Education of the blind in the United States has reached a high stage of efficiency. It may be gratifying to note that up to the present, upwards of forty thousand blind persons have been formally graduated from our schools for the blind. But it is still more gratifying to know that most of these are now happy, industrious men and women. However, to achieve such results the schools for the blind must meet certain requirements. In order to make their graduates efficient, the schools themselves must have reached certain standards of efficiency. To determine what those standards of efficiency should be in our schools for the blind will form the subject of my paper.

In general it may be said the best tests of efficiency consist in the attainment of the purposes and aims of the education of the blind, which are to train the blind children within the measure of their limitations and opportunities to live completely and fully their religious, physical, intellectual, social and economic life. To impart such training to the blind their teachers must not only be efficient but also enthusiastic in their several lines of work. They must aim to develop earnestness, self-reliance, and the "never-give-up" spirit. They must make the children realize early in life the tremendous obstacles they have to overcome. They must show them that these obstacles are by no means insuperable. Personal interest in each pupil will be the greatest incentive for the blind towards striving to overcome all handicaps in education, viewed under its varied aspects.

And first, as for religious training, which needless to say is the most important factor in the life of the blind, great and as-

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siduous care should be taken to teach them the consoling and saving truths of our holy faith. A perfect and appreciative knowledge of their holy religion will be their greatest comfort and solace throughout life, particularly when they will realize to the fullest extent their loss of physical sight.

Intellectual training should be developed along the lines of the common school. While the course of studies should as far as possible be the same, the teacher may find it necessary to adapt it to his or her charges. The successful State schools combine kindergarten, primary, and high school courses with business training, when judged advisable for the older students. As for the pupils who are not totally blind, but yet have not enough vision to attend the common school, "conservation of vision" classes must be formed for them. In these classes the children are taught to read large sized print, to write with pencil and crayon, and to study pictures and maps.

Music has always played an important part in the training of the blind. At least three-fourths of the students should receive special instruction in some branch of music. If the voice is promising, voice culture should be taken up. If the talent is for instrumental music, the child should be taught the piano, the organ, the violin, the cornet, or any other suitable instrument. An important phase in the music department is the training of the younger by the older pupils, by which method music is made practical as well as cultural.

Physical culture being recognized as a necessity in all schools, it should be considered especially an important factor in the education of the blind. Lazy habits of posture must be corrected, nervous conditions cured; and weakened muscles strengthened by daily exercise. Gymnasium work under a capable instructor will prove most helpful. Outdoor play for the younger children should always be supervised, owing to their lack of initiative; the older children, on the contrary, must be encouraged to work, play and go about alone.

Manual training, though no longer emphasized as much as formerly, particularly since it has been noticed that the blind generally succeed better as brain workers than as hand workers, is yet an important part of the curriculum, and should be taken up

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from the very beginning. The girls must be trained in every line of housework. Everything should be done to fit them to fill their rightful place at home in the discharge of household duties. The boys should be trained in either sloyd, basketry, chair caning, raffia work, piano tuning or gardening. They should be made to master some industry or other in which they may later on earn a livelihood.

Above all, since the real test of efficiency in the eyes of the world is success in whatever path of life one has entered, we must in addition to manual and intellectual training develop in the blind pupils good traits of character, perfect manners and, as far as possible, a pleasing personality, all of which will more than anything else pave the way to success. Our blind graduates should possess all of these accomplishments, deepened and intensified by religious motives.

Such should be the standard of efficiency for our Catholic schools for the blind. And although only a certain number of our pupils will reach this ideal, still the striving for success in every department will improve and develop almost beyond belief the children confided to our care. With an optimistic school spirit, devoted teachers, a well-rounded course of studies, the Catholic schols for the blind will undoubtedly produce such results as may be expected from the best of the schools for the blind.

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PHYSICAL TRAINING FOR THE BLIND

SISTER M. STEPHANIE, ST. JOSEPH'S INSTITUTE FOR THE BLIND, JERSEY CITY, N. J.

Among the subjects engaging the attention of educators to-day there are few to which such importance is attached as to physical training. Its importance, particularly in schools for the blind, cannot be overestimated. Turn which way we will physical training is insisted upon as an important educational factor in the inculcation of habits of order, of obedience, self-control, quickness of perception, clean thinking and pure living, and is given a prominent place in the curriculum of the best institutions.

Physical culture is of still greater importance to blind than to seeing children. The blind child is more likely to lead a sedentary life than his more active sighted brother, who may go about at will. Besides children without sight often form in their own homes, where they are granted particular indulgence, nervous habit movements, which can be overcome only by daily exercises, conducted under the direction of a teacher of physical culture. Whatever be the course of physical training which is introduced into the daily curriculum of schools for the blind, it should be so carefully planned and distributed through the grades as primarily to guard and promote the health of the children, teach correct habits and manners, stimulate the mind and inculcate habits of manliness, courage, patience, obedience to authority, self-control, regard and respect for others; in a word, promote soundness of mind through soundness of body.

To make the course of physical culture not only beneficial but also pleasing and interesting, singing and rhythmic movements should be made a leading feature. Healthful games which conduce not merely to physical but also to moral health should also be greatly encouraged. As already noted above, the primary object of physical culture in schools for the blind should be to bring blind children with their varied handicaps to as normal a

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condition as possible. To accomplish this result two classes of exercises have to be provided. First, exercises to bring about the correction of existing abnormal conditions, such as spinal curvature, round shoulders, weak ankles and falling arches. Secondly, exercises to attend to the correction of conditions that may become abnormal, such as the protruding head and abdomen, the shuffling walk, the depressed chest, the twirling habit, the lifeless countenance, and the constricted body. Class I embraces such exercises as deep breathing, exercises with arm extensions, foot and knee flexions and extensions, head rotations and trunk flexions. Class II embraces educational Swedish gymnastics, aesthetic movements and fancy steps, folk dances and harmonic gymnastics.

Whether or not the foregoing exercises will do all that is claimed for them, it is for us to learn from experience. Judicious choice and skillful adaptation of the best of them will not fail to secure the physical and mental aims sought in their use, namely, better health, strength of body and limb, grace of movement, quickness and speed of action with graceful and easy carriage — as regards the physical aims; and as for the mental aims, discipline, manliness, courage, self-reliance, presence of mind, quickness of perception, self-control, and in acknowledgment of the fact that our bodies are the temples of the Holy Ghost, respect and reverence for self and others.

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SHALL WE EDUCATE OUR CATHOLIC BLIND IN THE PARISH SCHOOLS?

SISTER M. JOSEPH, BROOKLYN HOME FOR THE BLIND AND CRIPPLED, PORT JEFFERSON, N. Y.

In a paper read at the first session of the Catholic Blind Education Section by the Chairman, Rev. Joseph M. Stadelman, S. J., at the Catholic Educational Convention, in New York City, 1920, mention was made of the favor with which the day-school movement for the education of the blind was received in some thirteen or more cities of the United States. In proof of the popularity of this movement it was shown that, although the first of the forty-four State institutional schools for the blind was organized nearly eighty-eight years ago, whereas only twenty years have elapsed since classes were first opened to blind children in the public schools, yet to-day a little over ten per cent, or approximately one out of every ten blind children of school age, is attending the public schools in their respective localities.

In connection with this statement the obvious suggestion was made that in the absence of separate Catholic schools for the blind the parish schools could do for its Catholic blind children what the public schools are doing for upwards of 563 children whose parents are evidently opposed to placing their children in State institutional or residential schools. And thus, in the existence of but four Catholic schools for the blind in the United States, the momentous problem of providing Catholic education for our blind children and of saving them from the possible loss of faith and morals in non-Catholic schools, could be solved by the Catholic hierarchy of the United States.

That the foregoing suggestion in favor of our Catholic blind children would meet with as much favor as the day-school movement for the education of the blind in general, I propose to state briefly some of the advantages of educating blind children with sighted children.

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One of the leading arguments in favor of coeducation of the blind with the seeing, versus education of the blind in separate institutional or residential schools, is the enjoyment of home and normal life, to which all children are entitled and which no residential school, even under the most favorable circumstances, can ever supply. The change for the better in the attitude of parents towards their blind children who are going to school with normal children, are doing creditably the same work, are developing the same ideals and ambitions, is another argument by no means insignificant in favor of the day school. The association with normal sighted children and the forming of friendships with sympathetic and helpful companions is also a strong argument in favor of coeducation of the blind with the seeing.

In addition to the foregoing arguments, let me in the words of a teacher of the blind whose experience covers seventeen years, make a brief summary of a few more advantages in favor of the day school: (a) Upon leaving school the business man to whom the blind student goes for work will know at once the extent of his education. (b) He makes friends who in later life will be a help to him in a social and a business way. (c) By observing these children in school many people are educated to the needs of the blind and learn the simple ways of helping them. (d) By his failures and sometimes humiliating mistakes before sighted schoolmates, the child becomes accustomed to buffet alone with the world. (e) The struggle in competition with seeing schoolmates prepares him for originating ways to compete with adults. (f) The varied experiences on the journey to school each day prepare him for independent travel when older. (g) The necessary routine of institution life gives him little opportunity for spontaneity and freedom of action. (h) So many trained teachers coming in contact with blind pupils will enrich the fields of appliances. (i) Experience with the real conditions existing in the world is what the blind need, and in proportion as they are enabled to come in contact with these conditions and helped to live in them successfully, their happiness and success are assured.

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CATHOLIC NEGRO EDUCATION SECTION

PROCEEDINGS

CINCINNATI, O., JUNE 28, 1921.

The Catholic Negro Education Section was opened on Tuesday with an address by the Chairman, Rev. Henry Richter of Cincinnati.

Father Richter held up the advantages of a more concrete and articulated plan of instruction in the schools of our colored parishes and detailed the rich results that were already in evidence from the labors of those communities devoted exclusively to the teaching of colored children. These teachers, he said, are keenly alive to the educational needs of the colored people, and by maintaining the best standards of primary education in their schools, are not only a source of comfort and pride to the Catholic parents of their children but by their excellent pedagogy and broad Christian sympathies are attracting to their schools in increasing numbers of children of non-Catholics. These cheerful, intelligent, industrious and missionary Sisters are thus laying the sure foundation for the conversion of the colored people of America. The purpose of this Section is to interest, to enthuse and to assemble the laborers in this difficult corner of the Lord's vineyard, and so from the records of their experience and the voice of their counsel to build a plan that shall guide us all in the accomplishment of the blessed task of winning to the Church those millions of the colored race knocking at our doors.

Brother Florence, who is in charge of St. Boniface School for Colored Boys, Louisville, Ky., spoke of the intense longing of the negro for education and of the splendid field of labor and the rich harvest of compensation the Church's work among the colored people offers the sympathetic and zealous teacher.

The Secretary's report showed a growing interest in the work

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of the Negro Section of the Catholic Educational Association among the pastors and teachers of the churches and schools of the colored parishes, and left the impression that as soon as the service of this Section became better known, it would have an important bearing on the subject of standardizing the teaching in our parish schools.

Rev. Charles Hannigan, Secretary of the Section, then read the following paper: "The Growing Need for High Schools for Our Colored Catholics."

The officers of the Negro Education Section are: Chairman, Rev. Henry J. Richter, Cincinnati, Ohio; Vice Chairman, Brother Florence, O. F. M., Louisville, Ky.; Secretary, Rev. Charles F. Hannigan, Baltimore, Md.

CHARLES F. HANNIGAN, S. S. J.,
Secretary.

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PAPERS

HIGH SCHOOLS FOR OUR COLORED CATHOLICS

REVEREND CHARLES HANNIGAN, S. S. J., ST. PETER CLAVER CHURCH, BALTIMORE, MD.

Of the twelve millions of negroes in the country not over one hundred and fifty thousand are Catholic. Approximately ten thousand Catholic colored children attend our parish schools. For the graduates of our parish schools we have but one real high school and that is the product of the zeal and liberality of Mother Katharine Drexel, the founder and Superior of the Sisters of the Blessed Sacrament, a community that devotes itself exclusively to the teaching and training of the Indians and negroes. This school is in New Orleans and its mission in the Church and without is so far reaching, its influence on the Catholic life of the community is so hopeful and encouraging, its message to the disconsolate pastor of souls is so reassuring, that at last we feel a way is open to save the faith so dearly taught and nurtured and insure the economic life of a very large number of our colored Catholics.

It would hurt the Catholic conscience were it to know, as many of us do, in sorrow and sometimes in pitiful pleadings, that there are many professional negro men and women lost to the Church, who in our parish schools were our brightest pupils, whose parents were our staunch parishioners and in the matter of the practice of our holy religion left little to be desired in the way of setting an example of holy life and living. To the end of their primary education these men and women, instead of an impetus, now a decided check to the Church's missionary progress and activity, were in a very large measure a source of comfort to the pastor of souls. In the boys' sodality and in the girls' sodality they gave promise of happy things for the Church and honors to their race. Honors have indeed come to their race from the service of many of these men and women.

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They are of no service to the Church and this at a time, humanly speaking, when the most need is felt for the devout life and the stimulant of public endeavor for the common good. They are rather a reproach to the Church and distinctly a discredit.

A survey of any group of these men and women — you will find groups in all places where you have established negro parishes — will show that the origin and development of their apostasy lay in the contacts they were forced to make in the non-Catholic high schools and academies they had to attend to finish their education. Many of these men and women will tell you that when they went away to high school they fully resolved to practice their holy religion and receive the sacraments. Either the opportunity was lacking or the policy and atmosphere of the school too hostile for the approach of a priest. Then there was compulsory attendance at non-Catholic chapel. There was the too frequent attack on the teaching and sociological position of the Church, and they were too timid, or as was often the case, too ill-equipped to combat the reproach launched at the faith of their fathers. Given a sharply hostile atmosphere, an absence of any evidence of the Catholic atmosphere, and let this be prolonged for a period of ten years or so, and, I dare say others than the best of our negro Catholics will return from such a far country with weird notions of their motherland.

The rector of the principal Episcopal church in a city where I loved to work was a man of imposing presence and real ability. He had abundant energy and carried into his public work, as I knew it, a manner as suave and a purpose as compact as any man I met. It was not a year before his worth began to creep beyond the district of his church and the community came to look on him as a man meet to teach his people and ably to represent his race. I was speaking of this man to a friend of mine, one day, and mentioned how good his training must have been. "Is he Rev. Mr. Blank of Bremerton?" "I do not know, but I have heard that he came from Bremerton." Then my clerical friend informed me that the rector of St. Asaph's had made his first Communion and was a product of the church and parish school of which I have now the honor to be pastor. He received the higher education we could not give him in a

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non-Catholic institution, where the vigor of his faith was sapped and where it died of what is called otherwhere acute inanition. Also I was speaking the other day of an able address I heard delivered by the pastor of the largest Methodist church in the city where I now live and work. "Didn't you know," said Father Dubay, "that all his people are devout Catholics and members of your own parish and that he lost his faith in that college where he went to get an education?"

Recently it was my pleasure to introduce to many audiences two native women from the West Coast of Africa and to marvel at their readiness of speech and keen adaptability. They were here to plead the needs, the educational needs of their people and the piteous thirst for learning that was gnawing at their minds. The woman at whose house they stopped was a Catholic, the wife of one of our city's most successful doctors. Her husband, she told me, should be a Catholic. His forbears were devout members of the Church, and he had been an exemplary boy in the parish school and until he went to a non-Catholic college. Mrs. Bea has hopes of the return of her husband to the practice and comfort of the ancient faith. But isn't it all very painful and very discouraging? And shouldn't we feel alarmed at this disease that is fast eating into and destroying the brain of our forward-looking colored Catholic laity? It can be checked and conquered by the application of the New Orleans plan.

Outside the Church it would seem that the missionary activities of all the denominations are centered on the higher education of the negro. The psychology of the negro has been adequately and accurately diagnosed by our non-Catholic educators. His thirst for education is the most outstanding feature of his character and the discipline he is willing to subject himself to in order to acquire this boon is not the least of those notes that will ultimately make for the glory of the race and the greater good of the nation.

They come to us, our Catholic boys and girls, begging for the gift to continue their education under the guidance and protection of the Church. For our boys we have no high school in the strict sense of the word. We must regretfully see them make for those schools that while giving them the secular learn-

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ing they so much crave, drain their spiritual energies and ultimately extinguish their faith. We urge a course at one of our technical schools — we have two of them — in the hope that until we can reach the higher education our boys will go in for commercial and industrial pursuits. We realize only too well that this advice gives color to the oft-repeated charge of the enemies of our religion: That there is no effort in the Catholic religion to lift the negro out of the bondage of menial labor or stimulate the higher and nobler ambitions of the race. It is making an indifferent effort, they say, to equip its children for life's serious struggles, and adds no incentive to their very legitimate desire to reach professional proficiency and independence. The schools that graciously offer them all this are legion and insidiously non-Catholic, to say the least. There is not a State in our lovely Southland that has not at least three seats of learning for colored boys.

The Church has parishes and missions exclusively for negroes in Kansas, Missouri, Minnesota, Illinois, Ohio, Pennsylvania, New York, Delaware, Maryland, District of Columbia, Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Tennessee, Louisiana, Texas, Arkansas, Indiana and Kentucky. In all this vast territory we have but one school of collegiate character. If we are to hold our advanced colored laity and make their lives a factor in the conversion of the other eleven millions of the colored people and the motive power in the construction of the character of the race, we must be busier about the means of influencing their thought and operation. We must be busy about getting a high school in every thickly populated colored Catholic center. We must strive to lift this reproach from the Catholic Church in America.

I think we owe this service to the negro and the Church. The negro is the youngest child of the Church. He is not able yet to shift for himself. He needs the maternal care and the fatherly provision of the Catholicity of our great and prosperous country. May those charged with the responsibility of the Church in America and those that the Good God has blessed with abundant means "look over into Macedonia and see these boys and girls stretching out their hands to them."

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CONFERENCE OF RELIGIOUS SUPERIORS

PROCEEDINGS

FIRST SESSION

TUESDAY, JUNE 28, 1921, 3:00 P. M.

The meetings were held at Notre Dame Academy, Grandin Road, Right Rev. Msgr. F. W. Howard, LL. D., presiding.

The first meeting was held on Tuesday afternoon with representatives from all parts of the country in attendance. After the Chairman had called the meeting to order, His Grace, the Most Rev. Henry Moeller, D. D., Archbishop of Cincinnati, addressed the Conference in words of gracious welcome and kindly hospitality, and emphasized the importance of the cooperation of this Conference with Catholic educational activity.

The following committees were appointed by the Chair:

On Recommendations: Sister Columba, B. V. M., Dubuque, Iowa; Sister Louise, Concordia, Kansas; Sister M. Michelle, Nazareth, Kentucky; Sister Ann Borromeo, Mt. St. Vincent, New York City; Sister Ruth, Sinsinawa, Wisconsin; Sister Francis DeSales, Springfield, Mass.

On Organization: Sister Teresa Gertrude, Convent Station, New Jersey; Mother Ignatius, New Rochelle, New York; Mother Generose, Manitowoc, Wis.; Sister Lucretia, South Bend, Ind.; Sister Alphonsine, Monroe, Mich.; Sister Leona, Mt. St. Joseph, Ohio.

The first paper, "The Certification of Teachers", was read by Rev. George Johnson, Ph. D., Superintendent of Parish Schools, Toledo, Ohio. This paper brought forth a very animated discussion.

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SECOND SESSION

WEDNESDAY, JUNE 29, 1921

The Conference opened with a splendid paper on "The Religious Formation and Pedagogical Training," by Rev. Henry Woods, S. J., Los Gatos, California. An informal discussion followed.

The second paper, "The Spirit of the Ursuline Order and its Work for Education," was read by Mother Gabrielle, O. S. U., Brown County, Ohio.

In the afternoon a paper on "The Higher Education of Women Under Catholic Auspices" was read by Sister Mary Catherine, Mt. Washington, Md.; also a paper on the "Duties of Community Supervisors," by Sister Aloysius Josephine, S. N. D.

THIRD SESSION

THURSDAY, JUNE 30, 1921

The Conference was honored by a visit from the President General of the Catholic Educational Association, Rt. Rev. Thomas J. Shahan, D. D. His fatherly greeting and words of wise counsel on the formation of the character of the religious teacher were sources of inspiration and encouragement to all.

A timely paper on "The Danger of False Principles of Pedagogy in Catholic Educational Work," was then read by the Rev. Mark A. Cain, S. J., Cincinnati, Ohio.

The following reports from the Committees on Recommendation and Organization were then submitted:

REPORT OF THE COMMITTEE ON RECOMMENDATION

After thorough discussion of the educational situation, the Committee on Recommendations have ascertained the mind of the Conference in regard to one vital question; namely, that State certification of religious teachers is necessary.

The problem, however, is so complex and far-reaching that the Committee recommend that a committee, working in close connection with Rt. Rev. Msgr. Howard, be appointed for

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the purpose of studying the difficulties and the possibilities of State certification of religious teachers. The following have been appointed by Msgr. Howard to act on this committee: Sister M. Columba, B. V. M., Dubuque, Iowa; Sister Louise, Concordia, Kansas; Sister M. Michelle, Nazareth, Kentucky; Mother Ignatius, New Rochelle, New York; Sister Ruth, Sinsinawa, Wisconsin; Sister Francis de Sales, Springfield, Mass.

It was further recommended that a committee be appointed to study the problem of the proper supervision of Catholic schools. The following have been appointed by Msgr. Howard to act on this committee: Sister Ignatius Loyola, Cincinnati, Ohio; Sister Ann Borromeo, Mt. St. Vincent on the Hudson, N. Y.; A Sister of Mercy, Beatty, Pa.; A Sister of Loretto, Loretto, Ky.; A Sister of the Immaculate Heart, Monroe, Mich.; A Sister of Providence, St. Mary's, Ind.

REPORT OF THE COMMITTEE ON ORGANIZATION

The Committee on Organization held sessions on June 28, 29 and 30 respectively.

The Committee on Organization reports that the sessions of the Conference of Provincials and Superiors have been most satisfactory and a vote of thanks is tendered to all who by their presence have contributed to this success.

Rt. Rev. F. W. Howard, LL. D., Secretary General of the Association, whose valuable services mean so much to the Department of Provincials and Superiors, was unanimously chosen as Moderator of the Conference.

Sister Leona, Mount St. Joseph, Ohio, was requested, with permission of her Superior, to continue as Secretary of the Superiors' Conference for the coming year.

It was suggested that the members of this Conference, by their influence exerted upon every member of their respective communities, strive to arouse a deep and devoted interest in all that pertains to higher education.

To facilitate the work of preparation for the next Conference it was proposed that each member of the Committee on Organization submit to Sister Leona a list of practical subjects — not more than five — suitable for papers to be read and discussed at the next meeting, and that these lists be sent to Msgr. Howard for his approbation.

It was regularly moved and carried that this Report of the Committee on Organization be submitted to his Grace, Arch-

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bishop Moeller of Cincinnati for his approval, after which, for a like purpose, it be forwarded to his Grace, Archbishop Dowling of St. Paul.

This report was presented to the Conference in full assembly for approval, amendment, or rejection.

Committee on Organization: Sister Leona, Mount St. Joseph, Ohio; Mother Ignatia, New Rochelle, N. Y.; Mother Generose, Manitowoc, Wisconsin; Sister Lucretia, South Bend, Indiana; Sister Alphonsine, Monroe, Michigan; Sister Teresa Gertrude, Convent Station, N. J.

The reports of the Committees were adopted, and after a few remarks from the chairman, the Conference adjourned.

SISTER LEONA,
Secretary.

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PAPERS

A PLAN OF TEACHER CERTIFICATION

REVEREND GEORGE JOHNSON, PH. D., SUPERINTENDENT OF PARISH SCHOOLS, TOLEDO, OHIO

If we may argue from the evident signs of the times we are safe in declaring that the all-important problem in the Catholic school system at the present moment is the certification of teachers. It is the burden of discussion wherever Catholic educators meet. The question of State certificates for Catholic teachers is very much to the fore. The wisdom of allowing Sisters to attend State normals, the feasibility of the diocesan normal project, the prospects for normal training in the individual communities, — all of these problems arise ultimately from the recognized need of supplying our teaching Sisters with some kind of a certificate. For while everyone knows that the possession of a certificate does not necessarily guarantee teaching ability, there are few that are not convinced that the certification of teachers will contribute greatly to the efficiency of our schools.

First of all, teacher certification will help to standardize teacher training. At the present time, lack of uniform standards makes for a great amount of haphazard work along this line. Communities are at a loss as to what standards to follow. There are State requirements, diocesan requirements, and the requirements of higher institutions. Effort and energy expended to meet anyone of these is liable to count for nought, should one of the others eventually prevail. There is that perpetual insecurity which is so discouraging and confusing. Certification would give the training school a definite aim and would assure us that at least the minimum essentials that enter into the formation of a teacher are being taken care of.

In the second place, the fact that a teacher holds a certificate has its apologetic value. It is true that our achievements are

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our best defence. Religious teachers in the present as well as the past need no apology for their work. In spite of staggering handicaps, they have succeeded in producing a generation that is soundly educated, an honor to the Church and an asset to the country. But in these days of standardization, the principle "By their fruits you shall know them," is recognized only when it is backed up with a neatly tabulated record of credits. If we can show in advance that our teachers have been properly trained, we are in a better position to disarm our opponents.

Admitting then the value of certification, the question at once arises, who shall issue the certificates? And if we consult the tendency among Catholic educators in various parts of the country, it would seem that we are coming to the conclusion that the State should certify our teachers. Though there is considerable misgiving on the subject the feeling seems to be that by compromising on this score we may save ourselves more odious interference in the future. We have become uncomfortably aware of the State's desire to expand its authority in matters educational and to assume some sort of supervision over private schools as well as public. We have voiced our protest against the false principle that gives the State supreme control over the education of its future citizens, but we have likewise admitted that the State has certain just rights in this connection, and we seem to be on the verge of admitting that the State is acting within these rights when it insists on passing on the fitness of our teachers.

Precedents are adduced from other countries to prove that State certification is not an unmixed evil, and it has been shown quite conclusively that there is nothing in the movement contrary to the expressed law of the Church. It is pointed out that we can meet the argument of un-Americanism with better grace if our teachers are on the same footing as the teachers in the public schools. The difficulties that might come in the way of obtaining such certificates because of bigotry and ill-will are minimized, no doubt rightly. Nor does any State at the present time maintain standards that should cause us worry. Of course the way is opened a bit for more interference, but then we can make it quite clear from the beginning that there are certain

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limits that we will not allow the State to transgress. And in general the immediate results may prove very happy for our schools.

Then again, as someone has put it, "it is a proven fact that impetus or impulse from outside stirs up the waters of stagnation and *laissez faire*." We are all well aware that the needs of the situation and the shortage of teachers have too often led the authorities to leave much to chance in the matter of teacher training and that thorough supervision of this phase of the work has been rather neglected. It may very well be that the present circumstances will lend us just the necessary motivation and hasten the time when uniform standards will prevail in the training of the religious teacher.

These considerations are not without their validity, yet we may be pardoned for feeling a bit uneasy about the whole situation. When all is said and done we are striving in this matter to effect a compromise, and the principle at stake is surely important enough to justify our going slowly. Because a few States have signified their intention of certifying religious teachers, we should not be in too much of a hurry to commit the whole country to this policy. At least we might cast about for some possible alternative. State certification should be our last resort.

Now is there an alternative? Can we work out a system of certification that will bring us all of the advantages that might come of State certification and at the same time spare us the possible evil consequences of the same? Is there anything practicable in the idea of a Catholic teacher facing her critics armed with a certificate that testifies that she has received a standard training under the direction of those to whom the teaching office of the Church has been divinely entrusted?

The Third Plenary Council of Baltimore laid down explicit rules concerning the certification of teachers, going into some detail as to the points required. However the machinery indicated for the carrying out of this legislation did not prove effective. The practice of diocesan examinations for teachers is still in vogue in different dioceses, but I do not believe I am over-stating the point when I say that these examinations

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have become more or less a formality. Even at their best they have weight only with diocesan communities. Moreover, they lack professional standing. But on the basis of this legislation of the Baltimore Council, it does seem possible that a more efficient technique of certification might be developed, that would standardize teacher training the while it precluded State interference.

The plan might be worked out as follows: Certificates might be issued in each State by the ecclesiastical authorities of that State. These certificates would render the recipient eligible to teach in any parish school in that State, nor would any religious be allowed to teach in the schools if she did not hold such a certificate. Where there would be more than one diocese in the State, a governing board would be formed, consisting of a representative of each Bishop. There would likewise be an advisory committee including representatives of the various communities whose motherhouse was in the State. A schedule of certification would be drawn up, which might include everything that the State demands and more. Certificates would be issued upon the successful passing of an examination that would be prepared by the governing board and administered by the local authorities in each diocese. Provision might be made, because of present exigencies, to grant temporary, renewable certificates to teachers in service who have not had the advantage of completing their normal course before going out to teach. Exemption would only be made in the case of those teachers who have completed a certain term of successful experience.

The governing board would likewise lay down certain prescriptions concerning the manner in which teachers were to be prepared for the examination. A syllabus would be issued outlining the subject-matter to be covered and the amount of time required for covering the same. No teacher would be granted a final certificate who had not completed a standard high school course, though a sliding scale of academic requirement could be arranged in connection with the temporary certificates granted to teachers in service. The equipment of the normal teacher might likewise be indicated. In other words, while the examination would be the final form of granting certificates, the pro-

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fessional standing of the community normal would be insisted upon.

This plan would center the professional training of the religious teacher in her own community, where the nature of the case would seem to demand that it be centered. State certification, on the other hand, especially in those States where certificates are issued on the basis of credentials showing academic and professional training, would make it impossible for many communities to maintain their own normals. They would have to send their subjects to accredited schools, which would mean that eventually the motherhouse would concern itself exclusively with the religious formation of the teacher. This would entail a great amount of confusion and expense and would create a cleavage between the professional and religious preparation of the teacher, that might prove very unfortunate.

The plan outlined above would stimulate the communities to prepare their own subjects. While certain standards of professional training would be established, they would not demand impossible things with regard to equipment, endowment and the like. The nature of the teaching situation in our system is unique because of the fact that our teachers lead a common life in religious orders. State legislation has in mind individual subjects who are in a position to go wherever they may be directed to obtain their training. Only those who are on the inside, understand our situation well enough to lay down prescriptions that will achieve the desired results without disrupting the natural order of things.

With such a system in force, it would be comparatively simple for us to define our attitude toward the State. There would be an effective, standardized plan of issuing certificates, as inclusive as anything the State might demand, and there would be the examination results to prove that the teachers had really covered the matter and were able to give an account of themselves. There would be no room for State interference on the principle of the right of the State to insist on minimum standards, for there would be facts to prove that such standards were being maintained. If every Catholic teacher holds a certificate, issued by ecclesiastical authority upon presentation of evidence

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that her professional preparation has been all that could be desired, they cannot sincerely demand more. Nor will the State, in all likelihood, demand more. For there is always a certain fairness in the minds of men to which we can appeal, provided we can prove our case.

That there are difficulties in the way of the prosecution of a plan such as this, I freely confess. But these difficulties are in no manner unsurmountable. For example, how will this plan affect teachers whose motherhouse is in another State? Provided this plan were inaugurated in every State, it would seem an easy matter to arrange some reciprocal agreement whereby certificates issued in one State would be recognized in another. Such an arrangement could be effected the more easily were there some common agreement as to minimum essentials for all States. The digest of State Laws prepared by the Bureau of Education of the National Catholic Welfare Council would supply us with material for arriving at such an agreement.

Again, there is the question of the standing of the examining board in each State. This board would have to be permanent and stable in character. In the second place it would need some professional standing. Its permanence could be guaranteed easily enough, but the second point might present a problem. Perhaps the whole arrangement could be standardized through the Catholic Educational Association, or through the Catholic University. While we might wish to avoid undue centralization, some centralization would seem to be necessary, if the plan is to be backed with professional responsibility.

The final sanction of the plan would be the authority of the Ordinary, backed by the intelligent good will and cooperation of all parties concerned. In view of the alternative it should not be impossible to secure such cooperation. It is a question of preserving the liberty and integrity of the Catholic schools. The individual communities would be saved no end of worry, for as long as they look to outside agencies for standardization they will be kept in a constant state of preplexity and insecurity. The amount of work that our Sisters are doing at the present time after school hours, in Saturday classes, and during the vacation, is tremendous. Yet how much of this work is desultory in

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character and carried on without any guarantee of its ultimate recognition. Too many of our Sisters are being forced by circumstances to attend State normals and secular universities, and whatever we may say in defence of this practice, we know in our hearts that it is not just as it should be. Yet we cannot complain over much, for we have not provided them with the things they need for their professional training. When all is said and done, it should be the aim of the Catholic school system to be as self-sufficient as possible, and we should be mighty careful of the sacrifices we make in the name of opportunism.

These ideas are submitted humbly and tentatively with a view of stimulating some positive thought on this question of teacher certification. The thought underlying it all is that we ought to exhaust every other possibility before entering into any compromise with the State concerning our teachers. Freedom is a boon that is dearly won and seldom regained once it has been gambled away. At least, let us take our time and not rush blindly into an arrangement which may eventually nullify the efforts of the Church to provide her children in the United States with a religious education.

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THE RELIGIOUS SPIRIT AND PEDAGOGICAL TRAINING

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My subject comes to me as a request. Yet a generation ago to propose it would have seemed a waste of time: to ask such an assemblage as this to listen to it, an impertinence. Given a religious society called by Divine Providence and ecclesiastical authority to the work of Christian education, with its traditions, the result of long experience under supernatural principles; and none doubted but that the exact formation of its members in the spirit of their institute made them efficient teachers. Indeed the art of training head, heart and hand was held to be so thoroughly possessed by convent schools, that the eagerness of Protestants to enjoy their advantages became sometimes embarrassing.

Now things are changed. Public secular education has developed; and in developing has assumed an authority that can not be ignored. In face of it two courses are open to Catholic teaching orders: to forget their past and follow secular educators blindly into new paths; or, preserving their own methods in essentials, accommodating themselves in non-essentials, to live in a respectful harmony with the chiefs of secular education, not inconsistent with our constitutional liberty of action.

The first course is impossible. Notwithstanding much courtesy from secular educators, they would be the first to tell us how wide a gulf separates their ideas and ours, and to recognize that the maintenance of the Catholic character of his education is the Catholic educator's first duty. Let us devote a few moments to a measuring of the width of that gulf.

Those we are dealing with are of the intellectual world; we must, therefore, understand the world's intellectual condition. One word expresses it. The world is Kantian. The word may suggest difficulty; the thing is evident. Kantism is at the root of

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every modern philosophy denying or ignoring the real relation between our cognitions and external things as the objects of these cognitions. It is a system of contradiction, negation, skepticism. Instead of the union and mutual support between the speculative and the practical, the subjective and objective, the intellectual and the sensitive, the abstract and the concrete, the ideal and the real, consequent on this, that our cognoscitive faculties are unerring instruments of knowledge with regard to their external proper objects; Kant imagined only uncertainty, anomaly, contradiction. Do we see anything, hear anything, feel anything? He knew not. He could only recommend the practical necessity of acting as if we did; and such assumptions of fact were for him the sole object of science. Universal principles he cast out of the domain of practical reason. What wonder, then, that to say: "Nothing can exist without a sufficient reason; every being, not self-existent, must have an adequate cause," is for the modern mind to utter vain formulas. To understand what the rejection of these principles means, apply them and conclude: first, that the existing world proves absolutely the existence of an infinite Creator; second, that a universe working out by its own intrinsic force from chaos to all perfection, is absurdly impossible; third, that to deny the essential right of authority to an obedience antecedent to the subject's consent, is to destroy society; fourth, that a revealed religion demands an infallible interpreter; and you have truths as luminously evident to the Thomistic philosopher, as that two and two make four. To the modern Kantian mind they are empty words, not so much to be denied, as to be despised; and it is the despising of those four great truths that has plunged the world inextricably into every error, theological, philosophical, scientific, and social.

The modern Kantian mind, then, observes and classifies: through the loss of universal principles it cannot reason seriously from its observations. A sequence, for example, apparently constant suggests a law, say Bode's or Mendeléef's. Soon it is proclaimed; and welcomed as somehow or other making the Creator less necessary than ever. Then exceptions appear. The Christian philosopher, inseparable from the principle of

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sufficient reason, suggests as a reasonable explanation, a necessary one if none other be possible, that He who in general "orders all things in measure, number and weight," to make more evident to man His free omnipotence, puts exceptions to what seemed to be His universal law. To this the modern mind will not listen. Accustomed to the notion of inevitable contradictions, it rests quietly in the Kantian position well expressed by W. H. Mallock, who, but for his Kantism, would be a Catholic.

"For pure reason as enlightened by modern knowledge," (he says) "human freedom is unthinkable. This applies to all primary conceptions which men assume, and are bound to assume to make life practicable. Space is unthinkable. Time is unthinkable, and so (as Herbert Spencer elaborately argued) is motion. In each of these is involved some self-contradiction; and yet, as Kant said, unless we do assume them, our rational action and even thought is impossible."

Strange, that what the Kantian declares impossible is in the light of first principles a matter of study for the Christian philosopher, profound, but none the less luminous. The explanation is that the Christian's study raises him to the height of the intellectual order; the Kantist never gets beyond the phantasms of the imagination.

This Kantian inability to appreciate universal principles, to assimilate them, and to see in them the necessary truth of their consequences — must have its effect on education. From our premises we might conclude that Kantism would hold only sensible phenomena worthy of study; that it would give mathematics its place, as intimately connected with them; that it would lay great stress on the cultivation of the power of observation, and little on that of reasoning exhaustively from things observed; that in language, style would be sought, the value of the thought beneath would be slighted; in music and art, new and striking combinations to gratify ear and eye, would be aimed at, while their legitimacy, artistic and moral, would be ignored; the subjective impression would be esteemed, the objective reality neglected, that much would be made of the searching out of new facts in history, but little of their just interpretation; while, if by a cunning manipulation they could be used to shake old

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traditions, so much the better. Add an outward conduct telling of a sense of utility drawn from experience, rather than of reflex moral principles, and the work of education would be complete.

Such an argument your experience would confirm. As I developed each step you recognized the mark of modern education. The most terrible effect of the tyranny of sensitive perceptions is the necessary collapse of religion. This we hold to be the soul of education. Then, say some Catholics, let it be our task to infuse that soul into modern education. Unfortunately, it would be as easy to infuse into a mere animal a human soul. High up above experiment and observation, doubt and contradiction, religion belongs to the sublime sphere of absolute objective verities. Whether, as natural religion, it rests in analytical, universal principles, or, as supernatural religion, on divine revelation, it is foreign to the Kantian system. It is not missed in modern education, simply because modern education has no place for it. The Kantist may conclude pragmatically with W. H. Mallock, that some religion is even necessary, if we are to experience that succession of phenomena called human society, and may hold with him that for the purpose the Catholic religion only can be efficient; but to the objectivity of any revelation, and its consequent authority, Kantism is as utterly opposed, as to the principles of causality and sufficient reason, on which natural religion is based. Hence the dreadful fact, which few, I fear, realize sufficiently, that, with all dogma, the world has banished Jesus Christ. Even in the so-called Christian sects His divinity, birth, resurrection, revelation, are doubted, ignored, denied. Ask then those engaged in higher secular education: "What think ye of Christ?" and you can anticipate the answer. A name, a tradition, perhaps a myth; or, if they are interested in social work, a type, an ideal, an inspiration. Assure them that the greatest events in history are the Fall, the Incarnation, the Crucifixion, the Resurrection; that their climax is to be reached in the Universal Judgment; and you will be stared at round-eyed.

Such being the state of the intellectual world, not only the salvation of our pupils, but our own also, forbids a blind surrender to the education it has evolved. We may now go on to

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ask, what has modern pedagogy to give us? It does not pretend to have got out of its first stages, but its beginnings are thoroughly Kantian. An example or two will make my meaning clear. We used to spell by syllables, accounting for divisions and letters used, an exercise of reason. Now words must be spelled continuously, an exercise of observation and imagination. In reading, we made great account of phrasing, so as to give the finest shades of sense, an exercise again of reason; now what the pupil sees, he reproduces mechanically, what is not seen is neglected. Composition is now a matter of description, word-painting, story-telling, a multiplication of elements only materially connected; the old theme, with definition, paraphrase, cause, effect, and so on, a logical unit demanding reason, has vanished. The perfect text-book must, by variety of type, spacing, color, put the matter under the pupil's eye reduced to its elements, thus cheating the intellect out of the profitable exercise of analysis. Hence, modern pedagogy makes education a training in observation and classification, but leaves the pupil incapable of close reasoning. But it goes on to another idea, Kantian and evolutionary, assuming that man naturally tends to the highest moral good. Hence, it confines the teacher's work to the procuring of the conditions in which the pupil's will by a natural impulse push on to moral perfection. With what results, daily experience sadly declares.

Why should an inchoate system that tends to the atrophy of the reasoning powers, and the destruction of morals, claim a dominant place in the formation of educators? The older philosophers, who found in nature, not mere successive phenomena, but intrinsic, harmonious unity, insisting much on *what* should be the instrument of mental training, spoke less about methods. For them the instincts of parent and child were realities, natural functions tending efficaciously to their end. In the one, the natural tendency to feed, in the other, the natural seeking to be fed, procured the child's physical welfare; and so in due proportion the tendency to teach and the looking to be taught, would procure its intellectual welfare. As instincts, moreover, are common to the race, the same natural relations would arise between the child and the one taking the parent's place, whether

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nurse or teacher. We do not by this mean to suggest that training is in a teacher neither necessary nor desirable. On the contrary, if to care for her child is natural in a mother, it is equally natural to learn from the experience of others how to do so more efficiently. Instinct in rational beings goes a long way; but it is not with them, as with the irrational, everything. These need no teachers; but never can they improve their methods: reason sends the rational creature to learn more perfect ways. But we do wish to point out the exaggeration of modern pedagogy in treating the relation of teacher and pupil as something phenomenal only, the matter of a new experimental science; in forgetting often natural facts and relations, the foundation of education, and in regarding the child almost as a being of another species. Education has for its adequate object the Creator and the creature, with their manifold relations in every order; and for it the child is prepared, the teacher is fundamentally fitted by nature, or rather by God. I cannot here go deeply into theology to show what a part in the teaching of religion is played by the child's instinctive acceptance of the parent's or teacher's word. However, this instinctive assent is what makes education possible. Pedagogy, however, knows little about it. Teacher and child must, according to it, be trained artificially to that observation of facts, classification of facts, utilization of facts, in which it supposes education to consist. This may suggets an answer to the complaint that we are still waiting for the Catholic treatise on pedagogics.

The danger of constant contact with such error is clear. You are not of those who imagine an inner compartment where faith is preserved intact, while false doctrine occupies the rest of the soul. It is equally clear that Catholic educators cannot rest in a negative isolation. Hence the course to be followed, as indicated in the beginning, is, to preserve our own methods in essentials, to be accommodating in non-essentials, to accept a subordination to secular educators, that leaves us our constitutional liberty of action. How are we to do it? I feel that through a timorous distrust of ourselves our real difficulty lies in the first clause, preserve our own methods in essentials.

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We are Catholic educators, with a mission bound up with our institute. Hence, devotion to our institute will be our incentive to preserve our own methods in essentials, and our practical guarantee of success. Our houses are our own. If we must come in contact with the secular spirit without, let us guard our cloister doors against it the more jealously. You must have observed that those active in the progressive spirit abroad, are often lax in observance at home. The reason is clear. "No man," says St. Paul, "being a soldier of Christ *entangleth* himself with secular business." An inordinate readiness to take up the ways of secular education, is an *entangling* oneself in secular business, not a necessary meeting with it, that preserves freedom of action; it is the sign of a mind beginning to be alienated from Christ, of an incipient love of the world that can not coexist with the love of the institute. The modern spirit is certainly anti-monastic. We must, therefore, be the more exact in the observance of our institute, not merely in matters touching education — such a division would be the wildest delusion — but in everything handed down to us by our predecessors in religion. Though some things may seem small, immaterial, they are of the gravest import. What is devotion to the institute, but the spirit of faith, prayer, humility, unworldliness, obedience, poverty, chastity, bound up with the receiving of all things established by our founders, and sanctified by the holy observance of so many now enjoying their eternal reward, "not as," I may here adapt the language of St. Paul — "the words of men, but as the words of the hearing of God." Strange as this doctrine may appear in the practical discussion of an educational question, long experience has proved it to be absolutely fundamental. "It is the spirit that giveth life."

In union is strength. To view our relations with secular education from a natural standpoint only, would cause dissension; since there would be almost as many opinions as persons. One would incline to this concession, another to that; all, forgetful of the institute, would in a way be allied with error against it. On the other hand, to make the institute the measure of those relations, means a fixedness of principle winning that respect which fickleness forfeits, a union, a singleness of eye, as far as

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human frailty permits; and this, not only in each congregation, but also among all, since of all the fundamental spirit is the same, the spirit of Christ. This is no doctrine of my own imagining, but that of St. Ignatius in the Contemplation on Two Standards, so familiar to you all. To seduce the soul devoted to God, he tells us, the enemy presents evil under the guise of good. To examine each case individually and find its special remedy would be an endless task, and deception sooner or later would be inevitable. He gives us therefore a universal defence. "Pray for a knowledge of the true life and grace to imitate it," he says; for in knowing and living the life are absolute security. For religious that life is set forth in their Institute. Let religion flourish at home; and we need fear nothing from abroad.

And now, to sum up. Train your young teachers at the time appointed, and let the training be thorough. What ripe experience finds in modern pedagogy or modern science to your purpose, purify it and make it your own. Remember that much of your efficiency will depend on your religious character, and that training in piety, modesty, gentleness, firmness of principle, faith, prayer, are an essential part of your normal training. Let the Directresses of Studies provide diligently a body of practical training, or pedagogy, of which the foundations will be: your own institute; the adequate knowledge of education as I have explained it; the child's reasoning powers, to be gradually but continuously developed to attain that object; and the teacher's natural relation with the child to direct it to that object. Here you have facts, truths. Nor need you be afraid of them. Look into your teaching, and you will find that you and your predecessors have been using them, perhaps half-consciously; and that they are what has made your teaching efficient.

For note this well: We said that modern Kantian education has no place even for natural religion, because it has no place for first principles and the strict reasoning that flows from them. On the other hand, religious training and the consistent religious life, dealing not with things seen, but with the eternal, unseen things, is a continual exercise in principles the most intellectual, and the deduction of conclusions the most certain. Pericles, comparing the social organization of his people, humane, intellectual,

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spiritual, with the utilitarian materialism of Sparta, exclaimed, that under every aspect Athens was for Greece a liberal education. How much more, then, may we say, that from our entrance to our death, religion, controlling the senses, checking the emotions, ruling the imagination, perfecting the spirit, is for those who use it as they should, and for all that come under their influence, a more than liberal education, cultivating the highest intellectual powers, doing in a few weeks or months with God's grace, what Plato dared not hope to accomplish during life, that is, purifying the senses, so magnified by the Kantian, and thus opening the road of pure philosophy. Our religious life, then, is a real pedagogical training. In more than one way is the promise fulfilled: If any man will do the will of God, he shall know of the doctrine.

Having your own method reduced to a system, have confidence in it. With God's blessing on a method that will surely win it, you need not fear comparison with any. You see every day specious self-advertising winning a scarcely deserved reputation; why should not true worth enjoy the esteem it merits? Let secular educators know your work in academy and normal school; and claim boldly what you have a clear right to. Let your light shine before men, that they may see your good works, and come as near as they can to the glorifying of your Father in heaven. As a concrete example of an evident duty, Brother Waldron has been good enough to furnish me with a comparison between the high school course in the public schools, and the work done by religious in their house of formation. The former takes 760 forty-five minute periods in a year of 36 to 40 weeks. During the same time the religious student covers at least 1173 periods; for even on Sundays and vacation days some three exercises are taken which under the most rigorous system would receive credit. Besides during ten weeks of minor vacation, two periods a day on an average are covered, giving a total of 1318 for the year. The religious student does in two and one-third what the high school student does in 4. But this is material only. If we view the work formally, comparing the constancy, earnestness, freedom from distraction of the religious student, the atmosphere of study and recollection, the educational

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value of other exercises, even in the novitiate, as reading at table, conferences, instructions, with almost their opposites in the life of a secular student; we see that in all justice the religious student should receive for two years' work the credits given for the four-year high school course; which would leave two years for higher work. This is an example. Others will occur to you; and remember, no one is thought the less of for making a strong claim under a clear title.

I must say a word on a grave difficulty, the text-book. Those edited for the public schools are tainted with Kantism, and we have not yet our own. This is a serious matter. What avails the warning word from the teacher, if the pupil has constantly in hand the printed error? Fortunately, in many lower branches, grammar, composition, rhetoric, the error is rather in method than in matter; and a teacher can ignore the method to use the matter. In history, however, and in science, both elementary and advanced, the matter itself is corrupted, now by false canons of criticism, now by illegitimate deductions, now by evolutionary doctrines. Some thirty years ago when teaching physics and chemistry, I dreamed of text-books according to scholastic metaphysics. The task would have been perfectly feasible. The chief difficulty would have been the perfect comprehension of the treasures of scholastic metaphysics. But Providence ordered my course otherwise. We should have such books, but until we the poison. This will be in general to show the illogical gratuit- have them, professors and teachers must give the antidote to ousness of so much of the theoretical assertions made in the name of modern science.

Some will say the course I have indicated is impossible in view of the attitude of secular educators. I hope they are wrong. The spirit of faith and prayer that grasps the indefectibility of the Church, and your share in it as faithful ministers, avails much with God. Besides, what is generally the attitude of secular educators? Were we to put ourselves into their hands unreservedly, they would not reject us. Were we to abandon the field altogether, they would not call us back. But in both events they would be, I think, greatly surprised. They want to see Catholic schools connected with the general system of

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public education. Speculatively, they would like to have complete control. Practically, they feel that this can never be, so long as Catholics are true to themselves, their faith and their God; and so they are not displeased when one bound in conscience to a certain position, makes no secret of it. Hence, I think my formula expresses their mind pretty accurately.

But suppose the objectors are right, what other practical course is there to propose? In a famous passage Demosthenes justifies his anti-Macedonian policy, even though it led to Chaeronea: and it seems to be to the point.

"But since Aeschines lays great stress on our misfortunes, I will propose a paradox; and let nobody wonder at me as if I exaggerated, but view what I shall say, ready to give it its full weight. If what was to happen had been displayed clearly before all, and all had known it beforehand, not for that reason should the city have abandoned the course proposed, had she any care for her good name, or did she make any account of our ancestors, or of all the long time to come. Now, indeed, our affairs seem to have gone awry, a misfortune found in all men when the gods so decree. But to have demanded at that time as a right, the leadership of all the Grecian cities, and the next moment to have abandoned it, would have been to incur the reproach of betraying them all into the hands of Philip. For had she given up without a struggle that for which our fathers shrank from no kind of danger, how could we look men in the face."

If then we fail in the end, let it not be because we have failed as Catholic teachers and religious; but because we have thought too kindly, too well, of our fellow-citizens, and of the invulnerability of our just rights.

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THE SPIRIT OF THE URSULINE ORDER AND ITS WORK FOR EDUCATION

AN URSULINE OF THE BROWN COUNTY COMMUNITY

The spirit of any composite body of human beings may be studied from various standpoints, subjective and objective, and the answer to our question, What is the spirit of the Ursuline order, will be framed and modified accordingly. It may be viewed subjectively, looking within the body it animates, or objectively, looking upon the effects it produces. Again; the student may be subject and exponent; or the student and exponent may be independent; if independent, partially or impartially prejudiced or non-prejudiced. The "Fighting Sixty-Ninth" from their viewpoint could brook no rival to their *esprit de corps,* yet many another regiment of the same army claimed rivalship on judgments of nationality, or height, or fine appearance, or military address, or a hundred other points of comparison.

The Ursuline Order is one Company in the Grand Army of Religious Orders and I am asked to explain its spirit in the never-ending battle of right against might, of knowledge against ignorance, of Christianity against its threefold enemy, the world, the flesh and the devil. To understand the spirit of any religious order of long standing, we naturally turn to the aspects, general and particular, of the age that gave it birth, the founder used by Divine Providence in its organization; its phases of development; and the work at present accomplished. Here are four broad topics each sufficiently important to cover a huge volume of painstaking research and comtemporaneous history. You may then readily infer the hesitancy with which I attempt to compass in the limited space and time allotted to this paper an answer at all adequate to the question: What is the spirit of the Ursuline order?

Spirit is the essence of character, and character-building in an order is analogous to character-building in an individual. It is

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the work of time, of heredity, of environment, of a thousand subtle factors working day in and day out; of the natural, supernaturalized, — in a word, character is the complex product of many influences from within and without, fusing into one vital principle that intangible entity we call the spirit of a religious order.

Subjectively, the spirit is to the order what the human soul is to the body, its vivifying principle, endowed with capabilities of knowing and doing in modes consistent with its destiny. Objectively, it is the exercise of those capabilities in place and time according to the exigencies of each. Viewed from within, it is simple, undefinable, an essence that makes it what it is; from without, it is a compound of many elements fused into a consistent whole for which language has no adequate definition. It is simply "the spirit", nothing more, nothing less. We describe it by tthe name of the order, — the Benedictine spirit, the Franciscan spirit, the spirit of the Dominicans, of the Jesuits, and so on. If we have known communities or members of these orders, we have, or think we have, an idea, vague, yet paradoxically definite, of what we speak.

Italy, the birthplace of the Ursuline order in 1535, had passed in the first quarter of the century through the greatest war in her history. From the Sicilies to beyond the plains of Lombardy war, rapine and destruction had done their work so thoroughly that devastation reigned supreme. Alternately the possession of Germany and France, she saw her once proud republics the prey of lawless armies clamoring for pay not forthcoming from the leaders and the governments they fought for. The Golden Age of Leo X, a golden age indeed of literature and art, bore bitter fruits in the short reign of the God-fearing, conscientious truly great Adrian VI. In his too brief reign of one year and eight months he planned great things for the Europe of his day — the peace of warring Christendom, the defeat of the advancing Turk, the reform of the clergy, many of whom were worldlings and politicians, — but an untimely death carried him off. His successor, Clement VII, was doomed to witness the most awful pillage of Rome recorded in history, far surpassing the sacrilege and butchery of Goth and Vandal. Charles V of Germany

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came into possession, and Clement felt constrained to crown him Emperor of Rome.

Did not time press we might dilate upon the state of Germany in the throes of the revolt of Luther; of England dominated by Henry VIII now declared supreme head of the Church, and unwittingly forming for the Church that powerful army of martyrs led by Queen Catherine's confessor, burned at the stake, Cardinal Fisher and Sir Thomas More, whose heads were exposed on London Bridge; of Switzerland inoculated with the doctrines of Calvin, and of a network of so-called reforming schemes weaving itself over the whole country.

The time was ripe for champions of the faith to counteract these menaces to Christianity and among many noble defenders of the faith, some known, others hidden, until the great day of reckoning, God raised up St. Ignatius and St. Angela, respective founders of the Company of Jesus and the Company of St. Ursula, to combat in upgrowing youth the errors of the times, and place in Christian families the beacon light of faith to shine with increasing splendor through the ages.

The Ursuline order, — in its initial stage, the Company of St. Ursula — was founded by St. Angela Merici, then sixty-one years of age, on November 25, 1535, in the Oratory near the Cathedral, Brescia, Italy. Here St. Angela and twelve companions long prepared for their sublime mission by personal holiness under the guidance of the Holy Spirit and mutual association in pious pilgrimage, devotional exercises, and actual works of charity, assembled on this ever-to-be-remembered feast of St. Catherine, heard Mass, received Holy Communion, and offered their simple vow of virginity in the Church of St. Afra. They then gathered together in the Oratory for the formalities of canonical institution, and pledged themselves to the observance of the First Rules of the Company. Before high noon of that eventful day fifteen young women of Brescia registered their names on the first roll of the Company of St. Ursula, thus inaugurated with twenty-eight members.

As is the case with all good works there were not wanting severe critics; good and holy souls as well as impious and contentious spirits, priests as well as laymen, to condemn the project.

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The members were to live in their own homes under the direction and visitation of superiors; to meet at stated times for instruction and devotional practices, and to occupy themselves in works of mercy, especially in teaching the young and ignorant. The loose morals of the times incident to the devastation of war, the insidious as well as open advances of the so-called Reformation, the time-honored necessity of cloister for religious women, seemed in their eyes premises for arguments too strong to allow any organization of unprotected women to live in unmolested freedom in a city, in the minds of whose inhabitants were still fresh the memories of the horrors of war, and whose experience of a lifetime offered no security for permanent peace. These critics but exemplified the oft-repeated lesson that the wisdom of the world is foolishness before God. They knew not the secret teachings of heavenly wisdom that for more than half a century had fitted the saintly foundress for her God-given mission; they knew not of the powerful army of martyred virgins, led by St. Ursula, pledged to help the new company of would-be martyrs, in the highest cause; nor of the promise of the Divine Word that Angela's order should last until the end of time.

Courage, confidence and love combined to infuse into the new Company of St. Ursula in this first phase of its existence a marvelous vitality, a prolific fecundity that manifested itself in rapid expansion and edifying works. Episcopal approbation was given to the Primitive Constitutions August 8, 1536, less than a year after the inauguration of the work, and on March 18, 1537, the first general chapter of the Company was held. St. Angela was canonically elected Superior General by unanimous vote, and, the other officers elected, the Usuline order in its first phase soon became a finished organization working efficiently in all its parts, the admiration of all Brescia and its rural districts. In the three short years that St. Angela was left upon earth to watch and guide its progress, the membership increased to one hundred and sixty.

Three precious documents dictated by the holy foundress will forever remain the priceless heritage of St. Angela's daughters, and the Ursuline who has not lovingly studied them sentence by sentence, nay, word by word, to drink in the spirit of the order,

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whatever be her zeal and holiness, has not grasped the intimate filial relation of mother and daughter, nor imbibed the fullness of the order spirit that should be hers. These documents are: The Primitive Constitutions, the Counsels of St. Angela, and her last Will and Testament. These are the secret springs of the Ursuline spirit. Like the Pyrenean spring that rose to the obedient hand of Our Lady's elect one, Bernardette Soubirous, and flowed and broadened until it discharged an ever-flowing stream of miraculous water into the Gave, these waters of refreshment have not ceased to work their miracles of healing and of strength for well-nigh four hundred years. Popes have deigned to study and praise them, saints to recognize in them the dictation of the Spirit of God, sinners to draw comfort from their depths of human love elevated to the Divine; and Ursulines of every phase of the order to revere them as oracles of divine wisdom.

In St. Angela's own lifetime Clement VII subordinated his offer and desire to have her reside in Rome to her simple candor in telling him of her visions and the command from God to establish in Brescia a society of women.

Paul III on the very day on which he approved of the Primitive Constitutions said to St. Ignatius: "Lo! we have given you sisters!" Clement XIII permitted the introduction of the cause of the canonization of their author. Pius VI confirmed the pronouncement on her heroic virtues. Pius IX declared that these rules "embodied a strict obligation of virginity and a life of retirement, obedience, spiritual and corporal mortification, charity, prayer, frequentation of the sacraments and the other requirements of solid piety". Of her spiritual testament he says she embodied in it "the purest principles of virtue and the most efficacious rules for growth in holiness and the attainment of evangelical perfection". Could greater encomium come from the lips of a sovereign pontiff? St. Charles Borromeo compared the new Company to a tree of life planted in the middle of the garden of the Church and destined to extend its branches over the entire world; and we have extant a most beautiful letter written by him after having visited Brescia as Apostolic Visitor in the name of Gregory XIII. Suffice to add that he says among the numberless

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consolations and spiritual joys of his visitation, not the least was that of the progress and fidelity of the Company. On that occasion the saint celebrated Mass in their church, and with his own hand distributed Holy Communion to four hundred Sisters. He received with great solemnity the profession of twenty-three Sisters.

But St. Charles was not content with praising from afar. He solicited and obtained a foundation for Milan, and this leads us to the second phase of the Company of St. Ursula; the Congregated Ursulines. In 1572 St. Charles obtained from Gregory XIII a Bull, ordaining community life and the three simple vows of poverty, chastity and obedience, adding that of stability. The Sisters were not cloistered, but congregated. Instead of going out to their work of education, St. Charles arranged to have the pupils come to them, but when later the plague swept over Italy, they went out freely and devotedly to nurse the victims.

But we may not linger over the work of the Congregated Ursulines of Milan. In an incredibly short time they had in the city itself eighteen houses with six hundred members, and while the First Company continued to spread over the diocese of Brescia, and after the Bull of Paul III, beyond it, the Congregated also spread; and both received encouragement, support and high praise from Bishops, priests and people.

Then France became the seat of expansion. Congregations followed in rapid succession, each motherhouse founding autonomous branch-houses following the same approved constitutions. About two hundred and twenty houses were founded and in flourishing condition by the time of the French Revolution, all making a specialty of educating rich and poor. The first to initiate the cloistral life was Paris. Established in 1608, settled in their new monastery given and endowed by Madame St. Beuve in 1610, and approved by the Bull of Paul V in 1612, the Paris Ursulines enjoyed the unshared prerogative of a special vow for the instruction of youth. This vow is proposed directly by the Holy Father himself who says that the nuns of this Congregation "shall make profession and assume vows of poverty, chastity, obedience and the *instruction of young girls,* proposing this for their end and chief aim, thinking of it continually, disposing to

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this end each and all of their charges and offices and applying themselves to it with all their power and concentration of mind". These forcible words coming from the Supreme Head of the Church have been placed in the First Chapter of the Constitutions of the Congregation of Paris, and lest there be any misunderstanding our Holy Father explains what he means by instruction: "to teach them Christian piety. virtues and good behaviour, and the duties and exercises praiseworthy and proper to their sex". Here is the culmination of St. Angela's aim of Christian education. Instruction, an act of the love of God and the neighbor, elevated by the vow of obedience to an act of religion, on a par with any other act done under a vow of obedience; instruction an act of the love and God and the neighbor, elevated to an act of religion by the vow of obedience, elevated to a higher act of religion by the specific vow of instruction.

I know there have been specious arguments against this vow, especially in this century, one well-known Roman ecclesiastic and one highly revered American Bishop asserting in the self-same words that the vow of instruction is "evidently contained within that of obedience". Were they writing with technical precision on the nature and effects of a vow? If so, why did the Pope order the vow? What are their arguments against the different doctrine of the Angelic Doctor on the nature and effects of a vow? If the vow of instruction becomes useless under the vow of obedience, why not all other "Fourth Vows", in other religious orders? Why do not the vows of proverty and chastity become equally useless? Why not do away with the time-honored definition of the religious state, — a fixed mode of life tending to the perfection of divine charity by means of perpetual vows of poverty, chastity and obedience with observance of rule in an approved institute? Why not relegate to a less intelligent past the interpretation of our Divine Master's words to the young man in the Gospel, "Sell what thou hast and give to the poor and come follow Me", as the basis of the *vows* of poverty, chastity and obedience? We do not underrate obedience; it is the noblest, the highest of the vows. It certainly contains within itself the practice of poverty, chastity, obedience, education, hospital work and every specialty of the religious

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orders. It seals them with the effects of a vow; but who will say that he who *vows* poverty, chastity, instruction, hospital service, or any other specific work for God, does not offer over and above the vow of obedience an additional sacrifice to God, a higher act of religion, a more meritorious act than he who simply obeys?

The Ursulines of the Congregation of Paris will ever gratefully acknowledge the honor done them by Paul V in not merely permitting, but *commanding* them to add to the customary vows of religion that of instruction, proposing it for their chief aim and end. That our first Ursulines of the Congregation of Paris accepted with whole-hearted loyalty and zeal this mandate of the Supreme Pontiff is proved by the fact that within sixty-two years they could count in France alone, eighty-seven houses, including the affiliation of twenty houses of the Congregation of Lyons. Besides these were very many houses of Aix, Toulouse, Lyons, Bordeaux and Dijon. Voltaire and Rousseau, Diderot and the host of infidel French writers of the eighteenth century had their most powerful foes in the French women of the eighteenth century who owed the preservation of their faith and their devotion to Mother Church to the earnest teachings of the Ursulines in their schools. St. Angela and her companions could look down from Heaven upon her French daughters as the van of an army of Christian educators, destined to send valiant companies directly or indirectly into the Netherlands, Germany, Austria, back to Rome itself; to England, Ireland, Canada and the United States, South America and the Orient, even to Southern Africa. And did not St. Ignatius and his companions share their joy in the great work accomplished by their sisters?

But the French Ursulines were to forego in bitter sorrow and humiliation the transient splendor of expansion, of healthy development, of incontestable progress. Their onward march with palms of victory for more than a century and a half was to have its court of Pilate, its Good Friday and Way of the Cross, its crucifixion and death of the body upon the cross; but the spirit lived, it rose triumphant, it lives and reigns today! The French Revolution conquered to outward appearances, but these noble souls could be deprived of their cloister and their homes, of their

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religious habits and their sweet companionship of Jesus in the Blessed Sacrament, but not of their brave Ursuline spirit. The prison and the guillotine were objects of ardent desire. Were they not the vestibule and doorway of the throne-room of their Heavenly Spouse? and was there not a throne awaiting them according to His Divine Word: "You who have followed me in the regeneration, when the Son of Man shall sit on the seat of His Majesty, you also shall sit on twelve seats of Judgment, judging the Twelve Tribes of Israel"?

The eleven Ursuline martyrs of Valenciennes, beatified by our Holy Father Benedict XV only one year ago, and the sixteen Ursuline martyrs of Orange yet awaiting the honors of Mother Church, rival the martyrs of the Coliseum and the victims of the Mamertine. Nothing could be more beautiful or more poetic than the touching incidents recorded of them by the annalists of the order. Yet were there not scores and hundreds of other hidden martyrs that dragged out a lingering death far harder than the quick stroke of the guillotine?

The storm passed and with indomitable perseverance the surviving Ursulines gathered together, opened their schools, pursued their work of Christian education. Again success attended their efforts; convents arose, missionaries were sent forth, saints were made, souls saved; but the baffled demons of hell were abroad and steadily advancing in their march of victory through municipal and State governments. Passing over their hidden gains we come to the odious dissolution of religious communities in France. We old people well remember how we watched with bated breath through the press the progress of the religious persecution that culminated in the passage of the Associations bill. Did the Ursuline spirit waver? The nuns took off the religious habit as the law commanded, they broke up — to the outward seeming — their communities, they saw their convents, built by self-sacrifice and prayer, pass into alien hands; but before many weeks they gathered in secular dress in new localities, and faithful pupils thronged around them in greater numbers than before. So, under circumstances that were a sterner discipline to mind and body than fast and abstinence or iron chains and leaded whip, they fulfilled their vow of instruction. The fury of the storm has

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abated, partly because of governmental activities in the greater interests of the late war, partly because of Catholic patriotism that paid its debt for persecution with the gold coin of brotherly love; but the Ursulines have not yet dared to resume the religious habit and community life. Their schools have pupils in greater numbers than ever before. If the period of prosperity after the French Revolution may be called their Second Spring, we may hope for a Third Spring, the harbinger of abundant fruitfulness.

The Belgian Ursulines deserve more than a passing notice, but we must be brief. Under the saintly Msgr. Lambertz they formed an independent society based on the constitutions of one of the French congregations. They have a central government at Thildonck, and it was our pleasure and edification to hear from the Mother General herself in 1913 an account of their work and progress. They have branch houses in England and South Africa.

This leads me to note the new type of government lately evolved in the order. Branch houses, instead of becoming wholly independent, retained a local government under the visitation of the Superior of the motherhouse. She inquired into the observance of rule, the progress of the schools, the financial and spiritual status of the house, and interchanged Sisters when she deemed it advisable. Finally a General Union with a Central Government was sanctioned by Leo XIII, who, however, left the houses freedom of election to join the Union, or retain their mode of living under approved constitutions.

Numberless communities of various congregations availed themselves of this opportunity to embrace an organization which seems to meet the exigencies of modern requirements, and this General Union, so far as I know, has been a success and an embodiment of the Ursuline spirit. The Ursulines of Brown County, as well as many others of the Congregation of Paris, preferred to retain their old allegiance to the Congregation of Paris, and its high prerogative of the vow of instruction.

The prophecy of the great St. Charles is fulfilled; the tree of life by God's grace planted by the hand of St. Angela in the garden of the Church has spread its branches over the whole world. We have seen its growth in the Old World. In the New,

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from Alaska and Canada to New Orleans and Demerara; from New York to San Francisco, the Ursuline spirit with a breadth and elasticity all its own lives in hundreds of schools and thousands of families, to aid fallen humanity in its struggle upward to the heavenly goal.

In closing this meager account of what it is, I must beg pardon of St. Angela and of the Ursulines for presuming to touch so sacred a subject. Obedience must plead my excuse to them and to you. In brief, the spirit of the order is the spirit of St. Angela, a spirit of personal sanctification for personal influence over all who come beneath its sway, a spirit of dauntless perseverance under difficulties and hardships the most trying, for St. Angela herself has promised to be with us, and God Himself that the order shall last until the end of time.

A final word from one who reads aright the secret of success, the secret of every uplifter of the race from the days of Adam: "Our personal sanctification will always be the measure of our usefulness, and the lowest degree of purity of conscience, and progress in pure love will be more acceptable to God than all the zeal for souls, or exterior works undertaken for the good of others". As Father Walz of the Precious Blood expresses it: In our altruism we must never forget that religion is a tie between God and man, not between man and man, and that the bond of union requires that we love God with our whole heart, with our whole soul, with our whole mind and with our whole strength, and that this love of God is expressed by prayer, meditation, and the sacraments no less than by practical charity or social activity. Our Lord Himself has once for all emphatically spoken for the "better part."

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DUTIES OF COMMUNITY SUPERVISORS

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The community supervisor, an individual practically non-existent a decade of years ago, is but a unit in our Catholic parish school system — a system which represents a great religious and educational world-movement — a system unique in its organization and administration — a system that has no parallel in any other country. To know fully the circumstances that brought the community supervisor into being and gave rise to the duties attached to this office, it will be advisable to take a backward glance; for "to understand a great movement in the world of thought or action, it is usually necessary to approach it on its historic side". An exhaustive account of the origin and development of the Catholic parish school system does not lie within the scope of this paper, yet a cursory view of it will serve our purpose.

We note in the early days the efforts of missionaries to civilize and Christianize the native Indian, and to instruct the children of those who came to the New World as to an El Dorado. It is a repetition of the Church's activity in her primal ages, carrying out the injunction of the Divine Teacher: "Go teach ye all nations". As the tide of immigration rolled steadily westward, groups large or small, bound by the ties of national customs, language, kinship and religion, came from the Emerald Isle, from lands laved by the waters of the Rhine or the Danube, from sunny France, from court and cottage of England. As a group, each settled according to circumstances and varying conditions, desiring to transplant its tract of the Old World into the New — to keep intact its customs, its language, its religion. In pursuance of this plan, and as an infallible means of carrying it out, these ideas were made the basis of the children's education. Who shall tell of the struggle for existence in these primitive schools, the crude attempts of cruder teachers, the lack of

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financial assistance, the isolation of the groups? Who shall praise sufficiently the heroism of the undaunted priests who dared to keep these schools when the voice of persecution was echoed from the Old World to the New — when it was a crime for Catholics "to master the multiplication table" — a penal crime to teach Catholics that which was dearest to their hearts — their holy religion? Such conditions existed in pre-revolutionary days.

A new era for Catholic education dawned when the shackles of bondage had been loosed. "Catholic schools sprang spontaneously from the development of Catholic life", but this development was only in individual groups, there was no organized system. Members of religious orders, both men and women, came from Europe to take charge of the schools, while the French Revolution and its evil consequences sent to our shores valiant assistants to the over-burdened clergy. Thus passed another quarter of a century. With the rapid and extraordinary growth of the Church within the last century, the school has kept even pace. The voice of Bishops, and the legislation of councils have urged, nay commanded, the erection of a parish school in every parish. Although financial aid on the part of the State has been denied, except on condition of relinquishing her divinely appointed mission, the Church has built up schools and supplied them with teachers whose work is second to none in the country. Bishop Spalding says: "The greatest religious fact in the United States to-day, is the Catholic school system, maintained without any aid except from the people who love it." With the experience of half a century since Archbishop Hughes made his strenuous fight for government grants to Catholic schools, and offered a compromise of excluding dogmatic religious teaching from the curriculum during regular school hours, would we not say that the defeat of that compromise was due to an over-ruling Providence? And though the Faribault plan received from Rome the "*Tolerari potest*", do we not rejoice that the plan was not popular? In either case, might we not, in time, have had to lament: "Amid thy bowers the tyrant's hand is seen"? For would not the hand extended in help claim still more as a recompense for that help? We need our parish schools as we have them, with religion the warp and woof of their makeup. The late Dr. Shields empha-

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sized this point when he said: "Religion, to be effectively taught, must be interwoven with every item of knowledge presented to the child, and it must be the animating principle of every precept which he is taught to obey. Without thorough correlation with the other subjects of the curriculum, religion can never take its proper place in the developing life of the child".

It is worthy of note that the organized parish school system as we know it to-day, grew from below, not from above. Individual schools were founded and fostered as we have seen, by groups, then when the time was ripe, organization came from above — from the hierarchy. This procedure has characterized the Church at various periods in the up-building of her inner life; individuals have taken the initiative in movements educational or devotional, and at the proper moment they have received ecclesiastical sanction.

To-day, "organization" is a talisman; it is a word to conjure with. It merges individual interests, as much as may be, in general interests. It gives unity, power, stability. It subsists by the cooperation of all the recognized authorities through their delegated representatives. In the organization of the Catholic school system there are three sources of administration, diocesan, parish, and that of the religious community. The authority in the last named is the Superior, and the representative is the community supervisor or inspector whose duty it is to supervise and direct the educational work of the teachers of that community. These two words "supervision" and "direction" are the briefest possible summary of what the office of community supervisor implies. Both Brothers and Sisters are listed under this title, but, as we regard the latter as more numerous, we shall address our remarks chiefly to them. The control may extend over the community's schools in several dioceses, or it may be limited to one diocese. Which is better? This question might be matter for discussion, for, much might be said on both sides.

Briefly, the supervisor would have an advantage of wider range of vision and a basis of comparison in visiting schools of different dioceses, if each has its own curriculum and some phases of education peculiar to itself. She could profit

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by the experience and strive for the removal of weaknesses in each. On the other hand, a wide sphere of control might tend to weaken her efficiency, in consequence of the infrequency of visits. To obviate this difficulty in a wide sphere, assistants might be given her for certain sections, working under her direction and reporting data to her. This machinery may seem a system of wheels within wheels, but it could be made to work for one unified whole. Centralized authority, working through intermediate officials, is the only known method of insuring economy of school administration in regard to results to be obtained. School supervision has something more to do than to grade classes, prepare courses of study and see that principles of teaching are carried out. The grand result to be obtained is thorough education, which means a preparation for complete living, not in this world only, but also in that which is to come. The function of education is not merely to develop habits suited to present conditions of life, but also to preserve plasticity and, if possible, develop adaptability that will enable the individual to fit himself to new conditions as they appear. It should prepare him to live, not in England, Ireland or Japan, or any other trans-Atlantic or trans-Pacific country, but to be an intelligent citizen of these United States and a docile child of the Catholic Church. "Of the many points of contact between the Church and the modern world, education is the point where Catholicism has most to gain by energetic thought and action, and most to lose by indifference." It is true that all the details of the educational process do not devolve upon the supervisor, but she must observe and judge all in order to keep her Superior informed of the work of teachers under her control. She may observe that some teachers with admirable qualifications and a persevering will to succeed, cannot adapt themselves to young children nor secure their interest, whereas they might do very effective work with older children — or the case may be reversed. Knowing existing conditions in various localities, the supervisor may render a great service to the Superior in the placing of teachers.

For the purpose of definite treatment, the duties of a community supervisor may be classified thus: (1) In regard to educational movements; (2) In regard to supervision; (3) In

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regard to direction. The name community supervisor would be a misnomer for a conservative who would think that the process of education — the aims, the purpose, the means — which was good enough for her forefathers or for her is good enough for the rising generation. Such a conviction would show a "fixed attitude" toward education, against which all educators are inveighing. The child must have more than the "physical inheritance" from his immediate ancestors, otherwise the fate of China would befall the modern world. Though other civilizations antedated that of ancient China, no educational system was so well organized as hers. She had constructive genius; she reached a grand climax — but Confucianism came with its worship of the past, and there was no room for progress. The supervisor must watch the present and prepare for the future. "To govern is to foresee." As she has the delegated authority of the Superior, she must assist the latter in keeping in touch with educational movements. This subject was exhaustively treated and the various movements classified in a scholarly paper read at the meeting of the Catholic Educational Association in July, 1918. Every movement is not in the right direction; there are fads to beguile the unwary, against which a warning might be given in the words of Pope:

> "Yet let not each gay turn thy rapture move,
> For fools admire, but men of sense approve."

But adaptation can sometimes be made without infringing upon any fundamentals of the institute, for "adaptability rather than specialization is the object of true culture." If in the judgment of the community supervisor, better results would be obtained in the schools by giving them a new direction or putting into them new elements of life and efficiency, a change might be brought about with the consent of the Superior and the cooperation of the teaching body. This was the course pursued by the Divine Master. He began always by improving what He found. It was long before He proclaimed His full and special doctrine. He prepared the way, then appealed to prophecy and miracle as outside proofs, but especially presented His Personality to make a response. Efficiency is sought; but efficiency

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is a relative term. Doctor Pace has said: "The supreme standard of merit and utility for every Catholic teacher is service to the Catholic Church." Mr. Fisher, prominent in educational activities in England, says: "The secret of good teaching is that even the dullest member of the class goes away with two or three definite ideas, *ideas,* not *facts.*" In the present tendencies in education, a danger has been pointed out in the direction of standardized machine-made products and of quick methods for securing merchantable products. These tendencies must be noted and so shaped, checked, or regulated, that they will lead to the happiest results in our educational efforts for the intellectual, social, and especially the religious needs of our pupils. All educators concede to-day that "social service" is at least an aim (if not the aim) of the educative process. But the highest type of social service is inspired, sustained, and directed by religious ideals. Catholic educators must see to it that this service does not become merely a merchantable product. It is a high aim that leads to the following of Christ's teaching: "I came, not to be ministered unto, but to minister." Children must be taught that they are not only to be loved and cared for by others; they, in turn, must love and care for others. Selfishness must be broken down. But what about motives? They must be taught to distinguish motives. Service may become mere humanitarianism, or it may sink to a matter of business — a question of high salary. The discussion of relative efficiency of service by salaried officials, and that of volunteers does not lie within the province of this paper. Our ultimate purpose is to look to religious ideals.

The community supervisor should keep abreast of the times by reading educational literature, books, and magazines, not simply for her own special benefit, but that she may inform the teachers under her control, or noteworthy articles, and make these articles the subject of discussion at teachers' meetings; nay more, she might give notice to other houses of her institute and thus confer a benefit upon all. She would help them to keep in touch with whatever may be true and helpful in the educational revival which is everywhere stirring outside as well as inside the Church. Many a fruitful idea is comparatively

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wasted because it remains confined to one school, or even to one teacher. Someone has said: "If the medical profession had been as slow in sharing good ideas, we should still be in the days of wholesale leeching and closed windows." We cannot afford to ignore the vast amount of educational literature, methods, etc., written by those not of our faith; we can select, as the bee sips only the honey-making substance from the flower, and infuse into the well-formed body the vivifying spirit of religion. Did not the Christian Church so dispose of customs and laws of the old Hebrew dispensation? Did she not so transform pagan ideals and so clothe them with her own draperies that they became valuable assistants in extending her mission and her power? And what of our own Catholic American educational literature? In many sections it gets scant notice. Could not our community supervisors make it better known to schools and teachers subject to their supervision? It seems paradoxical that foreigners sometimes value us above our own evaluation. We quote from the Bishop of Northampton:

"Dr. Shields was one of our most interesting discoveries. How many of us were aware that we possessed, not only a Catholic pedagogical explorer of unique capacity, but also a whole pedagogical library, in our own tongue, adapted to our own circumstances, and as indisputably scientific, as it is frankly Catholic? But that has been always the way with the Atlantic — its Catholic right hand never knows what its Catholic left hand is about! Meanwhile our teachers, and through them our children are being poisoned by pedagogical nostrums, dumped wholesale on our gullible English educationists."

We might question the Bishop's assertion made two years ago that all America had discovered Dr. Shields long before. He was known, it is true, but was he fully appreciated? The same Bishop says that as specimens of painstaking and skillful pedagogy, his text-books are beyond praise, and he "booms" his discovery, he says, "in the interests of Catholic education and educators." Let the community supervisor be watchful for similar opportunities, and let her enlist the cooperation of her teachers. She should be like a sentinel on the watch-tower, with an eye ever upon the educational horizon. She who has

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only a small number of schools under her supervision, has a decided advantage in the leisure afforded for outside reading, which reading will have a very material effect upon her inside work.

The second duty of the community supervisor according to the above classification is supervision. This one word might epitomize the whole duty, whose details present a bewildering variety. As we attempt analysis,

> "The increasing prospect tries our wandering eyes,
> Hills peep o'er hills and Alps on Alps arise."

The aim of this paper is simply to indicate what belongs to the office of community supervisor, the carrying out of each detail would give sufficient matter for special treatment. Her duties are materially limited in those schools in which the principal has no special class, but is free to devote her time to all in turn. The advantages to the school of such ideal conditions are patent even to a casual observer and are beginning to appeal to the proper authorities. On the other hand, anxious Superiors are inquiring how the demand can be supplied. It is a burning question, considering the lack of recruits in religious orders. Here again is an issue that affects the duties of a community supervisor. Keenly alive and ready to grasp the great mass of recent developments, she must visit the schools to study both teachers and pupils. The various programs for classroom management — time-tables, school registers, etc., must be submitted to her approval. The accurate keeping of the register according to the law established in some States, is a matter of great importance. "If the school is to be scientifically managed and its effectiveness measured by fixed tests, facts must be collected and employed as a guide to administration"; yet the details must not be considered as the work of the superintendent; for these, he should be able to depend on the reports of supervisors. "The Accurate Keeping of School Records" was excellently treated in a paper read at the convention of 1916. The proper arrangement of the time table, especially in the case of young teachers, should claim the attention of the supervisor. She should see that subjects are allotted a specific time according to their

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relative importance and also according to their relation to fatigue; always presupposing that there be sufficient elasticity to yield to varying conditions. Though the curriculum is not the choice of the supervisor, she must see that its directions be followed.

Father Johnson, superintendent of parish schools in the diocese of Toledo, says: "The curriculum is the fundamental element in a school system. Upon it everything else, administration, supervision, methods of teaching, testing, depend. To it the teacher turns for guidance and in it finds a means of avoiding the indefinite and haphazard; it serves the supervisor as a norm for judging the quality of the teaching; it is the basis of the choice of text-books. It is the pivot upon which the entire system turns." Yet it must yield, in some respects, to considerations of local circumstances, racial, social, economic. The supervisor, sympathetic and considerate as she should be, will make allowance for over-crowding, for the predominance of the foreign element, for hampering influence of locality, and will not expect all to attain the same standards of excellence. The teacher's "plan book" should be subject to inspection. Extremes being avoided, such a book is a useful guide in the work to be accomplished within a definite period — a guide to be followed intelligently — not serving to retard a class that has enthusiasm and ability to pass beyond the work as planned; on the other hand, not prescribing a limit to be reached, no matter what unforeseen difficulties may arise.

As the curriculum, however well-framed, does not work automatically, the supervisor must note the methods of her teachers, for, "the effectiveness of teaching any subject is conditioned by the utilization of proper methods"; but she must recognize the fact that method must be a pliable instrument in the hands of her who uses it. And what a bewildering variety of methods we have in our day, each claiming first place! Since the revolution in methods of teaching brought about by Pestalozzi, Froebel and Herbart, many another has come to vary the educative process and to give us evidence "experimentally tested and verified". Do we not perceive that unwittingly perhaps, but none the less surely, modern teachers are reviving, under new names, the use of parables and the nature study

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which were essential characteristics of the teaching given by the Divine Master to the people? What sublime lessons He couched in simple phrases! "Behold the birds of the air!" "Consider the lilies of the field!" "Show me the coin of the tribute!" The supervisor makes suggestions, which in some cases must be interpreted to mean authoritative direction, gives encouragement or praise — all with a view to further betterment. She must not frown upon new methods of young, aspiring teachers, provided there is no decided deviation from those approved by her institute. Yet method is not the final test of efficiency. It does not always produce the desired results; much depends upon the personality of the teacher, her initiative, her patience, self-restraint and skill. A poor method in the hands of a beloved teacher may produce wondrous effects. The supervisor is well aware that "the teacher may lead the pupil to the founts of learning, but she cannot make him drink", yet, someone has said that the true teacher's art consists in making the pupil so thirsty that he will want to drink, and who better than the religious teacher possesses this inspiring art? For has she not, through her intimate communings with the Divine Teacher, learned the art of dealing with the little ones?

Apart from the worth of methods and the teacher's personality, the supervisor should judge of efficiency by responses of pupils to her own thought-eliciting questions, by written work — copy books, themes, weekly or monthly tests, which should be presented to her. Then, too, she has a test — not infallible but sufficiently accurate — of the work of teachers and pupils in the semi-annual examination prepared by her, if not by the diocesan board. Though the value of such examinations has been at times over-estimated and again under-estimated, yet there must be a consensus of opinion on their unifying effect. Eliminating all the pros and cons, it is safe to say, that an analysis of results gives the supervisor a basis of comparison of work done in the same grades in various schools and sections, it shows specific weakness and excellencies, and who will deny the benefits she may derive for future guidance? Much, in fine, depends on the frequency of her visits; if these are annual only, they cannot be productive of marked results. The general deportment of

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pupils should be noted, as also all that contributes to the religious atmosphere of the school — the influence of the teacher, the influence of environment, the influence of pupils on one another.

Lastly must be considered the duty of direction. Class inspection should be followed by talks with individual teachers, otherwise mere observation would be barren of results. The supervisor has been in the ranks of teachers, she has been subject to inspection and has all the traditions of her institute behind her. Her whole attitude should be one of helpfulness, for, as we find in Proverbs: "A brother helped by a brother is like a strong city." Her criticism even when corrective should be, not destructive, but constructive. She should make the most of a young teacher's ability and strive to develop in her the element of interest, of enthusiasm, of the healthy emotional, all under the influence of religion, without which stimulus there is no reason for the existence of religious teachers. As mentioned before, religion should permeate and leaven every subject in the curriculum. It is true that the supervisor is not fully responsible for the technical training of teachers, but having observed its practical effects in action, she has the advantage of position to correct or approve and to help the teacher to become that desired of all desirables, the source of inspiration. Young religious have a full realization of their responsibility only when they come in direct contact with God's little ones ready for character formation in the classroom. Here the supervisor may be a prudent adviser. In her private interviews, class exercises may be discussed, means of improvement may be pointed out and encouragement bestowed.

Occasionally, some special circumstances relative to the deportment of the pupils or the tone of the school, may call for an assembly of the teachers in a certain school under the direction of the supervisor. Here, ways and means may be considered for the removal of objectionable features or the betterment of existing conditions. In this, as in all other circumstances, deference must be shown to the principal.

Finally, the whole body of supervisors serve as assistants to the diocesan superintendent. They form his council. He can not come into direct contact with individual teachers, nor can

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he, whose jurisdiction extends over every school in the diocese, see to every detail in the curriculum. Though the adoption or change of the curriculum and the choice of text-books do not rest with the community supervisors, yet in their periodical meetings, under the direction of the superintendent, they can render him valuable aid by expressing freely the results of their observations and the opinions of the teachers concerning matters discussed. Through their suggestions, combined with his own experience, he may devise ways and means of crushing growing evils and expanding the range of useful, approved methods. Thus all will act for the common good.

The organization of the Catholic school system is teeming with possibilities. It is not yet ideal but bids fair to become so. With the harmonious cooperation of all concerned, it has proved its efficiency. It is not the fruit of mere human industry, but it draws its life-blood from the hearts of those to whom God's eternal truths are the only vital things, and whose desire is to make these truths the heritage of generations to come.

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THE HIGHER EDUCATION OF WOMEN UNDER CATHOLIC AUSPICES

SISTER M. CATHERINE, ORDER OF MERCY, MOUNT ST. AGNES ACADEMY, MOUNT WASHINGTON, BALTIMORE, MD.

The subject assigned me for discussion, the higher education of women under Catholic auspices, is too comprehensive to be given adequate treatment in the time at my disposal. That the subject is of the utmost concern to the minds of our educators is evidenced by the frequency with which it has been proposed for discussion in the annual meetings of this Association. Surely those who framed the program of this Convention did not, when they assigned the topic, wish me to insist upon the advisability of higher education for our Catholic women. The question is undoubtedly, Are our Catholic women receiving the best possible advantages at our hands? Is our present system of higher education adequate?

It would seem that it is not, in view of the fact that so great a number of Catholic women, and among them so many religious, are seeking in so-called non-sectarian institutions, educational advantages denied them in our own. Truly a deplorable situation is thus created, giving rise as it must to the unsettling of faith, the engendering of false ideas of morality, the frustration of religious vocations and innumerable other evils of a like nature.

I have in mind the case of a Catholic girl, gifted, versatile, and above all highly impressionable, or as we say, temperamental, who, at the end of her freshman year in a small Catholic college decided to continue her collegiate course in one of the famous universities of the Middle Atlantic States — notable for the high standard of its scholarship as for its avowedly atheistic principles, notable too, alas, for the large percentage of Catholic religious there enrolled. The girl had previously attended none but Catholic schools and had been well grounded

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in the faith. The sophomore class of which she became an interested member, was treated to a course in experimental psychology, the chief effect of which displayed itself in the general disturbance of the religious beliefs of the students, Catholics and non-Catholics alike. Tortured beyond endurance by the doubts that assailed her, the girl appealed to her instructor, and was met with the amused reply, "Oh, that's a part of the sophomore course; every sophomore loses his faith, but he generally gets it back by his senior year." This is but one instance of the dangers that menace our girls, who, dissatisfied with the deficiencies of the poorly-equipped Catholic college, turn to secular institutions for an education that will win recognition, and for a degree that will, at need, possess a commercial value.

If it is imprudent for the Catholic girl to attend institutions of this class, is it not much more so for the religious? It is true that she, firmly grounded in her faith, and further strengthened by the daily exercises of her community life, may suffer no loss, but is she entirely free from censure for the baneful effects of her example upon the susceptible young minds that seek excuse for drinking at the poisoned streams? Perhaps she is responsible, too for the contemptuous attitude on the part of educators in these non-Catholic universities — an attitude which finds expression in punctilious investigation into the standing of Catholic colleges whose deficiencies are tacitly acknowledged by the fact that members of their faculties are pursuing studies at secular institutions.

Yet our religious must receive a higher education if they are to meet the demands of the hour. Now I do not deny that there are in existence facilities for the higher education of women under Catholic auspices, but I affirm that these facilities are beyond the reach of the vast majority. There is imperative need for our Sisters to be qualified, and that as speedily as possible in order to satisfy the requirements for certified teachers, and few are the communities whose members are so numerous as to spare the attendance of more than one at a time for the prescribed year of residence at the Catholic Sisters' College. Moreover summer schools and Saturday classes, while worthy of praise as expedients, are altogether inadequate and unsatisfying,

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owing to their necessary method of compressing much matter within a limited time, and into brains wearied by the work of the year or the week just past. I crave your pardon if I seem to lay too great a stress upon the higher education of our Sisters. The primary purpose in this paper was undoubtedly to discuss the education of Catholic lay-women, but how shall they be educated if we ourselves have not the proper training?

The situation, then, as I understand it, is: Our Catholic young women are attending non-Catholic schools to the detriment of faith, morals, and the cause of Catholic education. It remains for us, whose honor it is to assist in the divinely appointed work of the teaching body of the Church, the priesthood, to search Jerusalem with lamps, and to find, if possible, the reason for the defection.

The problem holds a special appeal for this Department of the Association for when all is said and done, you, Reverend Superiors, are the ones most vitally concerned, and to you must we look for adjustment. I know that you hold deeply at heart the great cause of Catholic education in this country of ours, and that each of you is willing to sacrifice all personal consideration for the furtherance of this noble cause. Therefore I feel that you will impute to me none but the sincerest of motives while I draw attention to what I conceive to be the defects in our present system, and that you will bear patiently with me if the solution which I propose appears at first chimerical. It seems to me that there are two conditions attendant upon our system to which may be traced our meager enrollment as well as the unfortunately large percentage of Catholic students at secular institutions. I refer to the lack of prestige from which our graduates suffer, and to the lack of material equipment and professional scholarship from which this first sad condition arises. We live in an age when a student's worth is estimated by her ability to measure up to the standards established by statistical tables. Failing in this test she is doomed to remain in the minority. Time was when a bright girl with a mere grammar-school education could command a comparatively lucrative position, and in the event of proved efficiency, she could even hope for advancement. Then the high school diploma

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became the "Open Sesame" to a successful career. That phase, too, has passed, and now the woman who would win her way must be able to add to her signature at least the A.B. of a recognized college. Advisedly do I say "a recognized college". Let each of us arraign herself before the tribunal of conscience to ascertain if she can render an honest affirmative to the queries: "Have our graduates reason to be proud of their degrees? Is our college a recognized institution? Is the fame of its worth so widespread as to insure the unquestioned acceptance of the holder's application for admission into public departments and Federal offices requiring special training?" Educational investigators on occasion of official visits are accustomed to examine minutely the material and professional equipment of the establishment under survey, too often with the result found by a State Superintendent, who after visiting one of our small colleges, remarked, "Now, you have the faculty, and the college which I visited yesterday has the equipment. Why can you not unite?"

A very little reflection along these lines will convince the open-minded that the majority of our colleges for women are not equipped to compete in the race for standard recognition. Do not misunderstand me, dear Superiors. I know full well that no sordid striving after preeminence, in the worldly acceptation of the term, actuates the Catholic teacher in her great work. Her high calling raises her above the low aims of secular instructors into whose pedagogical code enters not the impelling force of those words of the Teacher of Teachers, "As long as ye did it to one of these, My least brethren, ye did it to Me." Nor do I seek to undervalue the cultural finish which stamps the convent-school girl as one whose ideals are far removed from those of the graduate of the co-educational college. Granted freely that this cultural training is the feature inseparable from our Catholic system of education, would not its atmosphere still remain if increased facilities for better instruction in purely secular branches should be introduced? Nay, rather, shall not that subtle influence which is brought to bear upon the presentation of every subject in a Catholic classroom, give new life and vigor to the most material branch of learning?

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As the matter rests at present, have we not reason to fear that we are responsible for the creation of false moral standards in so far as we close our eyes to the rigid requirements of accredited colleges, and allow our girls to feel that they are receiving a *bona fide* degree? Time, and experience with an unsympathetic world will inevitably tear the veil from the eyes of our trustful graduates, and how shall we bear the just censure of those whose confidence was unhesitatingly given us?

I would not have my discussion end with this destructive criticism. Too much valuable time has been consumed in vainly deploring the situation. Are we never to arrive at the stage of decisive action? Do you not honestly think, my dear Superiors, that the reason for our lack of prestige as well as for our poor equipment lies in the fact that we waste our resources by diverting our energies into numerous and unprofitable channels, failing as we apparently do to realize that the greatest factors in success of any kind are concentration and cooperation?

This is where we fail. We have too many small institutions conducted under the name of colleges. The explanation for this condition is perfectly obvious to one who is conversant with the progress of religious communities in this country, and who possesses a sympathetic view of their noble aims and lofty ideals. With the establishment of each community of teaching Sisters, a need was created for a finishing school, and in those days women did not aspire to a higher education. These finishing schools have done an incalculable amount of good, but their era is over, and the maintaining of them would appear in the light of a blind clinging to tradition.

With the constant but unavailing appeal for more teaching Sisters in our parish schools, with the need of more free Catholic high schools in our cities, and with the searching eye of the Federal government upon us, is it right for us to squander our educational resources in the possible aggrandizement of our own community to the detriment of Catholic education in general? This question of the deficiencies of the small college has been ably stated before this assembly on at least two previous occasions; therefore, the subject is not a new one, nor is the solution which I propose, altogether a novelty.

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As I view the situation the only way in which we can secure the recognition of the degrees issued by Catholic institutions lies in the elimination of small inefficient colleges, and the combination of our educational resources. Those among my hearers who have attended these conventions for at least four years past will realize that I am not breaking ground in proposing what may seem a drastic measure. Some among you may have heard, and all of you must have read Dr. Mary A. Malloy's sentiments on "Catholic Colleges for Women," which presented a tentative solution of our mooted question.

As you will recall Miss Malloy deeply deplored the satisfied attitude of our Catholic women toward higher education. Their point of view colored by the universal desire to "make a living," the graduates of our parish schools rest contented in the possession of the commercial diploma, or if they be urged to assume the educator's burden, they enter upon a training course at a secular normal school, from which too often they emerge with a system of false pedagogical principles, but proud of the fact that they are enabled to draw the salary of a teacher in the elementary public schools. Is it likely that Catholic teachers of this stamp will exert much influence? What applies to lay women may with equal force be said of our teaching Sisters. If their credentials be not irreproachable the State governments will have none of them. Are we prepared to jeopardize the eternal welfare of the children committed to our care, simply because our Sisters fail to answer the exactions of educational standards?

In her second point, Dr. Malloy advocated the great and growing movement of the free Catholic high school. She demonstrated that the chief opposing factor in this movement is the "struggling, inefficient, and useless so-called college." The need for the erection of a parish grade school in every parish, and of at least one free Catholic high school in every city is the answer to the question "Why abolish the small college?" The faculties of these anomalous institutions might well be utilized in the elementary and high schools. The withdrawal of experienced teachers from the secondary schools for work on the college staff, lowers our school system in general without

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benefiting the colleges which are supplied with those same teachers.

If the more ambitious institutions be designed to serve as finishing schools for young ladies, let them be so termed, and let it be understood that their aim is to fit the young lady to ornament the social circle in which she is to move. The star of the highest magnitude in the galaxy of debutantes is seldom consumed with anxiety to pose as a Bachelor of Arts. The name "college" is not to be adopted merely on the strength of its phonic appeal. The term connotes all those helps, mental and physical, that will fit the girl to achieve the end which she has in view; for nowadays there are few American girls who have not some special end in view as a lifework.

Third in order, Miss Malloy considered the point of wasteful extravagance so widely manifest in the administration of the higher education of women. This "duplication, overlapping, and undignified scramble for students" indicates a spirit of selfish gain on the part of individual communities to the detriment of the few institutions that are in a position to render distinguished service to Catholic education. The word "college" should be used cautiously in our advertising, lest we incur censure from Church and State alike for pretensions which we cannot make good.

After exposing the enormous outlay needed to equip and maintain a standard college, and from this viewpoint showing the criminal folly of the small institution which strives to model itself therupon, Miss Malloy proceeded to unfold the details of a constructive suggestion, which while deserving of criticism as being too broad for practical purposes, contains nevertheless the germ of the ideal solution of the problem. The suggestion is that the country be divided into five great geographical areas, in each of which the educational forces should be focussed in one large central Catholic college for women, each of the proposed institutions to be so well equipped as to withstand the investigation of the most rigid standardizing agency. These central colleges would be fed from the high schools within their respective areas, and in their turn would number on their student roll the Sisters in training for elementary or high school work.

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With your kind permission, I would offer another suggestion, based, like Miss Malloy's plan, upon the safe principle that conservation of energy tends towards strength, but with a difference in the application of the principle, which will serve, perhaps, to make the solution appear more practicable. Considering the vast areas that would lie within the five hypothetical districts, it seems that the establishment of these great central colleges would not entirely satisfy the need. The question of the expense and inconvenience attendant upon travel represents but one objection. In the case of religious who might desire to enroll themselves as students, the separation from their mother-houses and the consequent loss of community life would present a serious consideration. However, the suggestion is too valuable to be thus summarily dismissed. The consolidation of our resources is the only practical way of upbuilding our educational system.

Let us consider the resources for higher education now available. In the last *Annual Report* of this Association, (p. 62) seventeen Catholic colleges for women are listed as conforming to the standards laid down by the Committee on Standardization. It may be well to refresh our memories by passing in review these requirements as given in the *Report* for 1918. (p. 137).

1. The Standard College should require sixteen units for entrance.
2. The Standard College should require one hundred twenty-eight semester hours as a minimum for graduation.
3. The Standard College should have at least seven departments with seven professors giving their entire time to college work. The departments of English, history, languages, and philosophy should be represented among these seven departments.
4. The professors of the Standard College should have a college degree or its academic equivalent; they should instruct in that department for which they have had a special training.
5. The library of the Standard College should contain at least 5,000 volumes.

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6. The laboratory equipment of the Standard College should be sufficient to carry on work in physics, chemistry, and biology. The equipment should represent at least $5,000.
7. The number of hours of work a student should be required to carry a week in the Standard College should be, at least, sixteen; ordinarily, not more than twenty.
8. The Standard College should require no professor to carry ordinarily more than sixteen hours of teaching a week.

To this list of standards, which, it must be remembered, represents a reduction to a minimum, seventeen institutions have corresponded, showing an encouraging increase over the number listed in the *Report* of 1918.

In this list of standardized colleges lies one of two possible solutions of our difficulty. Were we to give our loyal support to these acknowledged institutions we should further strengthen them to hold their own against secular co-educational or women's colleges. By our attitude we should make it unmistakably clear that these standard colleges alone are entitled to issue degrees deserving of recognition by the Federal and State governments, and by the public at large. Our high school graduates should be encouraged to enter the freshman classes of these colleges. All our efforts should be bent toward making these institutions strong in their positions. Their faculties should be given the opportunity of continuing their professional studies, lest they stagnate inactively amid the onward movement of things educational. Would not the result of all this combined effort be the production of educated Catholic women who would be factors to be reckoned with in all the great issues with which the women of America are now confronted?

"But," one might object who scans the list of accredited colleges, "there are still vast areas inconvenient of access to many institutions. The far West has but one college on the standard list. Moreover, in some cases, there is more than one college within the same diocese." All of which being true, leads me to the proposal of a second expedient, still on the lines of consolidation.

It might be well to limit the number of colleges within each diocese or archdiocese to one central institution. Under the

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authority of the Bishop or the Archbishop, the educational forces could be concentrated so as to economize both Sisters and financial resources. The unnecessary multiplication of Catholic colleges within the same area spells dissipation of strength. Surely we could find within the limits of the diocese a sufficient number of trained teachers to assume charge of the college departments. As these same workers now stand they may represent the equipped minority on their own faculties. Let them unite forces with the numbers of other communities and merge their individual interests into the common welfare. Upon such a plan are some of the central high schools now conducted, the Sisters of one order teaching the English course, those of another conducting the Latin, a third order the modern languages, and a fourth being responsible for the science courses. This blending of various institutional spirits making one, gives as its result an education whose worth is recognized by surrounding colleges as an undisputed right of entrance into their freshman classes.

Such a consolidation applied to the college question would eliminate many difficulties, among them the task of enrolling one hundred students, the minimum number prescribed for the Standard College.

An institution thus consolidated would in a short time solve for itself the financial problem. Benefactors able and willing to aid the cause of Catholic education are often puzzled as to the selection of the most deserving among the multitude of small colleges. With one college for women within his own diocese, the prospective Lord Bountiful need waste no time in perplexing speculation. Few Catholics are so wealthy as to endow a private college. Many benevolent friends would be honored if the opportunity were offered them of becoming benefactors of an institution whose mission it is to educate the women, secular and religious, within the diocese. The matter would, of course, rest ultimately with the chief spiritual authority of the archdiocese or diocese. It will remain for him to decide whether the college faculty represent the union of several orders, or be under the jurisdiction of one order. But, as we possess by the appointment of the hierarchy of the United States, the Commission on Education, with His Grace, Archbishop Dowling at its head, a

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body empowered to legislate in matters of this kind, the adjustment need present no great difficulty, since the decisions of this Commission will extend to the whole educational field.

But what advantages would accrue from this approval of the hierarchy! How greatly the scope of the college would expand! In a brief space it would become able to offer scholarships to the many bright Catholic girls desirous of continuing their studies, but forced by poverty either to abandon their hopes or to enter the non-Catholic colleges whose free scholarships prove an irresistible bait. The education of the Sisters within the diocese would become easily practicable in a central college. The diocesan college, winning recognition no less by reason of its own worth than by the approval of the hierarchy, could readily offer scholarships to members of the various Sisterhoods to pursue their studies, and to fit themselves to carry its ideals into the classrooms of the secondary and elementary schools throughout the diocese.

Such is my suggestion for the solution of our problem regarding the higher education of women under Catholic auspices. Ultimately, as I have said, its adoption rests with episcopal authority; but, proximately, the movement must come from you, dear Superiors. You must realize more vividly than I the deficiencies of our small colleges. Mine is not the sole voice that has cried in the wilderness on this subject. Every meeting of this Association has found at least one speaker denouncing the evils of a system founded upon airy nothingness. What have we to lose in closing our small colleges? I speak from personal experience when I assure you that there is nothing to fear in descending to the status to which we rightfully belong. My own community, of somewhat over twenty years, maintained a college chartered by the State to confer degrees. In that time, however, it never rose in importance above the rank of those colleges to which I have referred as worthy of elimination. Our graduating classes never exceeded three, or, at the most, four girls each year, and we labored under all the difficulties attendant upon insufficient material equipment and inadequate buildings. In 1917, our Mother Superior, actuated by her own good sense, no less than by the force of circumstances,

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closed our collegiate department, and our faculty bent all their energies toward strengthening our high school. I cannot, in truth, say that our faculty was found wanting, since we have five Sisters who are holding the Master of Arts degree from the Johns Hopkins University, an institution which, against our desire, we were forced to attend.

Have we lost by this movement? On the contrary our community has gained in the esteem of all its patrons and friends. Financially we have gained much, as you can readily imagine, and what is worth more, we have gained infinitely in our own sense of self-respect.

At the end of my remarks, I would suggest that a letter be formulated which could be addressed to each Bishop, or if you wish, to each Archbishop in the United States. You who are present have proved your interest and your sincere desire for the improvement of Catholic education by the mere fact of your attendance at this Convention, and it would seem that you are best fitted to inaugurate the movement proposed. I would also suggest that an appeal be addressed to the Council of Bishops at its next session.

And, finally, until present conditions can be improved, let us individually strive to strengthen by all means in our power our system of Catholic colleges; let us discourage, whenever it is possible to do so, the opening of small and inefficient colleges; and let us honestly and with sincere forgetfulness of self-interest, uphold the colleges pronounced standard by the Catholic Educational Association of America.

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THE DANGER OF FALSE PRINCIPLES OF PEDAGOGY IN CATHOLIC EDUCATIONAL WORK

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Catholic educational work is being carried on the world over to-day, and nowhere, perhaps, more so than in our own country, side by side with other forms of educational endeavor more or less alarmingly infected with false and pernicious pedagogical principles. Humanly speaking, there is consequently a certain amount of danger that Catholic educational work may catch the infection of the false and pernicious principles which are being diffused about it, rather than impart its healing and ennobling efficacy, as it should, to the systems which whether they realize or flout the fact sorely need this service.

The agencies and the channels through which this infection may be communicated are numerous. The authorities placed by the Church in charge of Catholic educational work are, however, vigilantly on the alert, and may of course be thoroughly trusted to take all due preventive measures. Amongst these preventive measures, diffusion of knowledge concerning the false principles in question holds a place of no inconsiderable importance. Such knowledge should provide Catholic educators with the grain of salt, as it were, which they may apply to these principles when they encounter them in their reading, in their attendance at normal courses, in their performance of State examinations, in their participation in standardizing movements, etc., etc., etc. It is the object of the following paper to contribute its modest share to the diffusion of this wholesome knowledge.

The worst and most dangerous pedagogical principles which encompass Catholic educational work here in our country to-day center about certain subtly false and misleading definitions of education to be found in the publications and addresses of a certain limited and even small group of educationists, who with

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an amount of success which is strange, indeed, and by no means easy to fathom, have been obtruding themselves upon the American public for several generations as the leaders of educational activities. In attacking such definitions, then, together with the leading false pedagogical principles subsidiary thereto, we may feel confident that far from antagonizing the educational views and sentiments of the American public at large, we shall rather be harmonizing with those views and sentiments, and serving a purpose which, we may be sure, that public has very much at heart. This is the elimination of a great deal that is noxious in the educational activities of those self-styled leaders, for the sake of the retention of whatever may possibly be beneficial in those activities. And this applies in a special manner to the great majority of teachers and school officials here in our country who are far from harmonizing with a great deal of the pedagogical lore that was administered to them during teacher-training days.

It should also be clearly understood that what we are about to attack is objective false pedagogy, not the motives of those who propound this pedagogy. We are far from intending to impute even to this limited group of false pedagogists any design whatsoever to pervert the rising generation to views and conduct that these leaders recognize as dangerous to all parties concerned. We cheerfully give them credit for sincerely believing that their pedagogical principles and methods are those that best conduce to the welfare of the rising generation and the progressive advancement of humanity in general, and of our own country in particular. We hold, however, that they are mistaken in this attitude, and that their sincerity is no insurance against the vast amount of harm that their principles and methods threaten, and are already, indeed, bringing to the rising generation. Without any direct personalities, accordingly, we are convinced that such pedagogical principles and methods must be attacked with the determined object of safeguarding our own system and bettering American education in general.

As a specimen of the definitions to which we have just alluded, we may select the definition of education given by William Chandler Bagley in his widely known and widely used text-

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book, *"The Educative Process."* In this work Prefessor Bagley defines education as: "The process by which the individual acquires experiences that will function in rendering more efficient his future action."

Now, what we may first note about this definition, is the primary part, — we might even say, the exclusive rôle, — which it apparently assigns to the pupil's activity in the educative process. This immediately suggests to us the loudly heralded modern principle of "predominant pupil self-activity," or, "predominant pupil personal initiative," or, again, as it is more vaguely and misleadingly termed, "the principle of development in education." The perfection which the pupil is to receive through the educative process is to come principally from within the pupil. It is to consist chiefly in the unfolding of the pupil's individual nature through the pupil's autonomous, individual self-activity. It is not to come primarily from without and above, through example and instruction authoritatively proposed for the pupil's obedient imitation and acceptance as the providentially appointed means of conforming the pupil to God, the alpha and the omega, the exemplar of the pupil's existence.

This is the principle into which the "great educational reformers of modern times," Pestalozzi, Herbart, Froebel, Carlyle, Spencer, Haeckel, Eliot, James, Dewey, etc., have dressed out the untamed "Naturalism" of Jean Jacques Rousseau, and his redactors amongst the German "Illuminati," without, of course essentially modifying that quixotic and ungodly excrescence upon educational history, that sprung forth towards the beginning of the nineteenth century to complete the work of the Protestant Reformation in enslaving man to "society" and to "nature" back of "society," under the all but transparent disguise of training him from infancy onwards by and for unlimited democratic and individualistic initiative. The "great problem of educational history," how to reconcile individual initiative with the uniformity of action required for social efficiency, was to be solved at last, forsooth by training the individual to believe in his unrestricted personal initiative, whereas, "society," and "nature" back of "society," would really possess all the

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initiative which the individual had been duped into believing that he possessed.

Accordingly, the "development" school has ever frantically declaimed against what it chooses to brand as the "formalism" and the "passivity" implied in all old-fashioned attempts to form pupils according to standard models, by authoritative example, instruction and discipline. Christian education, particularly in its true form, Catholic education, has always aimed at transforming its pupils into other Christs, by training them to be primarily intelligent, practical, and loyal Catholics, secondarily, though very importantly, too, and as a result of the primary attainment, creditable citizens of the here as well as of the hereafter. Catholic education, of course, has never failed to emphasize the "otherness," as well as the Christlikeness, involved in its educational ideal. It has always held that each individual pupil could be given the mould of Christ as the principal feature in his character, without, at the same time divesting him of the better individual traits by which he is to modify this sacred mould in his own personal way. Catholic education, in other words, has never been characterized by Chinese, Pharisaical, or Prussian formalism, or by any other formalism, for that matter, of a similarly wholesale and wooden type. And this may readily be verified by a study of the outstanding personalities which Catholic education has developed throughout the ages of Christian history.

Nor have Catholic educators failed to point out the vast amount of real and even strenuous pupil self-activity involved in their system, and the preeminently human character of this self-activity, deliberate, physically free, though morally necessary through obligation, or duty, whether in matter of precept, or in matter of perfection, and hence, most appropriate to the nature of a being who is at once rational and free, at the same time that he is a creature of a personal God. Surely, no one, whether pupil or master, who is acquainted by practice with Catholic obedience should swallow the silly twaddle that in following the teacher's lead, the pupil is being carried on in anything resembling a passive manner. Who of these, on the other hand, fails to realize with the keenest gratification the

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supreme strength and versatility of the human powers when the obedient vassal monarch will is in full command? To the "development" school, however, all "formalism," all methods of producing "formalism" look alike. The whole Catholic scheme, and not the Catholic scheme alone, but "old-fashioned" education in general, is utterly destructive of personality, utterly stolidifying to its pupils. It is all unspeakably empty, trivial and insincere.

Hence, these educators have laid down as what may be called the cardinal principle of their pedagogy, that education is a process which must be conducted by the pupil's autonomous self-activity as its primary factor, and must aim at the utmost development of the pupil's individual personality, the complete self-realization, the complete living of the pupil. The educator is to be reduced to the status of a mere purveyor of occasions that will appeal to what is called the "psychology" of the pupil. The "psychology" of the pupil consists, to a certain extent, of his knowledge powers, or, rather his "masses of associated knowledge," all of which belong to the purely sensitive order of human cognition. Deductive reasoning, intelligent faith, all processes that inform of spiritual entities are but outworn and fanatical aberrations of the imagination. The "psychology" of the pupil consists, primarily, however, of the forces to which all the knowledge that enters into the "development" scheme but ministers. These dominant forces are the feelings, the impulses, the instincts, to put it with brutal frankness, the passions of the pupil. By these blind, upsurging forces the self-activity of the pupil is determined. Manage these forces, and the pupil will automatically respond, and under the flattering delusion, too, that he is doing naught but his own individual will, in his own individual way.

The function of the educator in the "development" system, then, is that of a mere purveyor to the "psychology" of the pupil, and to the fruit of that "psychology," the individual self-activity of the pupil. This, forsooth, is but to play the part of a mere moderator, — one who unobtrusively stands aside, and adjusts a bit of environment here, exercises a little arbitrary pressure in adjusting a backsliding pupil there, but taking no

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leading part in the educative process, as does the educator in the "old-fashioned" system. Hard, indeed, is this to understand, we are tempted to exclaim. And what about the environing "society" and "nature" amidst which the educator so unobtrusively moves about? Little short of marvelous is it, too, how admirably all this purely individual pupil self-activity and complete living harmonizes with the needs and the inspirations of educator, society and nature alike. More about this anon. For the present let it suffice us to know that in the "development" system, unlike our own system, the primary factor is the individual self-activity of the pupil.

Amongst the more recent outcroppings of the "development" system, may be mentioned the tendency towards elective vocational specialization in education. Supreme scorn is entertained for the old class or group basis of educational work, authoritatively determined with a view to developing the common capacities and requirements which constitute the common nature, preeminently the image of God in the pupils. All is elaborate measurement of individual capacities, requirements and inclinations, and all this, of course, mainly along material lines. This tendency is supplemented by the movement to "enrich" the curriculum with the manual training and the technical branches appropriate to the foregoing measurements. These branches harmonize admirably, of course, with the material needs of the community, agricultural, industrial, or commercial, as the case may be. In the meanwhile, the "Three Rs," and other old-fashioned liberal branches are "economized" conformably with the leading branches in the curriculum.

In the lower grades of education, the Free Play system, and the Montessori system, are making giant strides towards bringing the traditional American kindergarten back more strictly in line with the original ideas of Froebel. Then, too, we must not overlook the "source reading research club" system for high school and college work, nor teacher economizing supervised study systems of the "Pueblo" type. These systems, while going so far as to subject individual pupil initiative to the dominance exerted by authors of books and periodical articles, insist nevertheless that these methods are just as conformable to indi-

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vidualistic education in general, as was the "Bible and the Bible alone" system to individualistic religion and morality. It was, forsooth, the Puritan Fathers who made book study, rather than oral teaching, the prevalent method of American education, — just as if those same Puritan Fathers had not gathered the text-book feature, together with everything else in any way worth while in their educational system from the schools of Colet, and of the Brethren of the Common Life, and of Vittorino da Feltre, and of the Jesuits and the other great Catholic teaching orders that were mainly engaged in building up modern education during times when the Puritan Father type were mainly engaged in pulling it down.

To premise a few criticisms upon the "development" system for the benefit of any who may be inclined to take it literally and seriously, it is, in the first place a system which certainly cannot be applied to the educative process as a whole. The educative process as a whole includes, and includes as its highest and its dominant phases, moral and religious training. The one morality, the one religion prescribed for man must be authoritatively communicated and authoritatively directed. It is not primarily a matter of individual initiative. And pupils cannot be trained for it as if it were a matter primarily of individual initiative. There is room, of course, and ample room, for individual initiative in Catholicity, and this point should be duly taken into account in education. In the religious and moral sphere, however, individual initiative is a decidedly secondary consideration. And this is a point that should never be forgotten when treating of the educative process as a whole.

So far, even, as the mental and the physical phases of the educative process are concerned, it would seem utterly opposed to common sense that the pupil should be allowed chiefly to follow its own feeble, immature and crude initiative, rather than sink its initiative for the time in the direction of a mature and cultured human being that it may develop, as that mature and cultured being himself developed in his own pupil days, the creditable initiative which he is now displaying. Due respect and appreciation and encouragement should of course be shown for the individual traits by which the pupil modifies the

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example and instruction which it receives. Who can doubt, however, concerning the paramount importance of the conventionally approved forms of doing everything from walking, swimming, reading, writing and figuring, up to the very highest flights of scientific and artistic achievement?

Then, too, education should prepare the child for real life, where in every department that can be conceived the child shall be faced by the grim necessity mainly of doing the will of others in the way that others prescribe, rather than its own will in its own way. And would not this be the case even in the socialized direct democracy of politics and industry, which our advanced educationists seem mainly to have in mind as the goal of their pet social evolution, as well as in the representative democracy of politics and industry which our forefathers have handed down to us, and with which the vast bulk of the American people are well content in all substantials? May we not even say that obedience would be the rule all the more rigorously in the former than in the latter type of society? Invisible government has ere this been known to flourish where visibly all was liberty and individual initiative, and the same invisible governments have been known to lay galling yokes indeed upon the necks of their subjects. Taking it all in all, the "development" principle would seem far better conducive to educational writing and platform-work of the spell-binding description than to real educational work and to solid educational results, — when, of course, it is taken literally and seriously.

Coming, however, to closer grips with the "development" principle in education, a strange feature about this principle is the fact that none of its prominent exponents has ever taken it literally and seriously. With none of them has it ever been aught but a sham and a hoax. Invariably, with all of them, pupil self-activity has always been far more rigorously and ruthlessly determined than in the educational system whose imaginary rigors "development" has been presumptively designed to mitigate. Throughout modern times, indeed, as throughout the history of the world, Catholic education, and Catholic education alone, has given scope to true, human pupil initiative and self-activity, secondary though it has made these features in its

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scheme. The multiform and ill-disguised sham features of the "development" system should indeed constitute a sufficient indictment against it. The "development" system involves, however, no largely innocent and harmless type of pupil hoaxing. When we consider the depths of the servitude, the brutalization, yea, the mechanization which this system designs for its pupils, when we consider the reprisals upon society with which such "development" must inevitably be followed, the indictment deepens immeasurably in gravity.

Deeply as we are at first sight impressed with Professor Bagley's pupil self-activity, when we proceed from his definition to its subsidiary principles, we cannot fail to notice the activity of the educator looming ever larger and larger in the educative process. "The school," he tells us, "aims to control the experiences of the child during the plastic period of infancy." This period in the life of man, by the way, was discovered and made known to mankind, not by Mother Eve, as we might suppose, but, of all persons, by the dry as dust, materialistic, evolutionary historian, John Fiske. "The school," Professor Bagley continues, "controls these experiences, by controlling the environment of the child. It is, at basis, an institution for providing suitable environments, for regulating environments, for turning environmental forces to definite and consciously determined ends."

Farther afield still in the treatise, where Professor Bagley decides for the predominance of development over instruction in the teaching process, he initiates us quite thoroughly into his pupil initiative doctrine: "What does the development method mean? Simply that the pupil is not to be told, but led to see. The teacher is to guide and direct, but not to carry, and the more he eliminates his own ego, even from the guiding process, the more satisfactory will be the results. Whatever the pupil gains must be gained with the consciousness that he is, in a sense, at least, the discoverer. Unknown to him, however, the insuperable obstacles must be removed. Unknown to him, the road must be partly cleared before him. Does the pupil believe himself to be discovering the truth? This is the *essential* point." (Italics on essential are ours.) "In other words, it is the subjective attitude of the pupil that is important, rather than the

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objective process." Even so, indeed, according to Professor Bagley, does the school aim to control the supposititious self-activity of its pupils. It savors, by the way, not a little of superstition, does it not, this supposititiously democratic self-activity of the pupil?

But, loom there perhaps powers back of the school, powers that exercise perhaps a still more ruthless determination of this pupil self-activity that was at first blush so purely a matter of personal initiative? In the primitive form of human society, Professor Bagley tells us, the school was identified with the home. With the division of labor and professions consequent upon the evolved advance of mankind to the savage and barbarous ages, the school passed under the domination of the priesthood, through the latter's monopoly of learning and of the arts of writing and reading. Note, by the way, the entirely level, homogeneous aspect of these supposed ages of human history. Note, too, the all pervading ubiquity and high emprise of those collective myths, thorse near universals a *parte rei,* so dear to the inveterate superstition of modern savants, "nature," "the race," "mankind," "society," "the priesthood," "the State," etc., etc. Verily, earlier ages had no monopoly upon superstitious spirit worlds. The priesthood, however, Professor Bagley proceeds, taught the people nothing but superstition and book-learning, to the entire neglect of arts and crafts and those independent, inductive habits of thinking that best harmonize with arts and crafts. Alas, we exclaim, for the famed technical, mathematical and scientific educational achievements of the Egyptian, Chaldean, Magian, and Brahmanic priesthoods, of the monasteries, convents, guild-schools and universities of the Middle Ages, — and of modern times, for that matter. Professor Bagley rather seems to think that the resistless march of evolution has rendered an educator of the Dom Bosco, the Mendel, or the Algue type, a metaphysical impossibility to-day.

What happened next? Ah, a group of independent lay educators, — who educated them, we ask — then seized control of the school, and the end of their influence is not yet. Just now, *they* have deemed it feasible, partially to entrust the school to the State, though they have their misgivings, particularly in the

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more backward countries. Consequently they themselves are still guiding the reins. Ultimately, however, the trend of evolution is towards entire State control, when society shall have been perfected into the homogeneous, scientifically-reconstructed society that it should be. What these invisible educational potentates have in mind as the ultimate goal of social evolution, is, undoubtedly, one type or other of universal parlor State Socialism, — an order of society with no distinct State and church and private social order, as at present obtains, but consisting of one indivisible, naturalistic society, "the new State," the free-thinking modern anti-type of Calvin's Genevese theocracy, and the early New England "towns". So far, however, strange to say, of all States, Prussia has fallen in best with this resistless trend of evolution. Prussian State-conducted education has most approximated to the ideal social control of the school. There the invisible educational potentates have allowed free rein to mere State control of education. Prussian State-conducted education they trot forth as the model upon which the rest of the educational world should fashion itself. Everywhere their mighty propaganda is directed towards the Prussianization of education.

Nor have our educational secularists left us in doubt as to just precisely what type of Prussianized education they favor. Throughout Germany, even in Prussia, during the nineteenth century, better contended with worse forces for the training of the generation of to-day. There were those who maintained that the old-fashioned liberal gymnasium course would give the rising generation a better preparation for citizenship, even along the lines of industry and commerce than the more specialized courses of the so-called Real Schools. Let us give careful attention, however, to the following passage from *The History of Education,* by Professor Stephen Pierce Duggan of the College of the City of New York:

"Even during the preceding period, (before 1871), the claims of the *Realschulen* for recognition as equal in standing to the *Gymnasien,* and as better meeting the demands of modern life in Germany, could not be set aside. . . . But after 1871, Germany became more and more industrialized, and the need of scientific and technical education became more pronounced.

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Moreover, the intense spirit of nationalism aroused by the success of the War of 1870 made insistent demands for the emphasizing of German culture, and the *liberalizing* of secondary education to meet the needs of the new national life. At the celebrated Berlin School Conference of 1890, the present emperor stated the new view admirably. 'First of all, a national basis is wanting in the *Gymnasien*. Their foundation must be German. It is our duty to educate men to become young Germans, and not young Greeks and Romans. Hence, we must make German the basis around which everything else revolves.' In deference to the demands of the reformers, (Professor Duggan should have stated 'the Haeckelian reformers,' as these really inspired the imperial utterance just cited,) "the first class of *Realschulen* were designated *Realgymnasien,* and some schools which had developed under the Department of Commerce as trade schools, extended their work to nine years, were transferred to the Ministry of Education, and became known as *Oberrealschulen.* Since 1901 the graduates of all three secondary schools, *Gymnasien, Realschulen,* and *Oberrealschule,* are admitted on equal terms to university courses. As a result of this century of evolution there has developed in Prussia, and in other German States, a nationalized school system organized with a view to its being the principal support of the State. To uphold the government, to preserve the national culture, and satisfy the needs of the new industrial life are its aims. Whatever a foreigner may think of the German system of education, it is the natural outgrowth of spiritual ideals, and of the social changes that have taken place. The Germans firmly believe in it."

Of course, all that this spiritually idealed education, and, in the most special manner, the invisible educational potentates who mainly directed its activities, the Haeckelian university clique, the evil geniuses of Prussia, and of Germany, inspired the German Empire to do to the world at large, intentionally, and to Germany, actually, there are at present few that do not too well know. In their recent editions, therefore, our secularist educators tone down considerably the enthusiasm with which their sojourns in Haeckelianized circles filled earlier editions of their works well-nigh to satiety. In his latest edition of *The Educative Process,* Professor Bagley has all but omitted the exultation expressed in a previous edition at the advantages given Prussia over England by her educational system, the bitter chagrin expressed there at England's "shortsighted" re-

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jection of Herbert Spencer's utilitarian educational ideals, etc., etc., etc. Prussian education, however, still forsooth approximates towards setting the standard for the rest of the world in things educational. It promises brightly, just now, to reject that former catering for the aristocratic classes to which its formerly baneful influence was due.

There is just one aristocratic class, however, concerning which we should like to ask a few pointed questions. That class is the Haeckelian university clique, — not German university circles, in general, mark it well, — but Haeckelian university circles only. We should like to ask Professor Bagley, to what extent post-bellum Prussian education, and all other systems that imitate it, for that matter, are casting off, as they should, their catering to the invisible educational potentates, who have, according to Professor Bagley, been dominating education in modern times within and without the German empire. We think that a more or less favorable answer can be given to that question to-day, and we think that a progressively more favorable answer shall be returned as the years go by. A favorable answer to this question, however, can alone give promise to these systems as we see things.

In the meantime, what floods of light are not thrown by the foregoing upon certain fears propagated here in our country, in regard, not merely to a few sporadic Catholic schools here and there throughout the land, but through the medium of these few instances, in regard to the American Catholic educational system in general? And what floods of light are not thrown upon the agencies and the principles that are back of certain recent centralizing educational movements, and back of the downright statements of actual State educational monopoly, so prevalent in our present-day pedagogical literature and platform work? Above all, what floods of light are not thrown upon a pupil self-activity, democratically and individualistically responding to the sympathetic nodding of the Prussian military helmet, and to the sweet and kindly impetus of the Prussian military boot?

And is there not, perhaps, a force more ruthless still, out-Prussianizing even Prussian State conduct of education? What process, after all, has brought Prussian State control into prev-

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alence, and is tending farther to extend and centralize it? What process, indeed, but the evolutionary process of natural selection? And what forces are back of this process but the blind, mighty, grinding, necessarily acting forces of nature, which alone, according to Haeckelian philosophy, carry on that natural selection? And what is back of these forces, in the minds of Haeckelian thinkers, but the immanent nature spirit, the blind, ruthless "soul of nature," the "Pantheistic God," which according to Haeckelianism, manipulates those forces, — "the Pantheistic God," the antithesis of the Personal God, the creator and rational ruler of the universe, — "the Pantheistic God," the form which Satan sets up for man's worship to-day, as of old he set up the hideous idols of Paganism?

In the religious belief of mankind, according to the evolutionary school which propagates the false principles of pedagogy which we are considering, the course of development is from fetichism, to animism, to polytheism, to monotheism, to pantheism, to monism. We do not, of course, care to dogmatize concerning the protean religious beliefs of the various secularist educators of our day. All that we can conjecture concerning Professor Bagley's religious system from *The Educative Process* is, that, though he outdoes the agnosticism of Darwin and Spencer by dogmatically attributing the whole course of evolution to mere chance, and though the name of God is not prominent from one end of his book to the other, he does, nevertheless, refer on a few occasions to religion, and hence, he cannot be as yet, at least, an out and out atheistic monist, so much as a pantheist of one or other of the advanced humanitarian types that flourish with a veritably bewildering variety to-day under the elastic name of non-sectarianism.

He would not seem, of course, to be so outspoken and thorough-going a Pantheist as certain secularists amongst his contemporaries. President Stanley Hall, of Clark University, for example, would seem to be a realistic pantheist, scorning the idealism which too much epistemology, as he puts it, has introduced, in the course of recent times into psychology and pedagogy. Professor Bagley is, very likely, an Hegelian pantheist, inclining to the pragmatism of James or Dewey. Logically,

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a materialist can be nothing else than an idealist, as substance perceived by merely material faculties can be naught else than a purely illusionary substratum for the phenomena of experience. This idealism, however, can be nothing but a pose. Willy, nilly, the idealist must smuggle in material substance, and make as much of it as the most realistic materialist. Bagley and Hall, are consequently, of one and the same pattern, essentially. Their differences are largely matters of verbiage. Attention, too, can never be too forcibly directed to the false claims of spiritualism made by and on behalf of the idealistic, as contrasted with the realistic materialism. The reduction of all reality to the attenuated form of mere sensations, is, we must always note, quite a different proposition from the belief in real substances of an essentially different nature from matter. It can never be too strongly insisted upon nowadays that etherealism, Shelleyesque however it may be, is not spiritualism, nor are graceful poetic creations spiritual thought. Idealists of the Bagley type are perhaps more hopelessly and dangerously materialistic than outspoken and thorough-going materialists of the Hall and Buchner type. They are more hopeless, because more complacent, and they are more dangerous because more slippery in their phraseology.

We have discovered, therefore, that the pupil in the educative process according to Professor Bagley is under a far severer degree of control than at first sight was indicated by the definition. He is, indeed, under a far severer degree of control than under the Catholic system, which employs moral control rather than brute force. Perhaps, however, he may be resigned to this control in view of the possibility that it is a benevolent despotism which is controlling him, and intending his good as the ultimate outcome of the whole grinding process.

Professor Bagley, however, dashes this hope at once when he assures us that "the school is supported by society presumably for society's benefit, and for the future development of the race," we may add, of course, into the all-consuming Pantheistic Moloch full-fed, — the force that is back of the whole process. And to remove all further delusions or subterfuges to the effect that, after all, this general benefit may be intended to redound upon the individuals making up the mass, he states the *ultimate,*

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or, as he strangely calls it, "the ethical" end of education, as social, not individual efficiency. This of course is not the end intended by that poor dupe, the self-acting pupil. His instincts are all animal, savage, or barbarous, and therefore selfish. He is still in that early stage of life which the race lived down before him on its ascent from the brute condition. He must be gradually wheedled, however, into surrendering his individual aims and thoroughly sinking his future into that of the mass environing him. And whether he may ever be led to do this or not the education that is manhandling him must make society, race, pantheistic deity first in the process, the individual last. All this gives point to the use of the precise term "individual" in Professor Bagley's definition, and should hint to us the depth of evil meaning that may lie in an apparently harmless term which we may incorporate at random from our reading or our normal school work, and use without qualification at a State examination or on some other public occasion, perhaps, to our subsequent discomfiture.

Herbart, and previous educationists, — not even the mighty Aristotle, the "master of those who know," is safe from Professor Bagley's bludgeon, — made the grievous mistake of setting up individual ends for education, — even so lofty an individual end as the development of moral character. Unfortunately, they lived before "evolution revolutionized ethics by discovering the essentially social character of morality," the brute stage selfishness of all individual aims, the law that the kaleidoscopically changing progress of the race into its absorption in the pantheistic nature soul is the ultimate end of human existence, the end to which each individual human being must subordinate his entire activity, the consequent non-existence of a fixed standard of morality, applicable by mankind in all ages and places, and the deplorable consequence of consequences, that "morality is but a name."

Away, then, with the dreams of the philanthropist and the patriot to ennoble themselves personally and so glorify their Personal Maker and Lord, by their sacrifices for poorer classes and for country. Such aims, such inspirations in social betterment are selfish and superstitious survivals of priest-craft ridden

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savagery and barbarism. In these highly civilized days of ours, one aim, and one aim alone is moral, the welfare of general humanity and of the Pantheistic Nature Spirit, into which humanity, in long procession, is being absorbed by the stately and beauteous, and, above all, scientifically precise and business-like process of indefinite evolution. Away, too, with the clerically injected notion, that certain acts, — divorce, is one to the point — immoral, at an inferior stage of human evolution, are not highly moral to-day. And, what is even more to the point, away with the notion that acts abominably immoral to-day, may not one day harmonize beautifully with a higher phase of human progress, and become just as highly moral as to-day they are abhorred. After all, would not Professor Bagley feel somewhat ill at ease, did he fail to harmonize with the very pet tenet of that imposing American educational hierarchy which was unmasked to the amazement of the American public several years ago by Harold Bolce in the notable series of articles which he contributed to the *Cosmopolitan,* and to which no answer more satisfactory than modern liberty of opinion was or could be forthcoming?

But what, now, is this social good which evolution is progressively developing in humanity, and to the furtherance of which the education of the individual, and the life for which that education prepares him, must ruthlessly and stoically be bent? Is it, perhaps, some aesthetically higher state of being into which humanity is being steadily developed from a purely brute condition, as a step towards being elevated to a spiritual mode of existence? Is the process of evolution, therefore, to which education must exactly conform, one that subordinates the exercise of man's purely sensual activities to the exercise of aesthetic activities, and both to the exercise of higher, purely spiritual activities?

No; far from this, all aestheticism is purely a means to the acquisition of physical goods and the satisfaction of physical needs, self-defense, hunger and sex, in a more and more efficient manner. Art is something by which we can render teacups more efficient instruments for drinking, machine guns more efficient instruments for killing, above all, by which we can render our-

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selves sexually attractive, as do the denizens of the animal kingdom by coats of fur and plumage. As for spiritual conceptions of soul perfection here and hereafter, these are pure empty superstitions inherited from the priest- and philosopher-ridden epochs of human evolution. In those ages, they helped in the gratification of human needs, as aesthetics do to-day. They placed deities in the productions of nature which helped man acquire those goods. They have given away, however, to the more refined conceptions of aesthetics, as these in turn are destined to give way to the concepts of pure inductive science. They may, however, be tolerated for the lower type of souls who need them.

Perhaps no passage in Professor Bagley's book is more illuminating for the insight which it affords into modern false pedagogy, than the following passage in which he evinces the foregoing purely materialistic concept of social efficiency as the ultimate end of education:

"That person only is socially efficient, who is not a drag upon society; who, in other words, can pull his own weight, either directly as a productive agent, or indirectly by guiding, inspiring or educating others to productive effort. This requires of a socially efficient individual that he be able to earn his livelihood, either in a productive employment, or in an employment where his energy will be, ultimately, if not directly, turned into a productive channel. For example, the farmer, the miner, the fisherman, are all engaged in producing, in turning the products of nature to the needs of man; likewise, the manufacturer who continues this process of conversion, the carrier who transports the products to those who need them, the tradesmen who turn them over to the consumer. Indirectly, the housewife or the boarding-house keeper who maintains those that are engaged in productive labor is performing a necessary function in the productive process. Not less, though more directly, are the physician who keeps men at a maximal degree of productivity; the clergyman who does his best to free their lives from tendencies that would interfere with maximal productivity; the teacher, who renders the productive processes more efficient by rendering the producer more intelligent; the lawyer, the jurist, the statesman, who adjudicate conflicting claims, and keep men from wasteful disputes, and finally there are those whose business it is to amuse and entertain, and who, by relieving the mind

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of its tension for awhile, enable the producer to go back to his work with new energy, new courage, and new hope. The man who does not pull his weight, steals his ride. Sometimes he is thrown overboard, but the world has gradually grown away from this remedy, because it has discovered that the process really does more harm than good, tending, in the long run, so to brutalize the workers, as to interfere materially with their highest efficiency."

No passage could possibly make clearer than the foregoing the preposterous inversion of ends and means in education and in human life in general, and the debasing tendency involved in the false pedagogy of to-day. Man is to be trained from the cradle onward, forsooth, to subordinate the activities of science and art and religion to the production of material commodities, rather than the production of material commodities to the activities of science, art, and religion above all. Even so does modern pedagogy "subordinate the ideal to the practical, and sacrifice science to service, and truth to life, that it may idealize the practical, rationalize service, and enrich life." A pedagogical bon mot, which, by the way, verily entitles Prof. Bagley to no mean eminence amongst the spell-binders of modern times.

It smacks suspiciously, this pedagogy, we would be inclined to say, of the modern "big business man" in the educational field, centering everything about business, shunting off Master John Jones to a course for the ministry, that he may exert a calming influence upon labor movements that have started, shunting off Master Harold Smith to a course in art, or other "high-brow stuff," that he may forestall similarly threatening movements by entertainments in the cabaret.

It smacks more of the intellectual, parlor state Solialist, however, the breed in our present-day society which plots radical, though long-distant reconstructions of society, to batten, meanwhile, upon the propaganda thereto directed. And it smacks more precisely of that variety of the breed which emphasizes the long-distant and gradual feature of the plot, for the sake of conciliating and thriving upon the radical capitalism, with which it is allied by natural kinship. The other variety of the breed, we know, is that which emphasizes the radical feature of the plot

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for the sake of conciliating and thriving upon the radical element in labor. Most of all, does such a pedagogy smack of the non-sectarian sectary of to-day, of the materialistic pantheist, the modern pagan, the deluded modern demon-worshiper, the educator who would turn man's vision from outward and upward to heaven, to inward and downward to hell, the educator who would train his pupil in slavery to the world, the flesh and the devil, in the guise of the liberty, the prosperity and the pleasure involved in rebellion against the personal God, the Creator and the Rational Ruler of the universe. This is surely adjusting man to the environment with a vengeance, that he may be properly charged by the evolutionary dynamo.

Nor should the foregoing passage lead us to imagine too complacently that Professor Bagley, purely after the manner of the money-mad miser, makes the mere production and hoarding of material goods, and their equivalent, money, the entire ultimate end of education, or even the leading element of that end. He implies, of course, that the material production as such but subserves the gratification of what he calls the dominant needs of man, the need of nourishment, the need of self-defense, the need of sex. And the greatest of these, of course, is the need of sex. The end of ends, after all, is the propagation and perfection of the race, by the individuals making up the race, until what time all that is sublunary shall be reabsorbed in the Pantheistic Nature Spirit, the origin and the end of all that exists.

To do Professor Bagley such justice as may be involved in the qualification, he is unquestionably more reticent upon this nasty phase of his "ethical end" of education, than are some of his contemporaries in the false pedagogy of the day. G. Stanley Hall, President of Clark University, however, in two monstrous volumes all but foundered with criminology, furnishes a development of this pedagogical end of ends, that leaves little to be desired, except, perhaps, in a few points, which Dr. Freud has generously supplemented. It is from such works that we may become initiated, forsooth, into the great mystery of life, — how the ultimate union of all humanity with the Nature Spirit, as well as the entire, gradual, complex process by which evolution has been moulding mankind for this union, culminates in sexual love, which

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is, accordingly, the essential thing symbolized by all the religions, — mere variants of phallicism, — which man has hitherto evolved, and the climax and the center of all man's thoughts and feelings. In this sense, of course, modern false pedagogy has no scruples about subordinating the entire educative process to religion. It is only traditional Christianity, and traditional Christianity at that in its highest form, the religion which aims at a regeneration in which we shall neither marry nor be married, but shall be like the angels of God in heaven, that must be subordinated to material productivity, and its main object, sexual love. A religion aiming at a sublimated, sexual union with the Divine, on the other hand, is just the type of religion that our age requires.

According to President Hall, the various religions existing to-day, non-Christian, as well as Christian, all possess their educationally beneficent elements. They have reacted, however, in too pronouncedly extreme a manner from the gross phallicism which featured religion in the earlier stages of human evolution. This extreme reaction has led to the elimination of desirable, as well as undesirable features of these earlier religions. Present-day religions, accordingly, should be supplemented by the desirable features of the various religions through which man has worshiped at various stages of his evolution. This applies in a particular manner to certain features of Greek paganism, which were admirably adapted to the stage of adolescence in human growth and have never been adequately replaced as factors in adolescent education. As the child grows through the same stages as has the race, it should be indoctrinated at each stage in the religion peculiar to the corresponding stage in race evolution. Indeed, the paramount problem that faces the educator to-day is the evolution of a synthesis of all religions hitherto known that the pupil may be successively brought through the various stages of religious evolution amongst mankind. Too much prudery and false modesty have also featured the present reaction against ancient phallicism. The plebeian, philistine type of mind produced by the prevailing religious education of to-day is illy capable of appreciating the gymnastic features, the friendships between teacher and pupil, etc., that were encouraged in

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ancient Athenian education, and that could profitably be reintroduced to-day.

How, we exclaim, can the American public tolerate such views in those who are training teachers for young America? In all justice to President Hall, however, it must be borne in mind that he is no champion of sexual perversion in any shape or form. He reprobates all perversion, indeed, as a survival of crasser stages in human evolution. Just how final and permanent this reprobation is, of course, cannot be determined. Holding evolutionary morality as he probably does, he cannot consistently acknowledge intrinsic and permanent immorality in any action that he reprobates here and now. Inscrutably sublimated though President Hall's sexualism may be, however, no sane person can fail to reprobate the anti-Christian and pro-pagan bias that leads this dignitary to countenance a dangerously sexual character for education.

One reason that accounts for his escaping the consequences of this reprobation, and his maintaining the leading position which he has long held in American education, is perhaps, a certain amount of gratification arising from the compliments, — left-handed compliments, for the most part, — which, out of the goodness of his heart, he knows so well how to lavish upon the religions of the day, for various points which he chooses to approve in each. Certainly few writers of the day have produced passages of a more effusively complimentary character upon the lives and the work of our Catholic teaching orders upon our catechisms, our Frst Communion and confirmation exercises, our sodalities and our retreats, than has President Stanley Hall.

What should invariably be borne in mind, however, before sending the author bouquets for such passages and incorporating his fine writing into our commencement day addresses, etc., is the credit, which we shall find given, if we read on a bit, to Protestantism, for discovering the Bible, for moralizing Christianity, making it a force for right conduct, and purging it of the useless sham formalism of mere piety with which Pharisaical Catholicity had encrusted it throughout the course of the "Dark Ages." Particularly are such lusty forms of Protestantism as

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Wesleyan revivalism, Y. M. C. A.-ism, and German Turnervereinism bepraised as religious movements in a right and wholesome direction. To forfend any undue elation upon the part of these sectaries, however, we would call their attention to the purely subjective and visionary character which President Hall attributes to all existing forms of Christianity, "reformed," and "unreformed," alike, the exotic character which he imagines all traditional Christianity to bear here in America, as a mere modification of Oriental Hebrew folk-lore, the correlative need of evolving a strictly American religious folk-lore that will congenially pave the way for the destined sublimation of Christianity into a religion that will exchange the personal soul of man and its personal immortality, for the Nature Spirit and man's absorption thereinto, the great value in human life which traditional Christianity has too long neglected. Through the world and the flesh to the devil, rather than through shadows and images to truth,— such would, indeed, be an appropriate slogan for modern "education by development."

But what end, after all, other than sexual material efficiency, is proper to a being, who, according to Professor Bagley, is descended whole and entire from the brute, — nay, who sinks below the status which sane philosophy accords the brute, to the level of the mere machine? What all evolutionists of real note, the brazen fraud Haeckel excepted, were weakest in affirming, what fully a generation ago was quite thoroughly shamed out of all learned circles in any way deserving of the name, the descent of man from the ape, Professor Bagley has the assurance to affirm to-day, and that with no little force and pointedness: "It is hardly too much to say," Professor Bagley lectures his normal classes, "that education is the largest word in the vocabulary of life, for it symbolizes all those forces that have raised man from the plane of the brute, all those characteristics that differentiate him from the speechless anthropoid, the Homo Alalus, with which, not so very long ago, he was to be identified."

But what are these characteristics that differentiate man as man from the rest of the beings which surround him? All man's actions, — I shall not say his capacities, or faculties, or powers, because, though Professor Bagley uses these terms, he

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means by them merely "masses of associated actions," — are "experiences," — purely physiological, biological, physical, or chemical, material nerve-processes, influencing each other merely from their propinquity in the brain, and stimulated in a purely mechanical way by the environment to which they happen to be better or worse adjusted. Essentially the same are the actions of what are called the lower grades of life upon the earth. All things, are, indeed, essentially the same, all things are purely material, mechanical, inanimate. The various orders of being differ but in degree. All are the products of evolution, arising from the mixture of one order with another, qualities which ill-adjust to the environment being purged away by the natural selection which the environment, the blind, inanimate nature spirit carries on, and the better qualities being preserved by this same selection in their struggle for survival with the worse.

Man has one "capacity," so to speak, which the brutes do not possess. This is the capacity to educate himself by availing himself not only of his own experiences, and the experiences of his immediate progenitors, but of the experience of the race, as he learns it from language, particularly written language. In the lower kinds of educability just mentioned, he differs only in degree from the brute. But is it not in degree merely, that he differs through his principal type of educability? In possessing this power which the brutes do not possess, does he possess a power essentially different, or different merely in degree from the powers allotted to his so called animal kindred? Does man, indeed, through this preeminent capacity differ any more from the higher animals, than these differ from the lower animals, who lack the power of educating themselves through their own experience, the moth and the candle phenomenon being an example to the point?

Professor Bagley makes no attempt to analyze the big vague experiences through which man, according to the "development" method conducts his education, into the elements that decidedly differentiate man in everything which he does, even his most pronouncedly material actions, from the brute and the plant and the hunk of iron. One big vague kind of "experience" is

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called habit, another, judgment, differing only in degree of consciousness from the former. Practical judgments are more concrete, conceptual judgments are more abstract. The concepts entering into the latter are mere condensations of previous judgments. An organized series of conceptual judgments is called science. Reasoning is a process by which we apply science to new situations, and form judgments not formed before. It is only science that can be so applied, because it alone is organized knowledge. Because of its organization, it flows out mechanically in a new juncture, demanding a new adjustment, much as water flows from the barrel when the spigot is turned on. Organization consists, however, in naught but the propinquity of knowledge secretions in adjoining brain-cells.

Surely, however, we exclaim, the most primitive psychological introspection tells us of multitudinous elements entering into all these "experiences" besides the elements revealed by Professor Bagley. And are there, we ask in amazement, no pedagogical and psychological laboratories in this education-hungry land of ours except those in which pedagogical analysis of this description is turned out? Have we no pedagogical and psychological laboratories except those that strain at psychological gnats, and swallow down psychological camels? Have we naught but pedagogical and psychological laboratories which spend much of their time on merely sensuous observation and mathematical measurement of experiences that are only one per cent mathematical, and the rest in frantic efforts to render accurate the measurements which are being continually upset by the resentful ninety-nine per cent of their make up that has been ignored in this standardizing process, only to wind up testily with the observation that, after all, the measurement must be perfectly accurate, at all events, and we should be more convinced than ever that man is but a machine, to be adjusted, by education for a maximal production, to be administered to him, economically, from a common fund, that he may consume just so much as shall enable him most prudentially to propagate the species to which it is his supreme privilege to belong? Questions of this import concerning pedagogical laboratories may best be answered by pointing to the real normal schools that turn out our Catholic teachers.

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To resume our false, pseudo-American, secularist pedagogy, however, educators who place such a valuation as this upon their pupils, and who entertain in their educational work designs that are so fell, can ill afford naturally, after the manner of the Catholic educator, to come right out in the open before their pupils, proclaim their educational program, and order the pupils to set obediently to work for its realization. They must needs cautiously conceal themselves behind an environment which they manipulate so to work upon the pupil as to convince him that he is doing anything to himself in acquiring his educational experiences than what his educators have preordained that he shall do to himself. And this brings us to the scientifically biological, psychological, democratic, social, and, above all else, efficient method which education must follow according to the latest findings of the "development" scheme.

The end of education, it is to be recalled, is the development of human machines, so happily adjusted to their material environment, that this environment may stimulate them into the maximal degree of common material productivity, for common material prosperity and progressive race culture. Of these machines, some, — the greater number, in fact, — are to be so developed and adjusted as to respond productively through reactions, — the big, vague, unanalyzed, manifold "experiences" mentioned in Professor Bagley's definition, — reactions, or "experiences," accompanied by a minimum amount of consciousness, — the reactions called "habits" or "experiences." Others, again, — an elect few, — are to respond through reactions, "experiences," accompanied by varyingly larger amounts of consciousness, — the various types of judgments, scientific reasoning included.

The accompanying consciousness, maximal or minimal, whichever it chances to be, is the lever of the whole process of production. It consists in the knowledge of the connection of an experience with the common material prosperity. When the human machine knows this connection, it shall issue as infallibly into the requisite experience as the figures on the great clock at Strasbourg emerge with their hammers to strike the hours at the release of the hour weight within the curious mechanism. For such knowledge consciousness breeds an imperious need or

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craving that will give the "experience" interest for the human machine. The human machine is not endowed with free will. Hence, it must infallibly and necessarily issue into actions that gratify its cravings, that have interest for it, so to speak. The production of this knowledge consciousness, consequently, is the sole point at which the educative process needs to aim. All that bases this knowledge, all that follows from this knowledge, may be well allowed to take care of itself. Education, therefore, narrows itself down to a knowledge-breeding process. And this despite the emphasis that is laid on the development of habit, for the knowledge consciousness is the soul of the habit. What is meant by knowledge, however, is purely inductive, or materialistic knowledge. The higher moral knowledge that centers about the doctrine of free will, has, of course, no place, of any consequence, at least, in the "development" system of education.

This all important knowledge of the connection between an "experience" and its material effects in need satisfying, this knowledge which gives the "experience" in question interest for the human machine, is the educational factor called apperception. The limits of this paper prevent enlarging here upon this utterly unfounded narrowing and perversion of the apperceptive process, — merely a newfangled name, after all, for good, old-fashioned reasoning, — to a purely practical form, and that, a purely utilitarian, material practicality. Needless to say, it is the pragmatism of Professor Bagley that bases this distorted conception of the apperceptive process. The tendency of our recent pedagogists, too, to project the psychology of cradle life, into the psychology of school life is no less apparent in the same distortion. The exclusive concern of the whole educative process, then, is to make the pupils apperceive with interest the experiences best suited to material production to-day. Let us see how this direct aim is to be attained, according to Professor Bagley.

The "experiences" best suited to material production to-day, are of an increasingly complex and refined type. Many of them involve aesthetic, even religious elements, e. g., those through which the clergyman and the artist work for the common material prosperity. Such experiences require, amongst other things, long sustained and steady effort. They are not, therefore, at

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first apperceived by the pupil with interest, as satisfying his needs. Animal, savage, barbarous, neo-civilized as he is, in the various stages of child-growth, his apperceptions are only those "of low degree". He apperceives, with interest, only experiences that are selfish, crude, direct, volatile, — such experiences, e. g., as those of direct feeding, fighting, play, without instruments, without aesthetic and religious associations, without indirect and long concerted methods of any description. The problem that presents itself to the educator, then, is how the pupil may be led to apperceive the experiences of "high degree" that enter into present-day material production direct and indirect.

The old-fashioned education, according to Professor Bagley, solved this problem largely, even exclusively, through discipline. Discipline, in Professor Bagley's mind, however, is a mere penal process. It is not mainly and essentially a process by which the idea of moral obligation is impressed upon the mind of the child. According to Professor Bagley, the old-fashioned system simply punished a child into the performance of the work involved in acquiring useful experiences. Professor Bagley is little better pleased with emulation and the pure school-play system of conducting education.

A pleasant golden mean, and an infallibly efficient educational method that has occurred to him, however, consists in connecting the experiences of high degree with the experiences of low degree after the manner of means to ends. The pupil, for example, has an infallibly pre-determining need and interest for play. Put him, therefore, at the construction of a playhouse, involving mathematical measurements, scientific knowledge, etc., and the imperious need and interest for play will carry him nicely through the sustained labor, the mathematics, the sciences, etc., etc., until these shall have become second natures, acquired interests, a veneer of civilization over barbarism that will give the civilized methods the interest formerly possessed by the barbarous methods of doing things. So, shall the pupil be efficiently and delectably developed into that type of human machine for material production known as a cabinetmaker. We might add, suggest to a youth the connection between the career of a clergy-

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man and strike breaking, and he will efficiently and delectably be developed into a clerical machine. Or suggest the connection between the artist's career and "bohemianism", and he will efficiently and delectably be developed into an artistic machine. Some, perhaps, may protest that this is going a bit too far. But why, after all, should we not either go to the full length of principles, or abandon them in favor of those that can be gone to full length? Why not, at any rate, adopt devices that will be really efficient, rather than the namby-pamby type that appeal neither to fish, nor flesh, nor to good red herring?

Such, in brief outline, is the educative process that is so purely mechanical, forsooth, so utterly unmoral, and free from all dependence on merely moral influence, that it may be employed with equal efficiency either by a teacher of Charles Dickens's Fagan type, for the education of "Artful Dodgers", or by the high-minded public school teacher for the education of good citizens. So efficient, indeed, is the process supposed to be, that its workings may be compared with that of the dynamite, which explodes with equal efficiency whether in the work of the anarchist or of the quarry blaster.

We would be inclined to think, however, that it is not quite so efficient for the latter as for the former purposes. We fear, in fact, that it is a process fit for nothing so much as for the infliction of a host of predatory, hyper-sexual, Bolshevistic "Artful Dodgers" upon American society. We fear that far from acting with the efficiency of dynamite for the success of the American school system and for the progressive reconstruction of American society through the school system, it will but train its pupils to use dynamite most efficiently for the destruction of that school system and of the society built around it. We fear, that in attempting to develop their pupils into human machines, these educators shall, in all likelihood, develop them into infernal machines. We fear that the pupils who are thus adjusted to the environment, shall, in turn adjust their teachers to the environment, and rob them of all that they possess and prize.

For the system of education professed by these educators ignores the higher reason and the free will of its pupils, and so

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ignores the moral influence of authority and its adequate sanctions that alone can control human freedom. Supposing its pupils, moreover, to be determined by needs and interests, it ignores the higher needs and interests which those pupils really possess, and which alone could determine them to useful and noble achievement, if, indeed, they could be so determined. It appeals only, or mainly, at least, to the lower needs and interests, which arouse the sheer passions of men, and the following of which degrades man to the level, and below the level of the brute, to the level of the mere machine, a machine energized by the Pantheistic Nature Spirit, the time long antithesis of the Personal God, the Creator and Rational Ruler of the universe. What else is this, surely, than developing man into an infernal machine? And the system climaxes its perversion and its folly by turning this machine, not to work for itself, as its carefully nurtured passions dictate, but to work for the common good, verily, the most effectual means of setting this infernal machine against the all-absorbent common good. Take individual incentive away from the infernal human machine, and what can result but an outburst of Bolshevistic rage that shall involve educators and pupils in a common ruin?

I have thus endeavored to indicate in their most fundamental form, the worst of the false pedagogical principles which Catholic educators, and not Catholic educators only, but all right-minded, and high-idealed truly American educators are encountering in educational work to-day. The knowledge thus conveyed, amplified by further and deeper knowledge on the part of all concerned, should certainly provide the grain of salt requisite to preserve our work from the destructive influence of principles so insidious and so persistently propagandized.

Perhaps the most beneficial result that could come from such investigations into the systems which encompass us, would be an increased growth of teacher training schools of our own, legally arranged in a manner that would enable us better to shield our teachers in training from the pernicious influences to which they are just now inevitably, to some extent, exposed. Teacher training schools, of course, the best in the land, at that, we already

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possess. Hitherto, however, the legal recognition that would give these schools the prestige and the accrediting power enjoyed by far inferior establishments, has, for the most part, been modestly waived. In view of the baneful principles which we have been discussing, this, I would respectfully submit, is a matter that might well be reconsidered.

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SEMINARY DEPARTMENT

PROCEEDINGS

FIRST SESSION

TUESDAY, JUNE 28, 2:30 P. M.

The first meeting of the Seminary Department was opened at St. Xavier College with prayer by the President, Rt. Rev. Msgr. John P. Chidwick, D. D., President of St. Joseph's Seminary, Dunwoodie, N. Y.

Sixteen Seminaries were represented as follows: St. Joseph's, Dunwoodie, N. Y.; Kenrick, St. Louis, Mo.; St. Mary of the Angels, Niagara Falls, N. Y.; St. Paul's, St. Paul, Minn.; Chicago Seminary, Area, Ill.; Sulpician Seminary, Washington, D. C.; St. John's, Brighton, Mass.; St. Charles', Overbrook, Pa.; Franciscan House of Studies, Cincinnati, Ohio; St. Mary's, Techny, Ill.; Franciscan House of Studies, Louisville, Ky.; Immaculate Conception, Oconomowoc, Wis.; St. Anselm's, Manchester, N. H.; Mt. St. Mary's, Cincinnati, Ohio; St. Bonaventure's, Allegany, N. Y.

In his opening address, the Rt. Rev. Chairman extended a cordial welcome to the delegates. The Seminary Conference, he said, was naturally the smallest gathering of the Catholic Educational Association, yet in importance and significance it excelled all the others. It was from the initial meeting of the Seminary Department years ago in Dunwoodie that the annual meetings of the other departments had sprung, and thus, historically, it was the root and center of this great educational work, while on the other hand the formation of a good and worthy priesthood was the ultimate aim and glory of all education.

The papers to be read at this Conference, the speaker continued, emphasized the instructions of the Holy Father touching

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the study of Sacred Scripture. Recent pontifical rulings had assigned this study to a place of honor with the other theological studies. When criticism threatened to exert a demoralizing influence on this branch of study, a note of real constructive work was sounded by the three great pontiffs, Leo XIII, in his immortal *Providentissimus,* Pius X, in the *Pascendi gregis,* and recently, Benedict XV, in his encyclical on St. Jerome.

After Sacred Scripture, the speaker said, our attention was demanded by the new Code of Canon Law. The study of apologetics, too, would seem to claim in these days of unrest and innovations the careful consideration of the Catholic theologian. Nor would it seem amiss to devote some of our time to the study of Christian art. In conclusion, the Chairman took occasion to express his gratitude for the whole-hearted response he had met with in arranging this program and assigning the different papers.

Meanwhile Rt. Rev. Thomas J. Shahan, D. D., rector of the Catholic University, Washington, D. C., and President General of the Association, had entered the hall and gladly accepted the invitation to address the Conference. He referred briefly to the splendid work achieved by the members of the Seminary Department, and expressed the confident hope that their zeal for the cause would continue to grow and produce fruit in season. At some length he outlined a plan for an inter-seminary publication in the nature of a fortnightly review which should carry both scientific articles and items of special interest to seminaries. A publication of this kind, he pointed out, would serve not only as a means of scientific research, but also of creating a cooperative spirit among our seminaries.

In thanking the Rt. Rev. Bishop, the Chairman observed that the Seminary Department appreciated the honor of being the first recipient of a visit from the President General of the Association.

Then followed the reading of the paper on "The Catholic Study of the Scriptures in the Letters of the Recent Popes," by the Rev. C. L. Souvay, C. M., D. D., Ph. D., D. S. S., Kenrick Seminary, Webster Groves, Mo. The paper was a clear, strong and comprehensive study of the subject and gave evidence

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of profound scholarship and experience. It justly elicited words of highest praise from the Chairman.

Dr. John F. Fenlon, S. S., Washington, D. C., fully endorsed this high commendation, but insisted that the pontifical decrees on the study of Sacred Scripture were meant as a lofty ideal rather than a practicable working basis. Our seminary professors, he said, had met with the experience that it was impossible to cover the entire program. This was due both to the lack of preliminary training of our seminarians, especially in the difficult art of criticism, as well as to the small number of periods generally allotted to the study of Scripture in our curricula. Under these circumstances the scientific treatment of biblical problems was practically impossible, and the neophyte, rather than endanger his faith by approaching the intricate questions of higher criticism without proper training, could well afford to take the solution of these problems on the faith of his professor. Aside from a general course in New Testament and Old Testament Introduction, the balance of the time should be devoted to the study of Exegesis, particularly of St. Paul, the Psalms, etc. The speaker emphasized the importance of biblical theology, and pointed out that sound practical exegesis combined with a love and true appreciation of the Holy Bible were of more real and lasting value to the student than the ever changing questions of criticism.

Rev. Albert Kleber, O. S. B., rector of St. Meinrad's Seminary, St. Meinrad, Ind., contended that although the ideal set by Dr. Souvay would seem to be beyond us we should nevertheless strive to reach it. The difficulty proposed might be solved, he averred, by following Dr. Souvay's plan of firmly grounding the student in the fundamental principles and laws of biblical study, on the one hand, and of training him on the other hand, in the critical and exegetical research by illustrating these laws with specimens from the Old and New Testaments. If, after the example of some seminaries, the study of Scripture was begun in philosophy and continued throughout theology we would have the equivalent of a biblical course amounting to five hours a week for four years.

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Dr. Souvay, being asked by the Chairman to outline the course pursued at Kenrick Seminary, readily admitted that he had endeavoured to set forth an ideal course, which though a thing to be striven after was far from being realized in our seminaries. If the student were consulted on the matter he would unhesitatingly accord the first place to Moral, the second to Dogma, and perhaps the third to Scripture. At the Kenrick Seminary, he explained, the study of Scripture was taken up in philosophy and continued throughout theology, for four hours the first three years, and two hours the last year. He agreed with Dr. Fenlon that the study of Hebrew should not be made obligatory for all students, and furthermore that the entire field of biblical studies could not be covered in the time allotted. The two subjects that he considered of paramount importance and lasting value were, biblical history, in a broad sense, including the social, religious and other aspects, which should be taken up in philosophy; and biblical theology. The study of hermeneutics and particularly of inspiration could be appreciated only by the theologian and should therefore be assigned to the first year of theology. The student should be familiarized with select questions from biblical theology and with the experience thus acquired he would be able to work for himself. Questioned as to what amount of scientific work he expected to be done, Dr. Souvay answered that all critical questions of importance could be covered conveniently by pointing them out to the student concurrently with the reading of the text, and giving at the end a brief, concise summary of the problem. Brevity should be the ruling principle.

Rev. A. Ziskovsky of St. Paul's Seminary, St. Paul, Minn., maintained that while we would not attempt to make professors of Scripture of our students, still, in the matter of biblical studies, there seemed to be a considerable amount of inertia in our seminaries. Might it not be asked whether there was not too much theology in our seminary curriculum? The speaker then elucidated in detail the scriptural course as outlined both as to time and distribution of matter by the Consistorial Congregation and Father Micheletti, concluding that

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no less than four hours should be assigned weekly to the study of Scripture and that we should strive to create in the seminary a scriptural atmosphere.

This lengthy and very fruitful discussion had considerably protracted the hour. For this reason and because of "the difficulty of listening to a dry subject on a hot afternoon," the canonist, Rev. Stanislaus Woywod, O. F. M., of St. Bonaventure's Seminary, Allegany, N. Y., decided to summarize the greater part of his paper on "The Legal Documents for Candidates for Ordination."

The Chairman voiced the sentiments of gratitude of all present to Father Stanislaus for his eminently practical and clear exposition of a much entangled and confusing subject.

An interesting discussion ensued in which Dr. Fenlon, Msgr. Peterson, Rev. Albert Kleber, O. S. B., and the Chairman took part. The points under discussion were the Domicile, the Answer of the Curia to the Bishops of Ireland, the Ordination of a *"Vagus,"* Dimissorials and Testimonials, Dispensations, etc. Finally Dr. Fenlon requested Father Stanislaus to compile for the benefit of all concerned a brief commentary on all the documents and other requirements for ordination, which request was heartily endorsed by Msgr. Peterson.

The Chairman then announced the following appointments:

Committee on Resolutions — Very Rev. John F. Fenlon, S. S., D. D.; Rev. Francis V. Corcoran, D. D.; Rev. Hugh L. Lamb, D. D.

Committee on Nominations — Rt. Rev. Msgr. John B. Peterson, Ph. D.; Rev. Raphael Markham, D. D.; Rev. Claude Mindorff, O. F. M.

In conclusion the Chairman announced that in compliance with a cordial invitation from Rt. Rev. Msgr. J. L. Beckmann, D. D., rector of Mt. St. Mary's Seminary, the next meeting would be held at the Seminary.

The meeting was adjourned with prayer.

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SECOND SESSION

WEDNESDAY, JUNE 29, 10:30 A. M.

After a delightful auto ride, which afforded the visitors an opportunity of viewing the magnificent panorama of the city and its superb surroundings, a joint session of the Major and Preparatory Seminaries was opened at Mt. St. Mary's Seminary, the Rt. Rev. Msgr. Chidwick presiding. The Chairman referred to the resolution passed a year ago that these joint meetings should be held annually for the purpose of effecting a closer union and securing mutual cooperation between the members of the two sections, and announced the papers to be read at this session. There were forty members present representing twenty-six institutions.

The first paper, entitled "Present-Day Apologetics" was read by J. B. Tennelly, S. S., S. T. D., of St. Mary's Seminary, Baltimore, Md. The Chairman warmly complimented the author on his excellent composition and on the very timely suggestions he had offered on the study of a subject which every day presented new phases to the theologian.

The discussion was opened by Msgr. Peterson who fully endorsed the views expressed by Dr. Tennelly. "The day of defense," he said, "is passing. We are not suffering from attack. We should be on the offensive rather than the defensive. We are training priests to make converts by the asking. We are no longer dealing with heretics but with the man of the world who has no religion. With the passing of the old time heresies our apologetics should drop its weapons of defence and proceed to do constructive work. Our message to the world should not be an apology but an assertion of Christianity. The renewal of a religious spirit after the war, as is evident by the vagaries of Spiritism, Christian Science, etc., should teach us that the world is not looking for polemics in religious matters but for positive doctrine."

The Chairman stressed the point that our apologetics should be like the scouting forces of an army, ever apprehensive of new positions that the enemy might select. "We are fighting," he said, "a well organized and intelligent army lead on by Satan

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who is continually changing his tactics to ensnare his opponents. Hence it is the duty of the Catholic theologian to watch his movements and to lay down in the science of apologetics the methods best adapted to defeat the enemy's designs."

The second paper at the morning session was read by Rev. Hugh L. Lamb, D. D., of St. Charles Seminary, Overbrook, Pa. The title was "Ascetical Theology in our Seminary Curriculum."

The very high praise accorded this excellent paper by the Chairman was reiterated by Dr. Fenlon who opened the discussion. In his opinion there was no reason for complaint: the seminaries, he believed, were doing good work in the matter of ascetical training. The scientific treatment of ascetical theology or to give it a better name, the higher Christian life, was a real necessity in our seminary curriculum. It should not merely be an adjunct to moral theology, the scope of which was entirely different; nor should it be treated as a side issue but as a course apart, possibly extending over three years or more. In this way alone would the priest in later years reap the fruits, both for his own spiritual benefit and for the proper exercise of his sacred ministry. The reason why our secular priests showed a lack of confidence in these things, such as the conducting of retreats or the spiritual direction of Sisters, was the absence of proper ascetical training. As an excellent practice in the course of ascetical theology and one that was calculated to give the students more confidence, Dr. Fenlon recommended that they be urged to write digests of ascetical works. The science alone, however, was not sufficient — the practice of it remained the all-important thing to make a perfect priest.

Rev. John L. Seuffert, S. T. D., of Mt. St. Mary's Seminary, Cincinnati, Ohio, clearly set forth that a line should be drawn between moral and ascetical theology. The pensum of the former, he said, could not be burdened with new matter, and it should be the office of the spiritual director in every seminary to take charge of all that pertains to ascetical theology.

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A brief discussion in reference to the precise relation between ascetical theology and the other theological branches was taken up by Rev. A. Kleber, O. S. B., and Dr. Lamb. As the latter explained, although the same subject-matter, such as passions, virtues, etc., might be treated in other branches, it was the special duty of ascetical theology to treat such subjects *sub diverso respectu* and with that warmth and unction which directs souls to union and love rather than the knowledge of God and things divine.

The third paper was read by Rev. Eugene F. Harrigan, S. S., of St. Charles College, Catonsville, Md., on the subject, "Clerical Training in Seminaries." The Chairman congratulated the author and expressed the opinion of all present that it had been a privilege to them to listen to his splendid paper. He also thanked Very Rev. Francis A. Purcell, D. D., rector of the Quigley Preparatory Seminary, Chicago, Ill., Chairman of the Preparatory Seminary Section, for having afforded the members of the Major Seminary Section this opportunity. It was a consoling and encouraging fact, he said, that both sections seemed to agree on the fundamental lines of clerical training, and that the major seminary could confidently build up on the foundation laid in the preparatory seminary.

Owing to the lateness of the hour the discussion was postponed till the afternoon and the meeting was adjourned.

The delegates were entertained at lunch by Very Rev. J. L. Beckmann, S. T. D., rector of the Seminary, His Grace, Most Rev. Henry Moeller, D. D., Archbishop of Cincinnati, presiding. Rt. Rev. Msgr. Chidwick seized this opportunity of thanking His Grace and the Rt. Rev. Rector on behalf of the delegates for the generous hospitality accorded them at the Seminary. His Grace responded paternally, and after briefly developing the plans for the new seminary, expressed his admiration for the Catholic Educational Association and for the splendid work done by it members.

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THIRD SESSION

WEDNESDAY, JUNE 29, 2:30 P. M.

Seats and benches had been prepared in the refreshing shade of Mt. St. Mary's and at 2:30 the joint meeting of the two sections was called to order by the Rt. Rev. Chairman. He asked Dr. Purcell to direct the discussion of Father Harrigan's paper.

Dr. Purcell called on Rev. Urban Freundt, O. F. M., rector of St. Francis Seminary, Cincinnati, Ohio. Father Urban spoke convincingly on daily Communion as the one important factor in the spiritual training of our candidates in the Preparatory Seminary. The reason why boys frequently failed to correspond was because they had no facility in going to confession; therefore, an opportunity should be afforded them to go to confession whenever they desire. Father Urban further recommended a complete progressive course of spiritual instruction.

Rev. Charles D. White, D. D., Rector of St. Joseph's Preparatory Seminary, Grand Rapids, Mich., emphasized one point in Father Harrigan's paper, viz., the example of the priests in charge of the seminary. It was a power for good or for evil. While the good example of the clergy would sink deep into the hearts of the boys, their bad example, their thoughtlesness and indifference, were bound to exert a withering influence and counteract all the good done.

Rev. Denis A. Hayes, rector of the Sacred Heart Preparatory Seminary, Detroit, Mich., desired to obtain definite information on the matter of confession, viz., "Who was to act as confessor?" "How often should the boys confess?" "And at what particular time?" Father White answered that in conformity with Canon Law the boys should go every week; that two confessors should be appointed, but that the boys should be at liberty to go to anyone else. Father Urban emphasized what he considered the main issue, that the boys might be sure to find a confessor on duty every day at the appointed hour. Dr. Fenlon stated that in all the Sulpician houses the students could choose their own confessor and go to him at any time.

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Dr. Purcell spoke lengthily of the Quigley Preparatory Seminary. "We have only day students at our seminary; at the end of last year they numbered over 400. We find our difficulties in the third year. The senior students are placed immediately under the guidance of the spiritual director who sees all the boys once a week, though not necessarily for the purpose of confession. The lower classes are free to go anywhere. The majority of our boys receive daily. They frequent Mass at the seminary; those who cannot attend daily are bound to go on Thursdays and Sundays. The classes make daily visits to the Blessed Sacrament, the professor at their head. On Saturday mornings there is a community Mass, with sacramental Benediction, followed by a spiritual conference. We take great pains in impressing upon our boys the importance of the virtue of obedience." This program, Dr. Purcell thought, was all that could be expected of a day school, and it gave splendid satisfaction.

The first to speak on behalf of the Major Seminary Section was Rev. A. Ziskovsky, who expressed his pleasure at the views presented. As a practical suggestion he pointed out that the line should be carefully drawn between discipline and ascetical training; the former was naturally under the rector's charge, the latter was the province of the spiritual director, or *Director Spiritus* whose office is carefully determined in the New Code.

Msgr. Peterson favored a combination of confession and direction. Each professor in the seminary, he said, should gladly lend his services to this noble work. The all-important thing was, in his opinion, to send to the seminary, boys who were filled with a spirit of faith; if these were drilled in the virtues of obedience, reverence, etc., no ascetical training would be needed to make good priests of them. "Send us boys of faith, boys of religion, from good Catholic families, — and nothing can stop them from the priesthood."

Rev. Stanislaus Woywod, O. F. M., urged that in the major seminaries a definite plan should be followed in ascetical training and that a suitable text-book should be agreed upon. "Unless our young men acquire in the seminary a deep appreciation

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of the spiritual life and adopt definite rules and habits, they will soon lose the spirit, drop meditation and mental prayer and content themselves with a purely mechanical observance of what is absolutely necessary."

The Chairman pointed out that the frequent complaints raised by our Bishops of the spirit of insubordination, worldliness and quest of pleasure, so common among our junior clergy, could not be charged to the seminaries but to the spirit of the age. "Times have changed," he said. "The Christian home is no longer what it used to be. There is a spirit of restlessness, a demand for pleasure, an air of independence and indifference everywhere. We must offset these evil influnces by impressing upon our students the necessity of obedience, of fidelity to duty. They must realize that the voice of the superior is the voice of God; that they must be obedient unto death. There is no other virtue, besides, by which we better preserve our integrity with Christ. In the minor seminary the two important things to teach the boys are obedience and the habit of prayer. Yet, our direction should be neither artificial nor too severe; it should be natural and liberal." The speaker recommended Dr. Purcell's outline of spiritual training. For philosophers he suggested a sort of novitiate, such as religious communities have. If the ascetical truths were inculcated together with philosophical truths, upon the foundation laid in the preparatory seminary, then we should indeed have excellent material for the major seminary. In conclusion he complimented the representatives of the minor seminary on their excellent work and splendid spirit.

This closed the joint session. The members of the minor seminary having withdrawn to another cool spot in the grove, Father Ziskovsky read his paper on "The Place of General Introduction to Holy Scripture in the Seminary." The paper was remarkable, as the Chairman observed, for its thoroughness, practical suggestions, moderation and fine scholarship.

Rev. A. L. Loechte, S. V. D., of St. Mary's Seminary, Techny, Ill., stressed the point made by Father Ziskovsky, that the daily reading of Scripture is an indispensable requisite for progress,

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depth and true appreciation. The Scripture student should take the *"Tolle, lege!"* of St. Augustine for his motto.

Rev. A. Kleber, O. S. B., remarked that not much value should be placed on historical and liberal criticism. The Bible, he said, was the classical historical work of antiquity. It enabled us to trace history as far back as Abraham; not Herodotus, but Moses was the Father of History. Exegesis, he maintained, should henceforth be the goal of all biblical studies.

The next paper was entitled "The Place of Special Introduction to Holy Scripture in the Seminary" by Rev. F. P. Drouet, C. M., of Niagara University, Seminary of Our Lady of Angels, Niagara Falls, N. Y. With a clearness and breadth of view that bespoke the scholar, the author covered the entire field of biblical lore, pointing out with fine touches and happy illustrations what should be omitted, what should be emphasized with a view to making our Scripture course both serviceable and attractive.

The Chairman asked Father Ziskovsky to express his views. He observed that the vast field of special introduction could not be treated adequately; that we would have to be satisfied with selections from the Old Testament (Psalms, Prophecies, etc.) and especially from the New Testament (St. John and the Synoptists; St. Paul). The profound study of St. Paul should be limited to one of his Epistles. Some knowledge of criticism should be imparted; the student should at least be familiar with the salient problems. On the whole he should be taught the things in the Bible rather than the things about the Bible.

Dr. Fenlon expressed himself in a similar way. Critical questions, he said, were of relative importance. The student should however have a thorough knowledge of ancient history, biblical geography, etc. Special introduction should be studied like any other literature, i. e., by making suitable selections. One whole year, however, might be assigned to the study of St. Paul, in particular the Epistle to the Romans, the Hebrews and the I Corinthians, with their historical background. A detailed exegesis of the Psalms would prove most profitable. In the study of the Prophets, their social mission should be dwelt upon.

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On the whole, it was the doctrine contained in Sacred Scripture that we should impart to the student, not only for its own sake but also for its great value in the other theological sciences, such as dogmatic theology, moral and ascetical theology and homiletics.

In conclusion His Grace, Archbishop Moeller, who had been an attentive listener, expressed his great satisfaction with the proceedings. The meeting was adjourned with prayer, and it was the opinion of every one present that it had been one of the most delightful meetings in many years, for which Msgr. Beckmann was accorded due credit by the Chairman.

FOURTH SESSION

THURSDAY, JUNE 30, 9:30 A. M.

This meeting was held at St. Xavier's College. After opening the meeting with prayer, the Rt. Rev. Chairman briefly summarized the contents of the papers on Sacred Scripture and introduced the last speaker on this subject, Rev. Joseph A. Nelson, D. D., of St. Joseph's Seminary, Dunwoodie, N. Y. whose paper, "Biblical Exegesis in the Seminary" was heard with keen interest. It proved to be not only a very clear and comprehensive synthesis of the subject-matter, rules and principles governing this biblical science, but also a practical, interesting illustration of how the exegete should gather the threads of divine power and Providence from the confusing mass of biblical facts and sayings, thus gradually introducing the student into the deep mysteries of the Book of Books.

An interesting controversy followed between Father Ziskovsky and Dr. Nelson relative to certain points touched upon in the paper. Father Ziskovsky desired to know whether the unity referred to existed in the Bible or in the mind of the Divine Author, and whether this unity could be treated between Chronicles and the Synoptic Gospels. Furthermore, he insisted that the technical study of the text and the sources should not be entirely dispensed with. And though the whole matter could not be covered the student should at least become acquainted

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with the methods, and should be given the advantage of learning by illustration. Dr. Nelson replied that in the first place the Bible was the mirror of the Divine Mind and that there were principles operating which brought the Chronicles and the Synoptics into unity. Secondly, that the study of the text and the sources was the work of the professor rather than of the student, but that he should impart the substance of his research to the student whose office it would be to preach Christ to the faithful.

Rev. Thomas Plassmann, O. F. M., rector of St. Bonaventure's Seminary, Allegany, N. Y., stated that he was in full accord with the general trend of the papers and discussions on the subject of Sacred Scripture. It should not be forgotten, he said, that from the very beginning, from the days of the Apostolic Fathers even to the flourishing period of scholasticism, the Holy Bible was the text-book of theology. Roger Bacon inveighed bitterly against Alexander of Hales, St. Thomas and the other Summists for dragging their heavy tomes like horse-loads into the classroom and giving their *"Summae"* preference to the Inspired Word of God. In those days theology meant Sacred Scripture and a Doctor of Theology was a *"Doctor S. Paginae."* "It was inevitable, especially after the Council of Trent," he said, "that theology should branch out into the many theological sciences that now crowd our curriculum, but it is well for us to remember that the Holy Bible is entitled to the place of honor among them, and this should be the guiding principle if ever theologians will gather up enough courage to make a new synthesis of theology, a new coordination and respectively, elimination of theological subjects. It is to be regretted that the suggestions made years ago at this Conference by Dr. Heuser could not be acted upon. If the endless repetitions of the same subjects in the different branches of theology were eliminated, more time would be gained for the deeper study of the Word of God. *Veritas una est.* Why treat the same matter, that is, the same text, in Exegesis, in dogmatic theology many times over in homiletics? Why accord special treatment to certain texts or chapters or doctrines in biblical theology rather than settle the question once for all in

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its proper place in dogmatic theology? I will only mention a few: the Mosaic Comogony; the Messianic Prophecies; the texts bearing on the Primacy; the VI Chapter of St. John; the Comma Joanneum. And this suggests another consideration, that the professor of dogma must have a thorough training in scriptural studies before he can adequately teach his subject. Nor should we undervalue the study of criticism. We have been taught salutary lessons in the last century. Let the professor be an expert in this art and acquaint his pupils with the salient questions by way of illustration. One year of Hebrew will harm no student, no more than some of the subtle distinctions of scholastic philosophy, for after all it is the language in which God spoke to man. In a word, the Holy Bible should be placed before the seminarian when he enters philosophy and should remain at his elbow until he is promoted to the holy priesthood. He should be familiar with the history, both of the Bible and in the Bible; but above all he should be taught to assimilate its doctrinal contents, *ut perfectus sit homo Dei, ad omne opus bonum instructus.*"

The last paper was read by Rev. P. Raphael, O. S. B., of St. Anselm's College, Manchester, N. H., on "The Teaching of Christian Art in our Seminaries." After reading his paper Father Raphael gave an outline of Catholic art activities.

The Chairman complimented Father Raphael on his splendid and convincing plan for Christian art, full of timely and practical suggestions. Rev. Claude Mindorff, O. F. M., of the Franciscan House of Studies, Cincinnati, Ohio, reiterated the Chairman's words. He proposed that the study of art be assigned to the course of philosophy, which was its rightful place. He stressed the distinction between imitation and deception. Imitation, he said, was quite legitimate and should not be excluded from art provided its purpose was not to deceive. He heartily recommended the movement and urged the necessity of leadership.

The discussion ended, the Chairman called for the report of the Committee on Resolutions. The Resolutions were read by the Chairman of the Committee, Dr. Fenlon, and were adopted unanimously.

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RESOLUTIONS

Resolved, That the Seminary Department records its deep appreciation of the kindness of His Grace, Archbishop Moeller, in attending our sessions and in affording us the very pleasant hospitality of Mt. St. Mary's Seminary; and likewise, its gratitude to Monsignor Beckmann, rector of the Seminary, for his cordial entertainment of the Seminary Department as his guests.

Resolved, That this Department appoint a committee to compile and arrange all the Canons of the Codex bearing upon ordination, with a few brief notes upon difficult cases, and that this compilation be communicated to all our seminaries.

Since the scope of apologetics has been greatly widened by recent investigations and by the many new assaults upon the divine character of Christianity, which have developed into a general attack, it is necessary that the professors of ecclesiastical sciences keep constantly in mind the practical apologetic needs of the present day, and the axiom that apologetics is an art as well as a science.

As the chief object of education in the seminary is to train up priests after the model of Christ Himself, the professors should ever bear in mind that their duty is not done simply by imparting the ecclesiastical sciences adequately, but also and chiefly by forming in their students the priestly mind and character, and that the most powerful means of effecting this is their own personal example.

While the proper training of students for the priesthood requires the frequent use of spiritual conferences to give them the ecclesiastical mind, to foster their piety and spirit of religion and to form their character, we believe that a systematic course of ascetic theology is also necessary for the personal sanctification of the future priest and for the full exercise of his ministry, particularly for the prudent direction of souls towards a more perfect Christian life.

Recognizing the very high place which the present Holy Father and his predecessors, Pius X and Leo XIII, have assigned to scriptural studies in the seminary curriculum, we rejoice to know that the recommendations of the Pope are being carried out faithfully in nearly all our seminaries, and that the professors, while they do not neglect the theoretical and critical study of the Bible, aim principally to give an intimate and loving acquaintance with the divine text itself, and an understanding of its contents.

Realizing the cultural value of art and desirous of raising the standard of Catholic art and architecture in this country, the

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Seminary Department heartily endorses the movement for Catholic art development and suggests to all seminaries to become chapter members of the Catholic Federation of Arts.

On motion it was agreed that this Conference interest itself in the Catholic Federation of Arts, as proposed by Rev. P. Raphael, O. S. B.

It was moved and seconded that the Rev. Stanislaus Woywod, O. F. M., be appointed as a committee of one, to draw up a summary of the rules and regulations and of the necessary papers for ordination, and to report to the new officers as soon as possible.

In reference to the study of Scripture the Chairman remarked that there seemed to be a consensus of opinions as to the course to be followed. "The scientific treatment," he said, "is not to receive the same attention as before. The main thing is to familiarize the student with the sacred text. The enemy has passed, and the Holy Father calls us back to the pastures. A sound constructive course is our aim. The Bible is no longer a treasure to be defended but it is to be utilized for our sanctification. Thus it will enrich and enhance our souls and the Temple of God. If our priests are familiar with the sacred text in English, our pulpits will be adorned; our language will be more unctuous; our words will fill the hearts more plentifully with beauty and grace."

The report of the Committee on Nominations was read by Msgr. Peterson, Chairman of the Committee. On motion the report was accepted, the nominations confirmed and the Secretary instructed to cast one ballot. The following officers were declared elected:

President — Rev. Francis V. Corcoran, C. M., D. D., Webster Groves, Mo.

Vice-President — Rev. Thomas Plassmann, O. F. M., D. D., St. Bonaventure, N. Y.

Secretary — Rev. Hugh L. Lamb, D. D., Overbrook, Pa.

On motion a rising vote of thanks was tendered to the Rt. Rev. Msgr. Chidwick, the retiring president, for the excellent

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services rendered to the Department. The President warmly thanked the members for their whole-hearted cooperation and stated that it had been a pleasure to work with them in such a noble cause. He then introduced the new President, Dr. F. V. Corcoran.

The meeting was adjourned with prayer.

THOMAS PLASSMANN, O. F. M.,
Secretary.

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PAPERS

THE TEACHING OF SCRIPTURE IN SEMINARIES IN THE LIGHT OF RECENT PAPAL DECREES

REVEREND C. L. SOUVAY, C. M., D. D., PH. D., D. S. S., KENRICK SEMINARY, WEBSTER GROVES, MO.

The scope and limits of this paper appear quite clearly from its title, if, first, we take the word "Decree' in its wider sense, to connote any pronouncement, not only preceptive but also directive, of the Holy See through its various organs; second, we regard as the *terminus a quo* of recent times in the matter Leo XIII's Encyclical *Providentissimus;* and third, it is well understood we deal with Scripture study in seminaries, not in academies or grade schools or in universities.

Within these limits the Church's legislation on the subject may be compiled from the following sources:

1. Encyclical *Providentissimus,* of Leo XIII, November 18, 1893;
2. Brief *Vigilantiae* of the same Pontiff, October 30, 1902, *De Commissione Pontificia Biblica;*
3. Apostolic Letter *Quoniam in Re Biblica* of Pius X, *De ratione studiorum Sacrae Scripturae in Seminariis Clericorum servanda,* March 27, 1906.
4. *Motu Proprio* of the same Pontiff, November 18, 1907, *De Sententiis Pontificalis Consilii Rei Biblicae provehendae praepositi;*
5. Decree of the S. C. of the Bishops and Regulars, February 18, 1908;
6. Apostolic Letter, *Vinea Electa,* erecting the Pontifical Biblical Institute in Rome, May 17, 1909;
7. *Motu Proprio, Illibatae,* of June 29, 1910, about the oath to be taken by the Doctors of Sacred Scripture;
8. *Codex Juris Canonici;*

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9. *Ordinamento dei Seminarji,* issued on April 26, 1920, by the S. Congregation of the Seminaries and Universities.

This formidable array of canonical authorities ought not to frighten us, poor Scripture professors, out of our wits, as if the Church held us in suspicion and in sore need of more drastic regulations than the professors of other branches of the seminary course. There are repetitions; later enactments sometimes specify points touched more summarily in former decrees. It scarcely needs pointing out, moreover, that the binding force of these various pronouncements varies according to the nature of the documents which contain them. On the whole, I dare say that the impression produced by this legislation is to us one of comfort: we have there clear directions which evidence, if anything, the particular care of the Church for that branch, too long neglected, of clerical knowledge.

Too long neglected, I said. I shall not insist. The *laudator temporis acti* can no more indulge here in his retrospective optimism than the detractor of the past before whose advent nothing good was ever done. The truth lies at equal distance from extremes. My own experience, if I may be allowed personal reminiscences, illustrates strikingly the fact that some thirty years ago, conditions varied according to places and men. I thank God every day for the privilege granted me to commence my clerical training in a seminary of world-wide fame. No one will say that this institution where Father F. Vigouroux occupied the chair of Scripture after Father Le Hir — a succession covering over half a century — was in need of reform in its biblical teaching. A few years later, on arriving at the scene of my *debut* as teacher of Scripture, a good old professor of moral theology welcomed me with this quotation from a more than dubious, even though mitered, authority: "I pity the students whose professor knows Hebrew." I was young, brimful of enthusiasm for the task assigned to me, and of confidence in my preparation under able and devoted masters; I was, I suppose, possessed of a good dower of youth's irreverence for current *ipse dixits*, and somewhat lacking in diplomacy. Bluntly I answered with the words of Leo XIII: *Sacrae Scripturae magistris necesse est*

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atque theologos — addecet eas linguas cognitas habere quibus libri canonici sunt primitus ab hagiographis exarati.[1]

This experience of mine is, I think, quite typical. If in certain seminaries thirty years ago the Scripture course was what it ought to be, in others Scripture was relegated among the ancillary branches of the curriculum, in company with canon law and Church history, sometimes below liturgy and eloquence. Anyone could teach it who could not aspire to enter the professorial hierarchy ascending gradually from philosophy, through dogma to the pinnacle — the chair of moral theology. It was for places where such conditions existed that the machinery of Church legislation was set in motion.

For clearness sake it will be well to divide into two sections the Roman Decrees on the matter:

I. The Professor.
II. The Course.

I

1. In every seminary there should be a distinct professor of Scripture (Can. 1366, § 3) — that is, he must not teach either dogma or moral or Church history.

No pressing of the words of this Canon is necessary, I think, to squeeze out of it the denunciation of the old view, still perhaps handed down carefully if not openly from generation to generation of ecclesiastical students, that Scripture is one of the secondary branches of the curriculum. It does away, too, at least by implication, with the practice of a certain number of religious communities, reserving the appointment of the professors of theology and philosophy to the major superiors, whereas to the local superior is given the privilege of designating among his subjects him who is to teach Scripture. That these two consequences are, as it were, part of the law referred to above, can be shown conclusively by applying the rule laid down in Can. 18 of the Code: *Quod si dubia et obscura manserit* the tenor of the text and context of a Canon, *ad legis finem*

[1] Our current English translation has unfortunately weakened the sense of this passage, when it says: "It is most proper that professors of Sacred Scripture and theologians should master those tongues . . ."

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ac circumstantias et ad mentem legislatoris est recurrendum. Now the *mens legislatoris* can clearly be no other than that of Leo XIII. Here are the words of that Pontiff: "Let our first care, then, be to see that in seminaries . . . the study of Holy Scripture be placed on such a footing as its own importance and the circumstances of the time demand." Of course, we do not find here in black and white the words, "Scripture is not an ancillary branch of the curriculum"; but it is a case where we may say confidently: *Intelligenti pauca.* And let anyone who would be inclined to hesitate read once more the first part of the Encyclical, *Providentissimus.* "With this view," continues Pope Leo, "the first thing which requires attention is the wise choice of professors. Teachers of Sacred Scripture ought not to be appointed at haphazard out of the crowd" (here is almost verbatim our second corollary); "but they must be men whose character and fitness are proved by their love of and their long familiarity with the Bible and by suitable learning and study."

These words introduce us into the subject of the qualifications for the professorship. Leaving aside the Code's provisions regarding the qualifications for seminary professors in general, we ask:

2. Does the law demand that the professor of Scripture be a Doctor of Theology? Cannon 1366, § 1, enacts that *ad magisterii munus in disciplinis . . . theologicis . . . ii, ceteris paribus . . . praeferantur, qui laurea doctorali potiti sunt.* The answer to our query obviously depends upon whether the course of Scripture comes, in the lawgiver's opinion, among the *disciplinae theologicae.* Whatever view is adopted in this matter of interpretation, it is scarcely believable that the modern Church law would go back upon the enactment of the Council of Trent, requiring (Sess. xxiv, *De Reformat.*) that *Sacrae . . . Scripturae . . . magistri doctores aut saltem licentiati esse debent.* At all events the other qualifications mentioned in various documents suppose a proficiency in all theological learning equal to that attested by the doctorate, and a great deal beside.

3. We heard already Leo XIII mark among the proofs of special fitness for the office we are speaking of "the love of and

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long familiarity with the Bible," coupled with "suitable learning and study." This is self-evident: one cannot teach well what one knows but indifferently.

4. "The professor of Holy Scripture . . . amongst other recommendations, must have a thorough knowledge of theology and of the teaching of the Fathers, the Doctors and other commentators of mark" (*Provid.*).

5. "To him it is a necessary, and to the theologians a very desirable accomplishment, to know the original languages in which the Sacred Books were written" (*Provid.*). So much for Hebrew, Aramaic and Greek. As to other ancient languages, listen to the very nice wording of the statement of Leo XIII in their regard: "Endeavors should be made to establish in all academic institutions . . . chairs of the other ancient languages, especially the Semitic, and of subjects connected therewith, *for the benefit principally of those who are intended to teach sacred Literature*" (*Provid.*).

6. "These latter, for the same purpose, must be very familiar with, and experts in the art of true criticism" (*Provid.*).

7. Of course this list of requirements, comprehensive as it is, does not go into all the details of the subjects which the professor must have mastered. A glimpse into certain particulars is afforded by the Apostolic Letter of March 27, 1906, where we find it stated that in seminaries having the privilege of conferring degrees more time should be given to Biblical archaeology, geography of the Bible, biblical chronology, biblical theology, and history of Exegesis. *Nemo dat quod non habet.*

On the whole, then, the special preparation for the teaching of Scripture embraces a little more than the matters which constitute the program for the Licentiate in Holy Scripture before the Pontifical Biblical Commission, or the corresponding certificate delivered by the Pontifical Biblical Institute. Be it borne in mind that the Doctorate in Theology is a prerequisite condition for either examination. Hence that preparation demands at least two years of hard study after the Doctorate of Theology: just about enough to bring home to the prospective professor the realization of how immense is the field he is engaged in, and of how small a portion of it he has scratched

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the soil; but enough to enamour him with his chosen study, and pledge to it for better and for worse until death do them part, his unswerving fidelity.

II

But much more than in the Church regulations regarding professors we all are interested in her pronouncements about the course.

1. The *purpose* of the seminary course of Scripture is well defined in the preamble to the Apostolic Letter of March 27, 1906: "It is absolutely necessary that young clerics should be assiduously trained in the knowledge of the Scriptures so that they may not only know and understand the force and character and teaching of the Bible but that they may be skillfully and rightly trained in the ministry of the divine Word, and able to defend the books written by the inspiration of God from the attacks of those who deny that anything has been divinely handed down to us." Subsidiarily the seminary course, necessarily incomplete especially in regard to exegesis, is intended, and should be directed, according to Pope Leo, to furnish the young cleric with the means of working out by himself later on the parts of the sacred Book not studied during his seminary days. (*Provid.* 15).

2. *Length.* According to the Code, "the course of theology must run for at least four full school years of nine months, and should include the study of Holy Scripture" (Can. 1365, §2).

This Canon seems somewhat at variance with §2 of the Apostolic Letter of March 27, 1906, where Pope Pius X decreed that "the curriculum of biblical studies is to be divided over the entire period during which the ecclesiastical students pursue their course of sacred studies within the walls of the seminary: so that when the course is finished each student may have gone through the entire curriculum." I think, however, that the key to the solution of this discrepancy, more apparent than real, is in the terminology used in reference to the educational system in vogue throughout Italy, where frequently the philosophic course is pursued not in seminaries proper, but in what is called

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the *Lycaeum,* an institution between the five years of classical studies in the *gymnasium* and the four or five years in the theological seminary. Note, moreover, that in this paragraph of the Apostolic Letter, the Scripture course is to coincide with the course of *sacred* studies: philosophy, whatever its importance and dignity, can scarcely come within the the range of *sacred* studies. I notice, furthermore, that Micheletti, who, in the beginning of his chapter *De Sacra Scriptura edocenda,* quotes in full the text of the above mentioned Apostolic Letter, adopts this view in his program, and divides the whole matter among the four years of theology, making no provision for Scripture study in the *Lycaeum* curriculum, or even in the preparatory year of *Propaedeutics* which he recommends in view of students coming from secular institutions.

Still, not only will it surely be within the spirit of the law to begin in our seminaries the Scripture course during the years devoted to philosophy; but it may be safely asserted that in view of the unpreparedness under which young students entering our seminaries are laboring nowadays, it is almost a necessity to commence from the very outset of seminary life, in order to remove, before our students enter theology, this disability. But of this more anon.

3. *Classes.* — *Magisteria Scripturae tradendae ita constituentur quemadmodum cujusque Seminarii conditio et facultates ferent.* (Apost. Letter *Quoniam in Re Biblica,* §iii). I have cited this text in its Latin original because once more I think our English translation is at fault. Pope Pius did not say, as we are told: "The chairs of Scripture *are to be filled* according to the conditions and the means of the different seminaries," which seems to have reference to the qualifications of the professors; but, "The classes of Scripture *shall be organized* according to . . ." The rest of the paragraph can leave no doubt as to this being the meaning: "But always in such a way that no student shall be deprived of the means of learning those things of which a priest may not lawfully be ignorant."

4. *Topics.* (A). "The instruction in Sacred Scripture to be imparted in every seminary should embrace, first, the

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principal ideas concerning inspiration, the Canon, the original text and the most important versions," (not *variants,* as our prevaricating English interpreter once more mistranslates), "the laws of hermeneutics; secondly, the history of both Testaments; and thirdly, the analysis and exegesis of the different books, according to the importance of each." (*Ibid.* i).

One question naturally springs up in the mind on reading this program: Are the three sets of subjects mentioned to be treated in the order in which they are given; in other words, should we understand the *primum, deinde* and *tum* of the text to refer to the chronological succession of the topics in the classroom?

The Encyclical *Providentissimus,* to which our Apostolic Letter sends us, furnishes an unequivocal answer:

"*At the commencement of the course* of Holy Scripture let the professor strive earnestly to form the judgment of the young beginners so as to train them equally to defend the sacred writings and to penetrate their meaning. This is the object of the treatise which is called *Introduction.* Here the student is taught how to prove the integrity and authority of the Bible, how to investigate and ascertain its true sense, and how to meet and refute objections. It is needless to insist upon the importance of making these preliminary studies in an orderly and thorough fashion, with the accompaniment and assistance of theology; for the whole subsequent course must rest on the foundation thus laid and make use of the light thus acquired."

Just a word of comment. No doubt but what we call general introduction is here pointed out as the first set of subjects to be treated. In an Encyclical we do not look for technical niceties; hence in the lines just quoted under the name introduction are also included some questions pertaining to special introduction, as is clear from Leo XIII's remarks. At any rate the order to the topics indicated by Pius X must be understood to be the order of treatment: first, General Introduction; second, Biblical History; third, Analysis and Exegesis of the Sacred Books.

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"We recognize without hesitation," (continues Leo XIII,) "that neither the extent of the matter nor the time at disposal allows each single book of the Bible to be separately gone through. But the teaching should result in a definite and ascertained method of interpretation . . ., in such a way that the students may learn from the sample that is thus put before them to love and use the remainder of the Sacred Book during the whole of their lives" *(Provid.* 15).

On this subject Pius X gives us much more explicit directions:

"iv. Since, on the one hand it is not possible to have a detailed exposition of the whole of Scripture given in school, and on the other it is necessary that the whole of Scripture should be in some sense known to the priest, the professor shall take care to have special treatises or introductions for each of the books to prove their authority when occasion requires, to teach the analysis of them, but he will at the same time dwell at greater length on the more important books and parts of books.

"v. With regard to the Old Testament he will make use of the latest results of research in illustrating the history of the Hebrew people and their relations with other Oriental nations; he will treat of the main features of the Mosaic Law; and he will explain the principal prophecies.

"vi. He will take especial pains to imbue his students with zeal to study and understand those psalms which they recite daily in the Divine Office; he will select some of those psalms for interpretation in order to show by way of example the method to be followed by the students in their private studies to interpret the others.

"vii. Treating of the New Testament he will explain briefly and clearly the special characteristics of each of the four Gospels and the proofs of their authenticity; he will also illustrate the general character of the entire Gospel story, and the doctrine in the Epistles and the other Books.

"ix. He will pay special attention in treating of those parts of both Testaments, which concern Christian faith and morals." (Apost. Letter *Quoniam in Re Biblica).*

Let us pause here once more and see how Micheletti, who may be regarded as a fair commentator of this legislation, works out his program of a Scripture course.

Three periods of one hour each are assigned to Scripture out of the twenty-two given to class-work every week during the four years of the theological course.

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I Anno — a) In SS. Scriptura introductio generalis, id est de authenticitate, integritate, veracitate et divinitate SS. Librorum in genere.
b) Tractatus I. De auctoritate historica Veter. Testamenti, ac praesertim Pentateuci et Psalmorum. — Analysis singulorum Librorum et brevis exegesis historica.

II, III, IV Anno — Tractatus II. De auctoritate historica Librorum Novi Testamenti, ac praesertim de quaestione synoptica ac de IV Evangelio. — Analysis singulorum Librorum eorumque commentarium historicum. Tractatus III. De auctoritate Divina Librorum Sacrorum. — De Inspiratione in genere — De Canone ejusque historia, ac praesertim de partibus deuterocanonicis — De textibus et versionibus. — Exegeseos criticae specimina.
Tractatus IV. Regulae et subsidia hermeneuticae biblicae — De Archeologia biblica — De historia biblica — De Theologia biblica — Exegesis theologicae specimina.

I remark in the first place Micheletti's own peculiar terminology, which considerably departs from the received use of the words. For he calls general introduction the general notions about the authenticity, integrity, veracity, and divine origin of the Sacred Books — the last topic apart, rather an introduction to historical criticism —; whereas we usually place under that rubric the consideration of inspiration, canon, the history of the text and the versions, the rules of hermeneutics; and it may not be hard to find place there for biblical history, geography and archaeology.

It will be noted likewise in the second place that Micheletti takes quite extensive liberties with the order settled by Leo XIII and Pius X. The study of inspiration, of the canon, and of the text of versions is thrown back into the third year of the course, whilst the rules of hermeneutics, biblical history and archaeology find their treatment only during the fourth year. Up to that time all exegesis has been only historical. I for one would find it difficult to advocate this program in its entirety; but we may perhaps retain of it at least the idea that the pontifical directions in this matter may not be looked upon as hard and fast rules to be slavishly followed. I suppose that what Micheletti designates, in the first year work, as *De Divinitate SS. Librorum,* includes, or is, the demonstration of the inspira-

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tion of the Sacred Books; and what he reserves for a much later date is the difficult problem of the nature of inspiration. However this may be, certain it is that the student cannot understandingly and profitably grapple with this problem until he has mastered at least the theological treatise *De Deo Uno,* and also the *De Gratia.* On the other hand, there is a close interdependence between the *De Locis theologicis* and the question of the canon, and still more the rules of hermeneutics.

There is, as we all know, considerable difficulty when we try to adjust the program of Scripture course with one of dogmatic theology: some scriptural questions ought logically to precede certain theological treatises; and on the other hand certain theological notions are necessary for the treatment of several scriptural problems. Of course if in all our seminaries each of the four years could hold its separate classes, both in theology and Scripture, an adjustment could be obtained; but to fondle this dream is tantamount to embark for Utopia; as long as the present circumstances obtain we have to resign ourselves to unfortunate but unavoidable interversions. Our aim, it seems to me, ought to be to make these interversions as rare as possible.

At any rate, together with the matters assigned by Micheletti for the opening of the first year, our program might well include the history of the text and versions of the Bible, biblical history, archaeology and geography. These matters are within the grasp of a tyro in theology; I venture to say even they are within the grasp of a tyro in philosophy; and to assign their treatment to the course of philosophy is certainly to remain within the spirit, if not strictly the letter of the pontifical enactments. A judicious course of reading illustrating the topics treated in the classroom will at the same time acquaint the young student with a great deal of the Bible literature — a most desirable, nay necessary, achievement; for none of us is blind to the fact that our students as a rule come to the seminary with their minds a perfect blank, or nearly so, in regard to the knowledge of the Bible.

That the aim of our Scripture course, besides what is stated by our pontifical guides, should be first, last and all the time, to impart to our young clerics a thorough and first-hand acquaint-

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ance with the Bible, cannot be gainsaid and should never be lost sight of. There is perhaps abroad, and the text-books in circulation are a fair evidence of it, a tendency to fill our Scripture classes with much information *about* the Bible, at the expense of the Bible itself. I heard it said — perhaps it was in banter: I could never find out — that a seminarian might go through his Scripture course with flying colors without ever opening his Bible. This ought not to be. Of course our seminarians must be conversant with the theories concerning the origin of the Pentateuch, the Deutero-Isaias question, the intricacies of the Synoptic problem and of the Johannine question, to mention only a few; but when they have discussed these points they ought to get into the Pentateuch, Isaias and the Gospels. A considerable part of the time should be given to exegesis proper. We must evidently, as we are warned by Leo XIII, owing to the abundance of the matter and the shortness of the time, steer a prudent course between the Scylla of "giving a mere taste of every book" and the Charybdis of "dwelling at too great length on a part of one book." Our work must be, moreover, as we are again repeatedly told, educational, that is, it must furnish the student with the method and means of mastering by himself the parts impossible to study in the classroom. It will not be that, unless we take great care that the topics treated in the classroom have been so chosen that the cleric or the priest does not feel altogether in the midst of a

"selva oscura
Che la diritta via è(ra) smarrita."

I must beg your pardon for this long comment — or rather these digressions — upon the pontifical texts; but who can help indulging in side-reflections in the face of texts pregnant with a world of problems and difficulties? I revert now shortly to our documents.

5. *Private Work.* "Students should endeavor to make up by private study what the schools fail to supply in this branch of sacred learning. As lack of time will render it impossible for the professor to go over the whole of Scripture in detail, they will by themselves devote a certain portion of time every day to a careful perusal of the Old and New Testaments, and in

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this way they will be greatly helped by the use of some brief commentary to throw light on obscure passages and explain the more difficult ones."

It goes without saying that by this is not meant the pious reading on one's knees of a chapter or so, but a real study. Needless to say that the Professor ought to be the natural guide to this study: his advice will safeguard the student against wasting his time on unprofitable books. I note with pleasure the adjective used by Pius X: "the use of some *brief* commentary," which echoes so authoritatively the sentiment of Bossuet on this subject. This private careful reading may prove an invaluable help to the future preacher of the word of God, as it affords him a golden opportunity of furnishing up his own armory of sacred texts and Biblical illustrations, far more profitable than any ready made "Aids to preachers."

6. *Aids to Scripture Study.* (A). "The students of sacred Scripture are to be exhorted to read not only interpretations of the Scripture, but good authors who treat of subjects connected with this study — for instance the history of both Testaments, the life of Our Lord and the Apostles, and books of travel in Palestine — from all of which they will easily acquire knowledge of Biblical places and customs." (Apost. Letter, xvii).

"To further this object efforts will be made to supply each seminary as far as circumstances will permit with a small library in which books of this kind will be at the disposal of the students." (*Ibid.*, xviii).

I am inclined to go one step beyond Pope Pius and to say that a good history of both Testaments ought to be, next to the Bible, the constant companion of every Scripture student. May God speed the day when we shall have such a book *omne ferens punctum* of historical accuracy and religious spirit! I add: Would it be yielding to fancy if it were suggested that some account of the side-reading here recommended be given more or less publicly by the student, either in the classroom, or in a kind of seminar?

B). "The more promising students are to be instructed in the Hebrew tongue, in biblical Greek, and whenever possible, in some other Semitic language, such as Syriac or Arabic".

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In this connection it is in order to recall the provision of our Third Plenary Council of Baltimore. It is silent about Biblical Greek, and, of course, about Semitic languages outside of Hebrew. With regard to the latter it goes farther than the Roman document: *"Huic linguae addiscendae unum saltem annum, Philosophiae postremum aut Theologiae primum, impendere OMNES cogantur"* (No. 171). The Second Plenary Council had already enacted the same law.

Since all our seminarians have spent on classical Greek four or five years in the preparatory seminary, all are, or ought to be, in a position to profit by a class of biblical Greek. With regard to Hebrew I would rather advocate the Roman *modus agendi*: not that the difficulty of the language is such that any average student could not master it (all sayings to the contrary notwithstanding, Hebrew is very easy), but because I think they rather need that time for studies more immediately necessary. With this restriction made *salva* the Baltimore Fathers' *reverentia,* I should endorse their recommendation as to the time more suitable for this study. Philosophy likewise, even the first year, when the student is still fresh from the classics, seems to be the proper time for the course of biblical Greek.

Few will be in any seminary the students who have the talent, and can afford without detriment to their ordinary class-work to plunge into Syriac or Arabic. Of the two I personally would recommend rather Syriac, which having a vast literature almost exclusively Christian, is not only useful for Biblical advanced work, but also opens a field practically unexplored to the student of theology and Church history.

C), "Students are to undergo an examination in Scripture, as well as in other parts of theology, to show the profit they have derived from the lessons, before they are allowed to pass into another class or to be initiated in sacred orders." (Apost. Letter, xv).

In seminaries which enjoy the right of conferring academical degrees, "every candidate for . . . degrees in theology will be asked certain questions on Scripture relating to the historical and critical introduction as well as to exegesis; and will

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prove by examination that he is sufficiently acquainted with the Hebrew tongue and has knowledge of biblical Greek," *Ibid.*, xvi).

By way of conclusion, just a few paragraphs on the professor's attitude in the classroom.

"The professor, following the tradition of antiquity, will make use of the Vulgate as his text; for the Council of Trent decreed that 'in public lectures, disputations, preaching and exposition' the Vulgate is the 'authentic' version; and this is the existing custom of the Church" *(Provid.,* 15).

Should we understand Pope Leo to command the use of the *Latin* Vulgate in the classroom; or is the Vulgate in its English garb allowed to be used? I merely state the question, yet permitting myself, incompetent judge though I perhaps am, to echo the long-felt desire for an English Catholic Bible. To call our modern Catholic Bible "the Douay Version," or even to modify the title by adding the name of Challoner, appears to me a sad misnomer. The rendering, still more the notes, and yet more the outward appearance, ought to undergo a considerable change before we can boast of our Catholic Bible.

"At the same time the other versions, which Christian antiquity has approved, should not be neglected, more especially the more ancient MSS. For although the meaning of the Hebrew and Greek is substantially rendered by the Vulgate, nevertheless, wherever there may be ambiguity, or want of clearness, the 'examination of older tongues', to quote St. Augustine, will be useful and advantageous. But in this matter we need hardly say that the greatest prudence is required, for the 'office of a commentator', as St. Jerome says, 'is to set forth not what he himself would prefer, but what his author says'" (*Ibid.*).

The treatment of questions of erudition "should be done with caution, so as not to bestow on questions of this kind more labor and time than are spent on the Sacred Books themselves. and not to overload the minds of the students with a mass of information that will be rather a hindrance than a help." (*Ibid.*).

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"The professor of Sacred Scripture will always remember, especially in treating the New Testament, to conform to the precepts he explains to those who are afterwards by their words and example to teach the people the doctrine of salvation. He will, therefore, in the course of his instruction, explain to his students the best way of preaching the Gospel, and will stimulate them, as occasion may offer, to observe diligently the commands of the Lord Jesus Christ and the Apostles" (Apost. Letter, ix).

To quote all the recent pronouncements of the Holy See touching doctrinal matters and the doctrine to be followed by the professor would take us far afield. They are summed up for us in the oath taken by the Doctor of Scripture before receiving his diploma; and to this oath every professor of Scripture, be he Doctor or not, is ready to subscribe *sincero animo*. He swears, in short, to abide by all the decisions, declarations and prescriptions of the Holy See in scriptural matters; to hold inviolably the principles and decrees issued, or to be issued hereafter by the Apostolic See or the Pontifical Biblical Commission as *supremam studiorum normam et regulam*, and never to teach, say, or write anything in opposition to them.

Sic nos Deus adjuvet et Sancta Dei Evangelia.

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LEGAL PAPERS FOR CANDIDATES OF ORDINATION

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The study of the New Code of Canon Law in our seminaries was ably outlined by Rev. Dr. Walsh of the Boston Seminary at last year's meeting. Among the many important subjects contained in the Code, let us single out one which is both important and directly concerned with the seminarians, the subject of legal papers necessary for the seminarians who are to be initiated into the clerical state.

The following legal papers are to be considered in this discussion:

I. Testimonials:
   1) Baptism and Confirmation Records,
   2) Testimonial of successful completion of the prescribed courses of studies,
   3) Testimonial of good character by Rector of Seminary,
   4) Testimonial of Bishops of all dioceses in which candidate stayed six or more months after the age of fourteen. (These four required by Canon 993).
   5) Testimonial of pastor about the announcement of the candidates for major orders. (Canon 1000).
   6) Testimonial of superior of the house where the candidates for ordination made the required retreat. (Canon 1001, §4).

II. Papers in the Form of Oaths:
   1) Men receiving tonsure for the diocese of their domicile and who were born in another diocese must take the oath to stay permanently in diocese of domicile. (Canon 956).
   2) Men who are ordained to subdeaconship under the title of "Service of the Diocese" must take oath to stay permanently in the diocese. (Canon 918, §1).
   3) All men to be ordained subdeacons must take oaths both of the profession of faith and against the errors

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of modernism. (Declaration of Holy Office, March 22, 1918). Profession of Faith for Subd. in Canon 1406, §1, 7.

III. Dimissorials and Letters of Ex- and Incardination:

1) Whenever the proper Bishop does not ordain the candidate himself but has it done by another Bishop, the proper Bishop must issue Dimissorial to ordaining Bishop.

2) If a man is promoted to tonsure for a diocese other than that of domicile, letters of mutual agreement of the two Bishops are sufficient and at the moment of reception of tonsure the man is incardinated into the other diocese. (Canon 111; Decision of Committee for Authentic Interpretation of the Code August 3, 1919).

3) If a man was made a cleric for diocese of domicile with the view of being transferred to some other diocese later on, then when transfer is to take place letters of Ex- and Incardination must be issued. Same holds good in transfer of any cleric or priest.

I. TESTIMONIALS

1) The certificate of *baptism* is considered quite important in these days when it happens repeatedly that even Catholics at times neglect the baptism of their children. In ancient times when the civilized nations were all Catholic there was not so much danger that a child remained unbaptized, as such a fact would have attracted much attention. We do not read of a law to present the baptismal papers before ordination in former times, though it was always understood, of course, that no one could be promoted to any orders if there was any reasonable doubt about his baptism. If no record can be obtained, witnesses may supply, and the Code rules that one entirely trustworthy witness of baptism is sufficient in all cases where the rights of a third party are not concerned.

2) The certificate of *confirmation* is also required by the Code. The Council of Trent, Session XXIII, chapter 4, *de Reformatione,* rules that no one should be admitted to first tonsure unless he has previously been confirmed.

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3) The testimonial of successful completion of the course or courses of studies required by law for the various orders is likewise demanded by the Code. In its formal aspect this law may be considered new, but as far as examination concerning the required knowledge goes the law is very ancient. The Council of Trent, Session XIII, chapter 7, *de Reformatione,* lays down the law that the Bishop, with the assistance of men versed in the divine and the ecclesiastical law, examine the candidates both as to their character and their knowledge. Canons 1364 and 1365, 1366, specify in a general way, at least, what is required in the minor and in the major seminaries as to the subjects of study as well as to the number of years. Besides, we have the S. Congregation of Seminary and University Studies, which Congregation has entire charge of the seminaries which are not subject to the Propaganda. The rector of the seminary issues the statement concerning the studies of the man to be ordained.

4) The testimonial of *good character* is to be issued by the rector of the seminary. In the early days of the Church, as soon as the details of the organization of the Church could be arranged, which was hardly possible during the centuries of persecution, we find the beginning of seminaries at the residence of the Bishop. He himself was in a position to supervise the conduct and the progress in studies of his clerical students. St. Augustine can be called the father of seminary education, instituting a college or community of clerics at his cathedral, with definite rules of daily life and study.

In the Second Council of Toledo, in 527 or 531, a seminary of clerics in inferior orders is mentioned, which ruling of the Council passed into the Decretals of Gratian, Chapter 5, Distinction 28. In ancient France, under Emperor Charlemagne and the succeeding emperors, the schools for clerics at the cathedral churches and at monasteries were in a flourishing condition. With the rise of the universities these schools of learning became also the centres of education for the clergy, though they were not exclusively clerical schools. When the universities degenerated in the manner of life of their students and frequently also in the manner of teaching, the Bishops again

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took in hand the education of the clergy. With the coming of St. Ignatius and the foundation at Rome of the *Collegium Germanicum,* in 1552, a new form of schools for the clergy was established which served the Fathers of the Council of Trent as a pattern in their laws on the establishment of diocesan seminaries. These laws on seminaries which up to the time of the Code had remained the fundamental laws on this matter, are contained in Session XIII, chapter 18, of said Council. Herein the Council rules that in every diocese, or at least in every ecclesiastical province, there shall be a seminary in which boys are received at a tender age before the influence of the world has spoiled them, not younger however, than twelve years of age and provided they have already learned to read and write. The poor for whom the seminaries are chiefly to serve shall be educated free of charge. The children of the rich are not excluded, if they show signs of a true vocation, but they must pay the tuition fees. All students shall wear the cassock and tonsure. The rule of the Code that the rector of the seminary is to make a report on the conduct of the candidates for orders and their progress in studies, was but a natural sequence of seminary education. The Code goes one step further and demands that the course of theology at least must be made in a seminary, not privately. (Canon 976, §3); and Canon 972 rules that ordinarily the aspirant to the priesthood must be educated in a seminary from tender years, by which is meant that the high school and college courses should be made under ecclesiastical supervision, in the so-called *petit seminaire,* just as the council of Trent wanted it. The Ordinary may, according to Canon 972, §§1 and 2, allow the private course of studies, including theology, but in that case a priest is to be appointed as the spiritual director of such a student.

5. Testimonials of Bishops of all dioceses where the candidate for orders stayed six months after having completed his fourteenth year of age. Canons 993 and 994. — The entire question concerning the proper Bishop of the men who wish to enter the clerical ranks and the testimonial letters such candidates have to procure from other dioceses was defined by the Bull of Pope Innocent XII, *Speculatores,* Nov. 4, 1694. The

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new Code of Canon Law re-casts the entire former legislation on this head. In the first place it admits only one title under which the Bishop can claim the right to raise any man to the clerical state, namely, the Bishop where the candidate has his canonical domicile. Furthermore, as to the testimonials required, it simply rules that they must be ordained from all the Bishops in whose diocese the candidate for tonsure has lived for six months or more after the age of fourteen. If the Second Council of Baltimore, No. 321, rules that testimonials must be obtained from the Bishop in whose diocese the candidate was born, though he moved from that diocese before the age of fourteen, it is antiquated, inasmuch as the Baltimore Council bases its law on the Constitution, *Speculatores*, referred to above. The Code is now to be followed in this matter. In virtue of Canon 994, the ordaining Bishop has, however, the right to demand testimonials also of the Bishop of the diocese where the candidate lived before he was fourteen years of age.

6. Testimonial letters of pastor stating that he has called out the names of the candidates for major orders in the parish to which said condidates belong. — This publication for each of the major orders is demanded by Canon 998, and Canon 1000 states that the Bishop may commit to the pastor also an investigation concerning the character of the candidates from his parish. As to the history of this law it is known that as early as the time of St. Cyprian (+ 258) (Epistle 38) the clergy and the people were consulted about the candidates. The Third Council of Carthage (397) ruled that no one should be made a cleric unless he be approved by the examination of the Bishop or the testimony of the people, which law was put into the Decretals by Gratian (c. 2 D 24). From an Epistle of Pope St. Leo I (c. 3 D 78 & c 5 D 61) and another epistle of Pope Gelasius (c. 3 D 24 & c. 8 D 77) we learn that the practice of consulting both clergy and people existed at Rome in the fifth century. The *Pontificale Romanum* still retains a vestige of the ancient custom in the exhortation which the Bishop addresses to the people before ordaining deacons as well as priests, to step forth and conscientiously make known anything which proves the unworthiness of a candidate. The Council of Trent

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(Session XXIII, chapter 5, *de Reformatione*) demands that those to be promoted to minor orders must have a good testimonial from the pastor and the professors of the school. The candidates for major orders must approach the Bishop, who shall direct them to the pastor or another priest whom the Bishop may see fit to entrust with this duty and he shall publicly in church announce the names of the candidates and make investigation as to birth, age, life and character, making this report to the Bishop. In many dioceses, however, this law of the Council of Trent had gone into desuetude. The Code again revises the ancient law, at least as far as the calling out of the names is concerned.

7. Finally, the testimonial of the superior of the house where the Bishop ordered the candidates to make the prescribed retreat is demanded to the effect that the candidates actually did make said retreat. This is required in virtue of Canon 1001. For tonsure and minor orders three days, for each of the major six days of retreat are demanded by the Code, Canon 1001, §1. Pope Clement XI. by Encyclical Letters of the S. Congregation of the Council, Feb. 1, 1710, ruled that all clerics preparing for reception of major orders shall make a retreat of ten days. The Code, as we saw, demands six days, and if several major orders are received within six months, the Ordinary may reduce the retreat before deaconship to not less than three full days.

II. OATHS TO BE TAKEN BY ORDINANDI

In the discussion on legal papers connected with the ordination of clerics we may well consider also the oaths which are to be taken in certain cases, for as a rule the oath is to be taken not only orally, by pronouncing the words of the prescribed formula, but a copy of the formula is to be signed by the one taking the oath, and in that sense they come under the head of legal papers.

1. Men who have their canonical domicile in another diocese than the one in which they were born and who are to be received by the first tonsure into the clergy of the diocese of domicile, must confirm by oath their intention of staying per-

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manently in the diocese. This is a remnant of the law of Pope Innocent XII on domicile, who also demanded this oath if domicile was different from birthplace. Thus Canon 956. The formula might read as follows: "I, the undersigned, having my domicile in this diocese, vow and promise before God that I intend to stay permanently in the diocese (here mention name of diocese). So help me God and His Holy Gospels which I touch with my hands. In testimony whereof I have, this (day, date and year) subscribed with my own hand."

2. Men who are ordained to *subdeaconship* under the title of "Service of the Diocese," which is the usual title under which the men in the United States are ordained, must likewise take the oath to stay permanently in the diocese for which they are ordained, according to the law of Canon 981, §1. The Canon referred to speaks of men to be ordained subdeacons in dioceses subject to the Common Law of the Church and also of dioceses or districts subject to the Propaganda. On account of mentioning both, regular dioceses and districts under the control of the Propaganda, some confusion existed at first whether all candidates ordained under this title, or only those of the Propaganda districts, had to take the oath. But now the best authorities on the Code have no doubt that all ordained under the title of "Service of the Diocese" and under that of the "Missions" must take this oath.

Before the United States were taken from under the jurisdiction of the Propaganda (1908) we had a similar oath to be taken by all who were ordained under the title of "Service of the Mission." Thereafter, the Apostolic Delegate at Washington was notified (Jan. 2, 1909) that the subdeacons in the United States should be ordained under the title of "Service of the Church" instead of the title of the "Mission." Thereby the former oath was considered abolished by writers on this subject. It is rather strange to read in some commentaries that there is an oath to be taken with the title of "Service of the Diocese" which contains a promise not to enter a religious community, for there is no official formula published by the Holy See for this oath that goes with the title of "Service of the Diocese", and since the United States was put under the Com-

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mon Law of the Church, the former oath which went with the *Titulus Missionis* and which did contain a promise not to enter religious life without a special permission of the Holy See, was not to be taken any longer after the States were taken from under the jurisdiction of the propaganda. (Cf. *S. Consist. Congr.*, July 29, 1909, ad XIV; *Acta Ap. Sedis* vol. I page 686).

According to Micheletti, consultor of the S. Congregation of Seminary and University Studies, in his *"Constitutiones Seminariorum Clericalium"* (1919) page 188, the formula to be taken by our candidates for subdeaconship to be ordained under the title of "Service of the Diocese" may read as follows:

"Ego N. N. plenam habens notitiam praescripti Canonis 981 Codicis Juris Canonici, quo statuitur ut qui ordinantur titulo servitii dioecesis se, interposito juramento, perpetuo ejusdem servitio devovere debeant; spondeo ac juro me dioecesi N. . . . perpetuo inserviturum, sub Ordinarii praedictae dioecesis pro tempore auctoriate.

"Sic me Deus adjuvet et haec Sancta Evangelia quae manibus tango."

"In quorum fidem subsigno".

Die . . . mensis . . . anni . . . Name . . .

3. All men who are ordained to subdeaconship must make the *Profession of Catholic Faith,* by law of Canon 1406, no. 7, according to the form published in the Code.

The *oath against Modernism* is likewise to be taken by men to be ordained subdeacons. There is no law in the Code requiring said oath but the S. Congregation of the Holy Office by decree of March 22, 1918, ruled that by order of Pope Benedict XV the oath against Modernism is to be taken by all who are to be admitted to major orders, as prescribed by the *Motu Proprio* of Pope Pius X, Sept. 1, 1910.

III. DIMISSORIALS, EXCARDINATION AND INCARDINATION PAPERS

In the last place we come to discuss the Dimissorial Letters and those of Ex- and Incardination. These papers are the most important of all legal documents connected with ordination.

1. *Dimissorial Letters.*— These letters are a document by which the proper Bishop of an ordinandus requests and dele-

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gates another Bishop to ordain his subject for him. From the early days of ecclesiastical legislation down to our own time there has existed the law that a Bishop may ordain only his own subjects and that if he is to ordain a non-subject he must have dimissorial letters from the proper Bishop of the ordinandus giving him the right to ordain.

The first explicit prohibition of which a record has come down to us was passed by the *Concilium Illiberitanum,* (between the year 300-306), forbidding Bishops to ordain outside their own dioceses and to ordain non-subjects in their own dioceses. The Council of Nice (325) has the same ruling. It seems that promotion of non-subjects who had already received tonsure or some orders was forbidden only by this law, but various provincial councils extended this prohibition to the extent that the Bishop was forbidden to give tonsure to a layman belonging to another diocese.

If the Bishop may ordain only his subjects it is important to know who is considered a subject of the Bishop in the matter of ordination. In ancient times the Bishop could claim as his subjects in the matter of ordination, (1) those baptized in his diocese, and (2) those who had a domicile or long standing residence in his diocese. Pope Clement IV (1265-1268) ruled that birth in a diocese or a benefice were to be the titles under which the Bishop could claim the right to ordain a man. Pope Boniface VIII (1294-1303) ruled under the titles of origin, benefice and domicile the Bishop had the right to ordain. Both decrees passed into the official collection of laws, known as the *Liber VI* of Boniface VIII. The Council of Trent recognized a fourth title, that of *"familiaritas,"* i. e., men belonging to the Bishop's household. The Constitution of Pope Innocent XII *Speculatores,* in 1694, reaffirmed the title of *"familiaritas"* and laid down the conditions for this title. By decree of the S. Congregation of the Council, July 20, 1898, another was added, that of incardination of at least a man in tonsure so that he could be ordained to further orders by the Bishop who incardinated him, the excardination having, of course, preceded. The incardination of laymen, finally, was added by decree of the S. Congregation of the Council, Nov. 24th, 1906.

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The Code simplified the matter of determining the proper Bishop of a candidate for orders by admitting only two titles, that of *domicile* and that of *incardination,* but incardination of clerics only, at least those who have received tonsure, is admitted. Canon 956 states that the only proper Bishop of a layman (in matters of ordination) is the Bishop where a layman has his canonical domicile. If a man was born in the same diocese where he has his domicile at present, it is considered the most complete title for a Bishop to ordain a man. If he was born in another diocese than the one where he has his domicile at present, the Bishop is authorized to ordain him but the ordinandus must take the oath, spoken up above, to stay permanently in his diocese.

The *canonical domicile* is described in Canon 92 of the Code. It consists in actual residence in a parish, or at least a diocese, with the *intention* of staying there permanently. This intention is presumed by law if one has actually resided *ten years* in the same parish or diocese. Otherwise the intention must be proved by other circumstances. Note also that according to the Code a minor, i. e., a person under twenty-one years of age, necessarily retains the domicile of parent or legal guardian.

The conditions for acquiring a domicile under the former law very very difficult, for the Constitution, *Speculatores,* of Pope Innocent XII demanded either ten years' actual residence, or the transfer of the greater part of one's goods and possessions, acquisition of house or residence and besides actual residence for a considerable length of time, which was explained by canonists as at least three years' actual residence. All this was required if the place of residence was not one's birthplace. Canonists thought that these conditions for the acquisition of a canonical domicile were rather difficult in modern times and that a mitigation should be introduced by law. The Code has mitigated these conditions considerably, first by not insisting on residence in a definite parish or town but in the diocese, and secondly, by requiring only actual stay with the intention of remaining permanently unless circumstances call one away.

Domicile of minors. — Men under twenty-one years of age, as we just remarked, necessarily retain the canonical domicile

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of their parents or, as the case may be, their legal guardians. Moreover, they cannot acquire a domicile of their own while of the age of minors. Therefore in most cases of promotion to first tonsure the proper Bishop of the young man will be the Bishop of the diocese where his parents have their canonical domicile. After becoming of age, the young man retains that domicile until he abandons it with the intention not to live there permanently anymore. For this is the way in which the Code rules that a domicile is lost, viz., giving up actual residence with the intention not to return there any more for permanent residence.

The acquisition of a domicile offers some difficulty. Ten years actual residence in a parish, or at least in a diocese, are sufficient, in virtue of Canon 92, §1, to establish a canonical domicile. Otherwise the Code requires actual residence in a place (*commoratio*) with the *intention to stay there permanently,* unless something calls one away. If, therefore, a person moves to a place and does express or manifest his intention to settle down permanently, either by facts, as the buying of a home, a long lease of a house, or by words, for instance, an oath to that effect, he acquires a canonical domicile from the very first day of his coming to that place. We said that a declaration by words does suffice to prove the intention, for the former conditions of the Constitution, *Speculatores,* demanding the moving of the greater part of one's goods to the place and actual residence for a considerable length of time before one could acquire a canonical domicile, are not required anymore by the Code.

Now, it may happen that when a young man becomes of age he has no canonical domicile, for instance, if his parents have died since and he has left the place of their domicile with the intention not to return to live there. Who then, is the proper Bishop of this young man, who may ordain him or authorize another Bishop to ordain him? The Committee of the Authentic Interpretation of the Code answered: The proper Bishop is the Bishop of the place where he is ordained, provided the ordinandus has first acquired a domicile by the oath mentioned in Canon 956, namely, the oath that his intention is to stay per-

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manently in that diocese. (Aug. 3, 1919). It seems, therefore, correct to say that he who has no necessary domicile (i. e., that of parents or legal guardians while a minor) may establish a domicile in a diocese by going to that diocese and taking the oath to stay there permanently unless called away. This manner of acquiring a domicile will help to solve difficulties in the ordination of young men who have become of age and do not wish to be ordained for the diocese where their parents have a domicile, or whose parents are dead.

INCARDINATION BY FIRST TONSURE

Here we may touch also on the question of incardination by first tonsure into a diocese other than the diocese of domicile. In the case it is supposed that the young man has a domicile in one diocese but wishes to be ordained for another diocese. The Code, in Canon 111, §2, states that by the reception of first tonsure a young man is incardinated in the diocese for the service of which he is promoted to the clerical state. It is evident that the only Bishop entitled to give him first tonsure, or issue dimissorial that another Bishop may give it, is the Bishop of domicile. The Committee of the Authentic Interpretation of the Code was asked whether such a young man receiving tonsure from the Bishop of his domicile for another diocese was thereby incardinated into the diocese of that other Bishop, or into the diocese of the Bishop of domicile. The Committee answered, Aug. 3, 1919, that he is incardinated in the diocese of the other Bishop who adopts him. (Blat, O. P. *Commentarium Textus Codicis, lib.* III page 368). This then does away with ex- and incardination of laymen, formerly permitted in such cases. The Code did not retain the ex- and incardination of laymen because it is not needed any longer since by reception of the tonsure they are *ipso facto* incardinated in the diocese for the service of which they were received into the ranks of the clergy. It is evident that an agreement between the Bishop of domicile and the Bishop who wishes to adopt the young man, must precede the reception of the tonsure, and such agreement should be made in writing and filed in the chanceries of the dioceses concerned.

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EX- AND INCARDINATION OF CLERICS

The case just mentioned of promoting a young man to tonsure for another diocese, must not be mixed up with the rule of Canon 969, where the Code states that the Bishop should not ordain more men for his diocese than he can employ, but that he may ordain his subjects who are willing to be transferred to other dioceses later on. In this case the Bishop ordains them for his diocese for the time being, and later on when they are to be transferred to another diocese the ex- and incardination papers have to be issued. It is understood in this case that there is an agreement between the Bishop and the young man for whom he has no place or position in his diocese, that the Bishop will let him continue his studies and ordain him, but that he is satisfied to join another diocese, either one which the Bishop suggests or one chosen by the young man himself.

This case does not differ much from the ordinary ex- and incardination of any cleric, either priest or layman in inferior orders, who wishes to be adopted into the clergy of a diocese different from that of his domicile. If the two Bishops agree to the transfer, the Bishop of domicile issues letters of excardination which must be for perpetual and unconditional transfer, and the other Bishop issues letters of perpetual and unconditional incardination. The Vicar General needs a special mandate from his Bishop to issue letters either of ex- or incardination. The administrator of a vacant diocese can issue such letters only after one year of vacancy of the bishopric with the consent of the diocesan consultors. (Canon 113).

There is also an implied incardination which consists in this, that a priest obtains letters allowing him to leave the diocese for good and another Bishop gives him a residential benefice, for instance a parish. (Canon 114).

Whether the reception of a priest for a three years' trial, as mentioned by the Council of Baltimore, can still be continued is a question. Certainly letters of ex- and incardination cannot be issued in that case, for such letters must be perpetual and unconditional dismissal on the part of the proper Bishop and perpetual and unconditional adoption on the part of the other

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Bishop. All that could be done is that the one Bishop grants leave of absence for three years, and then if the other Bishop is satisfied with the priest, the proper Bishop can issue letters of excardination and the other letters of incardination.

With secularized religious priests it is somewhat different. There Canon 641 rules that the Bishop may receive him unconditionally and in that case he is incardinated at once, or he may receive him for a three years' trial which he may prolong for three more years, but no longer. If after six years the Bishop has not dismissed him from his diocese, he is considered incardinated *ipso facto*.

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PRESENT-DAY APOLOGETICS

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The object of this paper is to indicate what contribution towards meeting the apologetic exigencies of the times the seminary can and should make. Apologetic is taken here in its widest sense, and not simply in the sense of a positive justification of the position of the Church, or of controversy, or of defense; it is taken to include all of these, and, moreover, a constructive and systematic effort to impress the claims of the Church upon the individuals of the nation. This conception of the duty of the Church of Christ is indeed an ambitious one, but it is that of her foremost champions and representatives of every century. It is that of the Vicar of Christ, whose unceasing aim it is in His oft-repeated words to bring the world back to Him who is its life and light.

This is truly a complex program and one which cannot be adequately dealt with in a short paper. The problem, however, is one of such urgency that its magnitude and difficulty seem to be no excuse for not trying to face it. The object of this paper is an attempt to indicate the character of the religious problem in this country, embracing the facts and their underlying causes, and to suggest what the seminary can and should do to fit the young men whom it sends out into the ministry to undertake their share in its solution. The teaching of the science of apologetics in the seminary will be especially but not exclusively dealt with.

The priest is a teacher of religion, the mouthpiece of Christ and of the Church. It is his duty to implant the doctrines of our holy faith in the minds and hearts of believers and to inculcate reverence for the infallible authority of the Church. In a homogeneous society the problem of instilling and of preserving traditional beliefs is a relatively simple one. For man

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is instinctively imitative and his religious ideas and practices, like other beliefs and customs, are determined for him almost entirely by his social surroundings. In such circumstances not much more is required than to keep up the momentum of tradition and to adjust new ideas to fit into it. In a society, however, which is religiously heterogeneous there are forces exerted upon the individual which tend to cause accepted religious beliefs to disintegrate. Imitation of the new is an instinct almost as strong as continued imitation of the old. Tradition easily and almost inevitably yields something to intellectual fashions. Accordingly, the stress of the dead weight of human inertia and the influence of novel ideas, especially if they have behind them the prestige of authority or of science, will prevail against tradition, as is signally exemplified in the case of the multitudes in this country, unless these forces be counterbalanced by the vigilance and effort of spiritual leaders maintaining and enforcing the old ideals. For this reason alone a knowledge of the religious conditions of the country is important to the priest. The defender of the faith must know the forces working against it.

"The dreary, hopeless irreligion of so many of our countrymen," to borrow from Newman, "that condition so fearfully but exactly described in the Apostle's words, *having no hope and without God,* all this is a vision to dizzy and to appall." The further change that has come over Europe and America during the past fifty years is an impressive confirmation of that keen observer's diagnosis of his own time, that "outside the Catholic Church things are tending with far greater rapidity than ever before to atheism in one shape or other." Whilst some vestiges of Christianity still endure, unbelief is widespread and for religion has been substituted the practical philosophy that all finality of life consists in the acquirement and enjoyment of material possessions.

There are, it is true, individuals and groups, forming a considerable aggregate, who still retain belief in Christianity. But one cannot help feeling that here too doctrinal belief is slowly dying out. There is perplexity and confusion of thought among the religious leaders outside the Church; many hold the essential

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doctrines of Christianity to be matters of mere opinion; and some even regard religion as independent of definite belief. These omnipresent influences of unbelief, working through public opinion and example in numerous ways, unquestionably tend to dim the faith of many Catholics, to weaken their reverence for religious authority and to hush the voice of conscience.

The times may be indeed justly characterized as a period of exceptionally deep and widespread unbelief. Taking the non-Catholic multitudes as a whole one fails to perceive any deep searching after the solution of religious problems. In fact, more and more of them are drifting away from Christianity. There is a veritable propaganda of naturalism by the teachers of the nation, and an universal conspiracy against the supernatural on the part of the factors that mould the opinion of the masses. There is, moreover, a certain amount of systematic opposition to Christianity and to the Church, which is constantly fanning the flames of bigotry. It must be said, however, that there is no deep-seated antagonism towards the organized forms of religion, but rather universal apathy. Respect for the teachings of Christ and a vague acceptance of certain religious truths, together with some sympathy for the churches, is not rare. Many men of good will are blindly groping after the unknown God. Many feel that something fundamental is lacking in our social institutions. Many, too, disturbed by the inroads of new ideas upon the religious beliefs of their childhood, are seeking for a religion that will harmonize life and faith in the Christian revelation. In most places converts can be had for the mere asking. The Church is in a favorable position, it enjoys at present not only security but also respect in many quarters.

However one may judge the facts, it is certain that the world is not irreclaimable. It is to be extricated, purified, and restored. This is the very mission of the Church. The priest is her official representative. If it is his duty to preserve the faith amongst Catholics, this is surely not his only duty. Defense is necessary but constructive work is more necessary. The Church cannot suffer itself to remain in a position of isolation. Our predecessors won for her security but we cannot

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remain satisfied with this achievement. An effort must be made to reach the vast multitudes without religion. It is more important as well as more difficult to influence the forces undermining Christianity and its doctrines, but something, too, should be attempted in this direction.

This brief outline of the religious problem and of the general possibilities of reaching a solution is sufficient for our purpose. We are concerned here chiefly with the contribution to the cause which the seminary can and should make. Its object is unquestionably to prepare the young man whom it sends out into the ministry to meet the obligations imposed upon the priesthood of to-day. It is, however, beyond its power to send forth perfectly equipped champions of the faith. The preparation which it can give them is for many reasons bound to lack a certain degree of actuality, which experience alone can bestow. Even were it desirable the seminary could not furnish them with a lifetime's supply of ready-made solutions for every emergency and problem, possible or even real. It can, however, do something better than this — it can and should send forth men who have mastered at least the elements of the theological sciences, who are able to adjust and to present Christian doctrine as living truth adapted to human needs, and who are keenly conscious of their responsibilities and opportunities. Knowledge, power, enthusiasm, it can and should aim to impart.

Christ's representative must be prepared to explain and to defend His teaching, to vindicate the authority of His Church, and to guard the fundamental natural truths which are the basis of all belief and moral conduct. Although distinct as sciences, apologetics, theology, and philosophy are closely interrelated and to some extent interdependent. If theology be compared to a church, apologetics is the underlying foundation, the buttresses which support its walls, and the portals by which it is entered, whereas the philosophical and historical sciences are the ground upon which the entire structure rests. The purpose of apologetics as a science is to demonstrate the credibility of the Christian revelation, to prove that a reasonable man should be a Christian and a logical Christian a Catholic.

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Though its elements are as old as Christianity itself, apologetics as a science is of comparatively recent origin. In these days, especially outside the Church, the need of a new apologetic, or rather of a new conception of apologetics, is frequently mooted. It is assumed by many that the classical proofs have been invalidated by modern science. But this assumption one may rightly disregard, for the traditional arguments constitute the unshaken and unshakable defense of the Catholic position. The explicit sanction given them by the Vatican Council should reassure the most timid. On the other hand the need of a constant adaptation of these proofs in order to keep pace with the advances of sciences and in order to meet the ever-shifting attacks of our adversaries is indisputable. An apologetic treatise perfectly suited to even present requirements does not exist. It has been truly said that every individual needs a different apologetic. The scholar's difficulties have no meaning to the ordinary man, and the objections of the latter seem trivial to the former. Nevertheless, the attacks of unbelief vary little substantially and the principal task of the defender of Christianity is merely to adjust the staple arguments to new situations.

Mastery of the science of apologetics is evidently the first qualification demanded of the apologist, for the science furnishes him the raw materials. This accordingly is the first object to be kept in view in the seminary course. Every professor realizes, of course, the necessity of the students appropriating the facts and the principles upon which the arguments rest. He sees the importance of accurate knowledge of detailed facts without which the argument is practically worthless. This objective may be attained by insisting upon a mastery of any one of the many text-books of apologetics. Herein the fundamentals are presented clearly, arranged systematically, and built up into a solid and harmonious structure.

The fundamental points at issue will naturally receive special stress. The reality and objectivity of religious obligation have to be vindicated, not only against the false assumption of indifferentism, but also against the attacks of the new science of the history of religion and of its younger sister-science, the

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psychology of religion. These naturalistic explanations of religion sap the very foundation of revealed religion by denying its supernatural origin and attributing all religion to the operation of social factors or to the instinctive cravings of the individual. The fact of supernatural revelation is a capital point of Christian apologetics. Accordingly, it must be proved by solid demonstration that Our Lord's teaching is not simply a body of high moral and religious doctrine but that it is supernatural truth, the acceptance of which is obligatory by virtue of God's positive will. No less important is the establishment of the complementary truth, the validity of the claims of the Catholic Church to be the divinely appointed means for preserving and teaching that doctrine, the visible guide to life eternal, and the administrator of the supernatural helps needed by the individual to live the Christian life. The rationalistic school's searching investigation of these contentions and its denial of them, renders the historical proof of these facts a matter of supreme importance.

Moreover, an understanding of the demonstrative value of the different arguments and of their elements, is of scarcely less moment. It is a real function of the science to estimate the actual and relative value of the arguments, to differentiate between certain and probable, vital and accessory, decisive and opportune. This is another objective to be kept in view by the professor.

It is scarcely necessary to refer to the use which can be made of objections in classroom work. Well-selected objections, popular as well as scientific, often bring out into relief more effectively than exposition can, the state of the controversy between the Church and secular science, the Church and the popular mind. The use of objections, moreover, is to a science like apologetics what the case-method is to moral theology. The student is thereby taught how to apply his knowledge.

The evaluation of different arguments and methods from the point of view of their serviceability, and the insistence upon the most useful, are points not to be overlooked. While the historical justification of the Church rests upon proofs that are impregnable, these proofs depend upon many particulars, they de-

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mand a rather complicated process of reasoning, they are open to numerous difficulties and discussions of details, they require much previous culture, and the very remoteness of the events involves them in obscurity for many. Arguments based upon present, concrete, and palpable facts are, on the contrary, simpler and for many more convincing. The moral supremacy of Catholicism, for instance, the answer it makes to the deepest cravings of the human heart, the beneficent influence of the Church, her hold upon the greatest and noblest intellects, are considerations of a more popular appeal. For this reason, the meaning and the utility of these proofs, which many are apt to ignore, deserve particular attention. It is indeed one of the main objects of the practical apologetics to show that there is no discord between life and religion, but that religion enlarges, elevates, and transforms life. This being established it is easy to demonstrate the existence of revelation, the fact of a divine intervention in the world in the interests of humanity.

Passing over the use which can be made of popular and semi-scientific apologetical works and of the biographies of converts as a means of stimulating interest and of giving an insight into the non-Catholic mind, it seems advisable to suggest here a correlation between the course of apologetics and that of Sacred Scripture. The study of the Gospels can be taken up at no time so profitably perhaps, as concurrently with and with direct reference to apologetics. On the one hand the critical questions concerning the authorship, date, composition, and trustworthiness of the Gospels would be thereby invested with a new and lively interest. On the other hand a real demonstration of the reliability of the records from which our information regarding Our Lord's character and work is principally derived, is most important to apologetics, especially since this is the chief object of modern scientific attack against Christianity. Then too it is important for the student to realize that the far-reaching conclusions of apologetics regarding Our Lord and His mission are not dependent upon a few selected texts cited or referred to in their treatise. Moreover the text-book's presentation of Our Lord's personality, of His claims, of His doctrine, and of His provisions for its future use, is bound to result in a cold ab-

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straction compared with the living picture contained in the Gospel. Besides this the beauty and the profundity of Christian revelation, its eminent suitability to human life, and its superiority over the other religions of the world, cannot be so effectively demonstrated as by a study of the Gospels themselves.

It might be suggested also that in connection with the study of the theological treatise on faith some attention be paid to the practical psychology of religious faith, to its causes, obstacles, states of development and of disintegration. Ascetical works as well as recent psychological studies afford abundant material for this. Some knowledge of the subject would be of value not only in pastoral work but also in dealing with converts.

Attention to apologetic needs, both constructive and defensive, is one of the notable features of recent text-books of dogmatic and moral theology. Although these interests must remain subordinate in the teaching of theology in the seminary, yet they should have there an important place of their own. Far from encroaching upon the time which should be given to the study of theology, they can be easily made subservient to it. Truth becomes clearer by contrast with error, and practical applications often cast new light upon an abstract doctrine. The attention given to the consideration of objections by the creators of scholastic theology and by their successors, is ample justification of the methods of their modern followers. Seeing that the point of attack is constantly changing, it would be unfair to charge the objections they deal with as sometimes lacking actuality. The professor can easily remedy this shortcoming, where it exists, and bring to the front living difficulties.

The prevalence of philosophies subversive of the very foundations upon which religious faith and moral obligation rest renders it imperative that in the philosophy course stress be laid upon these basic truths, such, for example, as the existence of a personal and provident God, the immortality of the soul, human responsibility. To go beyond a mere reference to this point, important as it is, would prolong too much this paper.

Finally, it is the writer's profound conviction that the greatest practical service could be rendered to religion in these days by drawing the attention of the non-Catholic world to the Catholic

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principles concerning social relationships and to their present application. The Church as the guardian of the moral law is the champion of law, order, and justice. The meaning, the relation, and the harmonization of these is the problem uppermost in the minds of the people. The exhibition of manifest sympathy by the representatives of the Church with the deep aspirations of the times, and of willingness to aid in the solution of the problems affecting the welfare of humanity, would not only dispose many favorably towards religion but would draw many others under its influence. Popularization of Catholic doctrines would also do much to counteract the materialistic and naturalistic theories which have the popular ear but which are de-Christianizing the nation. Preparation of the future priest to embrace this opportunity would surely be one of the greatest services the seminary could render to the cause of Christ.

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ASCETICAL THEOLOGY IN THE SEMINARY CURRICULUM

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On the tenth of November, 1919, Pope Benedict XV addressed a letter to Rev. O. P. Marchetti, S. J., who holds the chair of Ascetical and Mystical Theology at the Gregorian University in Rome.

The Holy Father, after expressing "his lively satisfaction at the most opportune establishment of this chair, designed to promote a more profound religious formation in the clergy by means of scientific and practical study of the principal questions concerning Christian perfection," then proceeds to point out the deep-felt need of such training to fill up the lacuna that exists in our present curriculum. "Indeed," laments the Sovereign Pontiff, "it often happens that on account of the absence of such subjects in the ordinary course of dogmatic and moral theology, our young clerics, though nourished by a variety of sacred studies, still may remain ignorant of the true principles of the spiritual life, — a sound and thorough knowledge of which is indispensable for their own perfection and for the success of their sacred ministry." Ascetical theology, declares the Holy Father, will supply this deficiency in the seminary course. It will be invaluable to the priest in dealing with souls; for without it, "he will be exposed to the danger of laboring, if not without fruit, at least with less fruit." Finally, it will prove of great assistance, "in correcting that vague and sentimental asceticism and that erroneous mysticism which, invented by individual caprice or drawn from suspected sources, has managed even at the present day to creep in among our people with grave danger to souls."

The object of this paper is simply to develop these important suggestions of the Supreme Pontiff and thus provoke discus-

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sion as to the advisability of making ascetical theology a distinct branch of the seminary curriculum.

I

Pope Benedict XV first centres our attention on a deficiency which has often been felt and often been remarked by those who have come into intimate contact with our young seminarians. In spite of a long and careful study of dogmatic and moral theology, supplemented by spiritual reading and conferences, many of them still remain without any very firm and solid grip on the great principles of the spiritual life, so necessary for themselves and for the souls to be committed to their care. If we carefully examine each of the sources from which our students draw their spiritual nutriment, perhaps we may find out the cause of this deficiency.

1. Dogmatic theology above all other studies offers to the mind of the student spiritual food in superabundance. Those wondrous truths set forth with such marvelous clarity by the master minds of the great scholastics, raise him from earth to heaven and bring his intellect into intimate contact with the very innermost recesses of Divinity. But unfortunately the will does not always follow the intellect and knowledge does not always become love; so that the student may spend a lifetime in speculating about the *ens perfectissimum* and still be very far from perfection himself.

Dogmatic theology as set forth in our ordinary manuals is a splendid means of giving to the seminarian a firm intellectual hold of the great fundamental truths of Divine Revelation, but it is an inadequate means of inspiring the will and arousing the enthusiasm necessary for noble actions. The great scholastics in their cold and critical treatises aimed simply at truth and not at moral improvement or edification. They were convinced that in the search for truth it is detrimental to arouse the emotions, although they also knew well that such appeal is absolutely necessary for persuading men to practise it. What was lacking in their cold scientific theses was more than made up by the warmth and beauty of those great masterpieces of art and architecture, especially the glorious cathedrals of the

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Middle Ages which contain "all the poetry of our faith frozen in eternal marble." St. Thomas himself was not content to delight the mind with his exquisite tract on the Eucharist, but he felt the need of completing it so as to touch the heart by his sublime hymn, *"Lauda Sion Salvatorem."* We, therefore, should not wonder that the student often obtains little spiritual nutriment from the dry bones of scholastic formulae. Their authors never intended them to be a complete and comprehensive view of Divine Revelation. We, ourselves, are at fault if we do not supplement these abstractions by frequent appeals to the aesthetic and emotional side of Christianity. St. Ambrose warns us that; *"Non in dialectica placuit Deo salvum facere populum suum."* And we know from history that the martyrs did not pour out their blood for an abstraction. Something, therefore, must be added to dogmatic theology if we intend it to be a source of sanctity as well as of learning.

2. Pope Benedict XV, also, includes moral theology as an insufficient source of that spiritual nutriment so necessary for personal perfection and for success in the sacred ministry.

Does not the study of moral theology often tend to lower rather than to raise the spiritual ideals of the seminarian? He sees there duty whittled down to the minimum and he soon learns just how far he can go and still avoid grievous sin. Too often he forgets that moral theology was never written for his own spiritual guidance, but only for his intellectual guidance in dealing with those unfortunates struggling just to keep out of the mire of mortal sin. To himself personally the principles of moral theology have scarcely more reference than have the principles of criminal law to the judge on the bench or the principles of pathology to the physician who is treating the invalid. As dogmatic theology is incomplete and gives only a partial view of Christian doctrine, so moral theology is incomplete and gives only a partial view of Christian morality. The Beatitudes and the Counsels of Perfection are also a part of Divine Revelation and the key to the teaching of Jesus is not law or sin but love. If this positive side of Christian morality is not emphasized and treated as fully as the negative side, then we need not wonder if our students leave the seminary with

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ideals that are lower than those which they had when they entered.

3. But, someone will object, is not this danger avoided and are not these deficiencies remedied by the meditations, spiritual reading and conferences which take up so much time in the ordinary seminary course? Unfortunately these exercises do not always supply what is lacking and sometimes fall far short of attaining the ideal. A certain venerable ecclesiastic with many years of experience in the work of the seminary, once remarked that the spiritual training given to our students reminded him of the way they raise watermelons down in Virginia. There is no special care and no systematic cultivation, they just grow. Likewise the spiritual growth of our young clerics is often directed by chance and not by law. There seems to be no definite system or well-defined method of training. The conference is sometimes taken up with criticisms of sermons, announcements of future events, denunciations of breaches of discipline, and perhaps a pious effervescence, containing a minimum of instruction and a maximum of exhortation based on misinterpreted texts or spurious authorities or inconclusive reasoning.

A careful examination, therefore, of the sources from which the student is intended to draw the guiding principles of the spiritual life, seems to show that something is lacking in the seminary course. Dogmatic theology is not much concerned with piety and moral theology, it is more concerned with impiety, while the haphazard spiritual conferences often produce only haphazard results. Pope Benedict XV, in his letter to Father Marchetti, suggests as the remedy for this deficiency a thorough course in the theory and practice of ascetical theology.

Ascetical theology is a scientific treatise on Christian perfection, its obstacles and means. It is based solidly on dogmatic and moral theology, going back to the Sacred Scriptures and tradition and history to further illustrate its fundamental ideas. It aims to build up the spiritual edifice systematically, principle upon principle. It begins where the dogmatic treatise leaves off and clothes the dry scholastic bones with living flesh so that they become powerful motives to inspire and enthuse to noble deeds. It supplies what is wanting in moral theology

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by adding to the science of the Commandments and law and sin a thorough study of the counsels and virtues and love; thus ever keeping before the eyes of the student the higher way which leads from the humble level of strict duty to the loftier summits of perfection. It puts law and order into the spiritual reading and conferences and grounds them on solid foundations, thus imparting to the student a *"pietas cum scientia,"* sometimes designated as a "hard-headed piety."

II

The second important thought suggested by the Sovereign Pontiff in the letter under consideration is, that without a firm grasp of the principles of ascetical theology the priest "will be exposed to the danger of laboring, if not without fruit, at least with less fruit." Perhaps the meaning of these words will become more clear if we may be permitted to centre our attention on certain imperfections which often seem to detract from the spiritual efficiency of our reverend clergy. Is it not true that many of our priests are afflicted with the spiritual malady of low ideals? The counsels of perfection, they imagine, were intended only for religious, and seculars are doing all that God wishes them to do if they avoid mortal sin and perform their canonical duties. Their life, as a result, is often little better than that of the good layman and sometimes, indeed, the pastor may not even be the best Catholic in the parish. Certainly this is not the ideal of the Church as regards priestly perfection. In Canon 124 of the New Code she solemnly decrees: *"Clerici debent sanctiorem prae laicis vitam interiorem ducere eisque virtute et recte factis in exemplum excellere."* If the seminarian had been rightly imbued with the great principles of the spiritual life, it hardly seems possible that the priest who is called to be the *Alter Christus* should ever imagine that he is nothing more than a "layman sprinkled with holy water."

Another clerical imperfection, which is not uncommon, is a tendency to over-emphasize the so-called active virtues and to hold the contemplative in low esteem. In the materialistic atmosphere in which "we live and move and have our being," success is often measured only by results which can be seen or

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heard or touched. Likewise in the Church there is a feverish external activity of building and bazaars and money drives, aiming to build up the material edifice. These, of course, are good and often necessary. But what about the spiritual edifice — "the house not made with hands?" Is it being built up apace with the vast external fabric? Perhaps some of us are devoting more labor and sweat to the accidental — the shadow, than to the substantial — the real. Would not a thorough course in ascetical theology help the young priest to view these things in their right proportion and give him a more balanced estimate of temporal and spiritual values?

But it is mostly in the sacred tribunal of penance that such knowledge would be found of greatest immediate benefit. Now that the decree on frequent Communion has renewed the face of the Church, we find perhaps the majority of our penitents more in need of ascetical than of moral theology. What a vast field is here open to the cultivation of the zealous confessor! The possibilities are limited only by the grace of God. Surely there are not lacking among this vast multitude of chosen souls many who are ready and anxious to ascend the heights of perfection and await only a word of guidance or encouragement. Unfortunately this word is not always spoken and the confessor sometimes becomes the silent sphinx or develops by routine into a mere "pusher of slides." Perhaps he imagines his duty done, and his conscience may be at ease, but surely in God's sight he can hardly be excused, except it be on account of inculpable ignorance. *"Nemo dat quod non habet."* He has no sympathy, or understanding of spiritual difficulties and perplexities because he himself is a total stranger to the trials of the soul struggling after perfection.

How many vocations to the priesthood or the convent are unheeded because there is no confessor sufficiently interested to foster and develop them! In one parish we may find twenty young men studying for the priesthood, while in the neighboring parish, equally large and populous, we sometimes find none. Is this due to the mysterious workings of Divine Grace or to the more ordinary workings of priestly zeal?

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Sometimes the pastor's instructions from the altar treat only the essential duties and never deal with the counsels and virtues. Such preachers often forget that they are commissioned to teach not merely the Commandments, but also — *"quaecunque mandavi vobis"* — among which are those things which God, without commanding, wishes man to do. Perhaps this absence of the ascetical element in our ordinary preaching is responsible for the fact that our secular priests are seldom called upon to give retreats to religious or to our diocesan clergy. If they are properly trained in the seminary and continue the study in later life, why should they not be equally as competent for this task as are the members of religious orders?

III

Pope Benedict XV after pointing out the lacuna in our theological course and warning us that without a thorough course in ascetical theology our priests "will be exposed to the risk of laboring, if not without fruit, at least with less fruit," gives one more important suggestion which cannot be passed over without some little consideration. He tells us that such a study will be most valuable "in correcting that vague and sentimental asceticism and that erroneous mysticism which, invented by individual caprice or drawn from suspected sources, has managed even at the present day to creep in among our people with grave danger to souls." None of us has failed to notice the revival of interest in these subjects during the past few years. Especially outside of the Catholic Church have we seen innumerable books and review articles, some lauding, others condemning, the ascetical teaching of the Church. In the historical field we have new critical lives of the saints written largely by Protestants or Rationalists. Outside of a few meagre sketches in encyclopedias by Catholics, the only complete history of Christian asceticism is that by the German Protestant Zöckler.

Is there not at the present day a real need for Catholic scholars who will enter this field and give us a thorough revision of our spiritual literature, eliminating those apocryphal facts which only serve to raise up the cloud of doubt or provoke the smile of incredulity? A scientific course in ascetical theology would

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give us at least some students competent to undertake this great work which promises so much for the good of religion. In the field of psychology, likewise, we have great need of men trained to handle, in the light of Catholic principles, the results of the more recent investigations. If we glance over our psychological reviews we find as favorite topics — "The Psychology of Prayer," "Psychology and Mystical Experience," the "Psychology of Conversion" and many others of a similar nature. These subjects are usually treated by men who deny the very existence of the supernatural and who study these states of consciousness just as the biologist studies the specimens in his laboratory. It would be worse than foolish to despise all such investigations and to condemn all such investigators. If the methodical, precise and critical study of these phenomena can aid us to obtain a deeper understanding of the spiritual life, surely we cannot afford to neglect it. Is not the theologian who despises psychology just as liable to err as the psychologist who despises theology? The psychology of attention may possibly throw some light on the difficulties experienced in prayer, and a further study of mental pathology may help the confessor to give greater aid to those who are suffering from the spiritual malady of scruples.

After a thoughtful consideration of all these motives suggested by Pope Benedict XV, should we not discuss seriously the advisability of establishing a chair of ascetical theology in our American seminaries? In Rome not only the Gregorian University of the Jesuits, but also the *Collegio Angelico* of the Dominicans treat this subject as a distinct branch of the theological curriculum. Rev. A. M. Micheletti, formerly the distinguished Professor of Ecclesiastical Pedagogy in the Roman Seminary and now Consultor of the Sacred Congregation of Seminaries and Universities, in his latest work on the New Code of Canon Law in its relation to seminaries, recommends that ascetical theology be given at least once a week for the last three years of the curriculum. Already at least one American seminary has established such a course and requires in this branch the same methodical teaching and study as in dogmatic or moral theology.

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If the learned spiritual directors of our various seminaries could be assembled together, would it not be possible for them to decide upon some common program of instruction, based upon a clear and scientific text-book and extending over the whole six years of the ordinary curriculum? Certainly the end is worthy of the effort. The whole future of the Church of God depends not so much on the intellectual training which we impart to our students as on their spiritual formation. Anything which may promote this should merit our utmost consideration. Anything in our present system, which may hinder this, strikes at the very heart of the seminary. We desire our priests to be men imbued with the spirit of Christ, saturated with the supernatural and fired with the zeal of Apostles. If they fail, we also fail. In our hands, therefore, lies the fate of religion in the future.

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THE PLACE OF GENERAL INTRODUCTION TO HOLY SCRIPTURE IN THE SEMINARY

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Since the publication of the memorable Encyclical of Leo XIII on the study of Sacred Scripture, the biblical question has continued to engage the serious attention of the Holy See. There is an imposing array of official pronouncements in the domain of Scripture; the Biblical Commission was called into existence and a commission for the revision of the Vulgate; a biblical university was opened in Rome; the Society of St. Jerome, organized to propagate the New Testament, received heartiest commendation from the Holy See; successive pontiffs granted special indulgences to encourage daily reading of the Gospels. Recently on the fifteenth centenary of St. Jerome our Holy Father Benedict XV issued a scriptural Encyclical on the theme and keynote of St. Jerome's life and labors — the *"amor Scripturarum."*

Much of this solicitude about the scriptural question was no doubt occasioned by the errors of our time. Yet alongside of this desire to safeguard the truth of the Scriptures we see an earnest and a constructive effort of the Holy See to advance scriptural studies in the Church, to restore the Bible to its traditional and rightful place in the religious life of the clergy and the faithful.

Seminaries in a special manner shared in this forward scriptural movement of our time. The course of Sacred Scripture is now one of the major branches in our seminaries; the New Code directs that like dogma, moral, and Church history it should have a distinct professor; the program of studies drawn up for Italian seminaries by the Consistorial Congregation assigns four hours of every week during all the four years of theology to the study of Sacred Scripture; the letter of Pius X on the

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teaching of Sacred Scripture in clerical seminaries (17 March 1906) prescribes that students make an examination in Scripture before they are advanced to another class or promoted to Orders.

I

General introduction, if not a *"pars magna,"* is at least an integral part of the course of Sacred Scripture which Pius X prescribes for all seminaries. The scriptural question, the Holy Father writes, was perhaps never so important as it is in our time, and hence *"omnino necesse est, adolescentes clericos scientia Scripturarum imbui diligenter."* The seminary is to give a complete course of Sacred Scripture as the Holy Father outlines it. This course is to be distributed over the four years of theology, so that each student will during those years cover the entire program and have an opportunity to acquire that scriptural knowledge which is necessary in a priest — *"quas ignorare sacerdoti non licet."* Under what is commonly known as general introduction the letter of Pius X includes inspiration, canon of the Old and the New Testament, history of the original text and the principal versions, and hermeneutics.

A skeleton course of general introduction is usually found in manuals of apologetics under the heading *"De Fontibus Revelationis."* At times this course is still given in the class of apologetics. This scriptural *"Irredenta"* is a survival of the days when scriptural studies received less attention than they claim to-day. A logical scheme of apologetics may presuppose something about inspiration of Sacred Scripture and the canon, about the text of Scripture and its interpretation. But on this ground the professor of moral theology, of Church history, canon law, ascetic theology, or homiletics could also claim general introduction for his province. Inspiration, the canon, the text, and hermeneutics are scriptural problems and properly belong to the class of Sacred Scripture; there only they become realities, and there alone they can be handled with full measure of profit to the student.

The tract on inspiration is fundamental. It sets forth the Catholic doctrine on the existence, nature, extent, and effects of biblical inspiration and thus furnishes the first prin-

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ciples of all true Bible study and exegesis. Manuals like that of Father Tanquerey furnish an excellent and serviceable statement of biblical inspiration and give sufficient orientation on its problems. Where time permits and the professor thinks it wise, this skeleton tract can with profit be amplified by giving a historical treatment of the subject, such as, for example, we find in Father Pesch's admirable work *De Inspiratione S. Scripturae*. This will help to place the various problems of inspiration in better light, and will at the same time illustrate the unchanging faith of the Church on the two cardinal points of the divine authorship and the inerrancy of Sacred Scripture.

Study of the canon will teach where we and others stand on the question. If time permits the question can be studied historically, and it will then tell the interesting story how we get our Bible. An exhaustive historical treatment of the problem might, however, resolve itself into a somewhat confusing catalogue of the many private lists of Sacred Books which preceded the formal definition of the Church. Study of the canon will convey considerable information on the history of the Bible in the Church. Incidentally it will show that though the Church did not inspire the Bible, it in a sense made the Bible — that the historical ground on which Christians accept the Bible is the authority of the Church; in the words of St. Augustine, *"Ego vero Evangelio non crederem, nisi me catholicae Ecclesiae commoveret auctoritas."*

The original text and the more important versions form the next division of the course of general introduction.

A seminary course does not aim to turn out experts in textual criticism. Textual criticism is the province of highly trained specialists. At the same time it is not asking too much that our seminarians know that the text of Sacred Scripture has a history and that there is such a thing as textual criticism. They should have at least an elementary knowledge of the methods and leading problems of the textual science, some idea of the value of the text or texts which they are using.

Modern textual criticism proved something of an *"enfant terrible"* in its beginnings. This, and the fact that the Vulgate is the official Latin Bible of the Catholic Church, will possibly

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explain how it came that Catholic scholars had but a secondary part in the development of the textual science, that some continue to regard all textual discussions with considerable suspicion. Nevertheless textual studies are perfectly legitimate and at times necessary. The Catholic Church did not build a Chinese wall around the Vulgate when it made it its official Latin text; it did not thereby reject or discredit the original texts or the other ancient versions. In the *Providentissimus Deus* the Pope will have the professor of Sacred Scripture use the Vulgate as his text, but he adds: "At the same time, the other versions, which Christian antiquity has approved should not be neglected, more especially the more ancient manuscripts. For, although the meaning of the Hebrew and the Greek is substantially rendered by the Vulgate, nevertheless wherever there may be ambiguity or want of clearness, the 'examination of older tongues,' to quote St. Augustine, 'will be useful and advantageous.'" Accordingly our theological and scriptural books when occasion demands, take up the question of "reading" in a thoroughly scientific manner and marshal forth the critical apparatus — codex A and codex B, the Old Latin, Syriac, Coptic, and so forth. A seminarian may be expected to learn something of the language of the textual science and of the methods by which scholars decide textual problems.

Among the versions, the Vulgate, as the official Latin Bible of the Church, will naturally claim special attention — its history, its ecclesiastical and critical authority. Study of the Vulgate will presuppose something of its ancestry: The Old Latin — the Bible of early Latin Christianity; the Septuagint — the text used by the apostles and other New Testament writers and by the early Church. Study of the Vulgate will in turn lead to our Rheims-Douay version, and that again will direct attenton of the Authorized and the Revised Version.

The Catholic Church is now for the third time in its history engaged in the work of textual criticism. First, when Pope Damasus in the fourth century commissioned St. Jerome to revise the Latin Bible "in its hoary old age." Second, the long and interesting effort in the sixteenth century which culminated in our present Clementine text. Textual studies made such

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great strides since St. Jerome's time, and since the days of Clement VIII, that the Church in our days invited its scholars to do for our present Vulgate text what the Clementine revisers under less favorable conditions attempted four centuries ago — *"Cura, opus ecclesia et papa dignum."* English Catholicism in like manner has long been looking for another Gregory Martin to do the same for its Rheims-Douay.

Leaving this somewhat delicate problem of textual criticism we can with a feeling of perfect security turn to hermeneutics. What logic is to philosophy, that hermeneutics is to exegesis — study of the principles of correct interpretation. The twofold sense of Scripture, the rules of accommodation, and what is called the mystical or allegorical adaptation of Sacred Scripture, are plain sailing. But the rules of interpretation are more trying, and constant reference to the Bible is necessary to keep the class interested, to fix these rules clearly in the minds of students. It is a more laborious process than just guessing at the sense or invoking the analogy of faith, but at the same time this practical study of the rules of interpretation will prove its value in more ways than one.

The course of hermeneutics includes a brief history of exegesis, with its survey of scriptural schools and methods. Another useful study connected with either hermeneutics or inspiration is the question of the Church and the Bible, which includes a historical study of the laws which in the centuries gone by the Church made for editors, printers, and readers of the Bible, and a study of the regulations contained in the New Code of Canon Law on this matter.

Biblical languages are one of the preliminary studies more or less loosely connected with the course of introduction. Michelletti's *Constitutiones Seminariorum Clericalium* (published in 1919) provides, in addition to the regular Scripture course of four hours a week for four years, also a course of biblical languages. This includes one hour of Hebrew every week during the first two years, and a weekly hour of New Testament Greek during the two last years. But the letter of Pius X makes these languages optional — the more promising students should be given an opportunity to learn them. The tendency now is to relegate these

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biblical languages to the preparatory seminary or to the department of philosophy.

The letter of Pius X also speaks of Bible history. A good deal of historical information will naturally be conveyed in special introduction and exegesis, but at the same time some Bible history is almost a necessity under existing conditions. It might prove difficult to find time for a special course of this kind in the regular course of Scripture; many of our seminaries are solving the problem by giving a course of biblical history in philosophy.

II

A discussion of a seminary program of studies, if it is to run true to form, must sooner or later make its bow to the horarium. Three other scriptural papers are to follow, so I approach this portion of my paper with considerable hesitation.

The letter of Pius X which I have been quoting directs that the course of Sacred Scripture be distributed over the four years of theology. A detailed program of studies was drawn up for Italian seminaries by the Consistorial Congregation on July 16, 1912, and this provides four hours each week for the study of Sacred Scripture during the four years of theology. The Congregation divides the course of Scripture into introduction and exegesis, with two years for each; introduction in the first and second year, exegesis in the third and fourth. On this arrangement the course of general introduction is combined with special introduction and consigned to the two opening years of theology. This division of the course into introduction and exegesis will commend itself for its fair distribution of time between the two departments, and also as a very logical arrangement. A student first makes the preliminary studies; learns what inspiration is, what its extent and effect; learns which books belong to the Bible and why; studies the history of the sacred text and the rules of interpretation. When this preliminary work is done, he takes up special introduction, and when that is done, he is in position to profit fully from his study of exegesis.

This program presupposes that there are two professors of Scripture or at least that there are two distinct classes, one for

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the juniors, another for the seniors. There are various other arrangements in existence. Where there is a professor of the Old Testament and another of the New, general introduction is a distinct class, or is connected with one or the other class or divided between both. At times the course of general introduction or of both general and special introduction is relegated to the department of philosophy. This, I suspect, will generally involve a corresponding shortening of the regular scriptural course in theology. The total amount of time allotted to Scripture may equal the total of 16 hours provided in the Italian program, but I fear that the efficiency of the course of general introduction is lessened by this transfer to philosophy, and that better results come from concentration, from four solid hours in each week during theology.

Other seminaries have only one professor of Sacred Scripture and one class for all the students. An arrangement of this kind necessitates some modification of the Italian program. The seminary with which I have the honor to be connected has this circular course. General introduction is distributed over the four years: one year, inspiration and hermeneutics; another year, canon and text of the Old Testament and some of the Old Testament versions — the Septuagint and the Samaritan; third year, canon and text of the New Testament; fourth year, the remaining versions. Furthermore, the program of each year includes some work in special introduction; for example, the historical or prophetical books of the Old Testament, and so forth. Finally, a portion of each semester is given to exegesis; a Gospel is taken up each year and in addition the Acts or an Epistle. Study of the Psalms is made in connection with the introduction to that book.

This circular course makes no claim to logical arrangement, but what it lacks in this respect is to some extent at least compensated on other lines. It meets the essential demands of the Italian program; it provides the full four hours during each of the four years, and fully half of the time is given to exegesis or work on the text. It has the advantage of variety. Instead of one tract of general introduction after the other and the well-nigh endless series of special introductions to the seventy-

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two books during two long years, to be followed by two solid years of exegesis, it combines introduction and exegesis. It brings the student into closer and more constant contact with the Bible. During each session of the school year a student does some exegetical work and is thus gradually learning the Bible, learning its language and its teaching. A formal course of general introduction after all is not an indispensable prerequisite for the study of the sacred text; commentaries are almost as old as the Bible itself, while biblical introduction is a comparatively modern product.

The important tracts of general introduction take on more reality in the circular course. A student who knows nothing or next to nothing of the Bible will derive small profit from the study of inspiration or the canon. History of the text and hermeneutics will mean little or nothing until he really begins to study the Bible itself. In the circular course these tracts are distributed over several years, and thus a large section of the class is prepared by the work of preceding years to appreciate the living significance of those general tracts. A seminary course of Holy Scripture is quite unlike dogma, moral, or history, in that first and last it is a practical course, all centering around the Bible and all intended to bring the student into closer contact with the Bible. The combination of introduction and exegesis is but an adaptation of the laboratory method to the study of Scripture.

The circular course is not without its disadvantages. It involves frequent shifting from one Testament to the other. It tends to make the class of Scripture somewhat large, though this is not necessarily the drawback that it would be in a grade school or in a college.

III

The course of general introduction is an integral part of a course of Scripture, part of the theological training which the Church asks of the "man of God . . . furnished to every good work." Yet the primary aim of the course must ever be to introduce to the Bible, to bring students into direct personal contact with the Bible, to teach them to know it, to

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love it, to appreciate its treasures. No amount of information about the Bible can ever take the place of this intimate familiarity with the Bible itself. A professor of introduction has but half done his work when like another Moses he leads his followers to a point of vantage from which to enjoy a distant view of the promised land. Rather like another Josue he should claim the privilege of taking his pupils within its borders and making its treasures their precious inheritance. His *"Tolle lege! Tolle lege!"* must help to lead our youthful Augustines to the open Bible. Only then his work is done.

A course of general introduction does not offer the same opportunities to establish this close contact with the sacred text that exegesis has, and therefore the professor must seek and create such opportunities. There should be frequent references to the sacred text, and whenever occasion presents itself the questions of introduction should be illustrated from the Bible. Above all, private reading of the Scriptures should in every way be encouraged. This daily private reading should be as much a requisite in a class of Sacred Scripture as study of the author or the professor's notes. The letter of Pius X which I have been quoting recommends this private continuous reading of the Scriptures by seminarians. In fact the letter directs that special time be set aside each day for that purpose. It might prove the formation of a lifelong habit to have seminarians assemble in the chapel or the prayer hall some ten or fifteen minutes before night prayers, and give this extra time to devotional reading of the Word of God.

I trust that I am not digressing too far, or, what would be more unpardonable still, trespassing. If so, I apologize in advance. Much is said and written about modern scriptural problems. Our real scriptural problem — it is not ours only — is not so much what the critics write or say about the Bible, but that so few ever read the Bible; not the Bible and its abuse, but the Bible and its disuse. Much as we boast of modern biblical research and our rich biblical literature, it might prove difficult to point to an age that really knew so little of the Bible or read it less. The Bible is fast becoming an unknown book and Bible reading one of the lost arts. Students come to us

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from a world which knows little or nothing of the Bible, and after their few years in the seminary they return to the same unscriptural atmosphere. Few Timothies do we receive who from their infancy have known the Sacred Scriptures. In consequence, much of our scriptural teaching remains in the domain of theory; only too often the Bible and Bible study is a passing episode of seminary days. If *"Ignoratio Scripturarum ignoratio Christi est"* as St. Jerome says and as Benedict XV says, we must seek to re-discover the lost art of Bible reading.

The Church is encouraging the daily reading of the New Testament and indulgences are granted to all who make it a practice to read a portion of the Gospels each day. Benedict XV in his recent Encyclical recommends that branches of the St. Jerome Society be established everywhere. There in my estimation is the initial step towards wider familiarity with the Bible and the condition of fuller fruition of our scriptural studies. First we need a Bible. Instead of our complete Bibles which necessarily reduce the footnotes to a mere formality, we should have more New Testaments — the text as perfect and satisfactory as scholarship can make it, and copious notes which will be a help and a stimulus. More commentaries on the Gospels and the Epistles — popular and cheap. Then create a taste for reading the New Testament; create it by sermons, Bible classes, by educating a new generation which will know and love the Bible, the *"de illa civitate unde peregrinamur litterae."* I trust that the time will come when our educators will interest themselves in the recommendations of the *"Spiritus Paraclitus"* — when in our higher institutions of learning and in the upper grades of our parish schools each pupil will have a copy of the New Testament, and when a short reading from its pages will form a regular part of the course of religion. I shall close with a quotation from a letter of Pius X approving the Society of St. Jerome.

"Gladly do I give my blessing, and that with both hands and a full heart, for I do not doubt that this work will produce the richest fruit and is already blessed by God. The more we read the Gospel, the stronger our faith becomes. The Gospels are writings that are valuable for everybody and under all circum-

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stances. I have lived among the common people and know what they want and what pleases them. Tell them the simplest Bible stories and you will have the most attentive listeners and effect blessed results. Your purpose is to spread the Gospels; you are doing a noble work . . . But it is not only the common people and the lower classes who will profit by the reading of the Scriptures. No matter how many prayerbooks and books of devotion there may be, none is better than the Gospels. This is an unsurpassed book of devotion, the true bread of life. I grant an especial blessing to all who preach the Gospel; who read and hear it read whether on a Sunday or a week day. I bestow my blessing on all the members of the St. Jerome Society and all who cooperate in the sacred work of spreading the Gospels."

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THE PLACE OF SPECIAL INTRODUCTION TO BOTH TESTAMENTS IN THE SEMINARY CURRICULUM

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The fifteenth centenary of St. Jerome, *Doctor maximus in exponendis Sacris Scripturis,* and the magistral Encyclical Letter published on the occasion, could not fail to draw our attention once more to the Scripture course in our seminaries and to provoke on our part a serious examination of conscience. Since the memorable Letter *Providentissimus,* immense progress no doubt has been made and the various Pontifical documents that have followed it, especially the Letter of Pius X on the Study of Holy Scripture in clerical seminaries (the most precise of all these documents) have already brought about many wholesome reforms and provoked everywhere a healthy emulation. It suffices to glance at the catalogues of our seminaries to realize that everywhere the course in Sacred Scripture is now established on a firm foundation, along systematic and scientific lines, and that the time is now past when Holy Scripture together with Church history were disdainfully termed the "handmaids," begging those aristocrats of the seminary course, philosophy and theology, for a very modest little place in the sun.

But it does not mean, of course, that we are entirely satisfied with the progress already achieved, and that we may comfortably rest on our laurels as though there were no more room for improvement. The writer can assure you without any pretense of false modesty that as far as his own teaching is concerned, he is painfully aware that there is plenty of room for improvement, and that he was very glad of the opportunity offered him to make an examination of his own conscience and to reflect how he would like in the future to treat one branch in particular of this immense subject, viz.: the special introduction to the Books of both Testaments.

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Here as in any kind of work it is the end we have in view which should determine the means to be used, the topics to be selected, the time to be allotted to each and the method to be followed in treating them. Now we all agree, no doubt, that our general aim in the Scripture class is *not* to form biblical scholars, destined to emulate later on the Professors of the Biblical School in Jerusalem, but plain *pastors* of souls destined to *feed* the flock of Christ: they should be fully convinced, when they leave the seminary halls to take their place among the workers in the vineyard, that their primary and most essential duty is summed up in the final recommendation of Our Lord: *"Euntes docete — omnia quæcumque mandavi vobis,"* and that the object of their teaching, the *"Fons theologicus et praedicabilis"* by excellence is the Gospel, and to a lesser extent the rest of Holy Writ. We must so teach them, therefore, as to give them a real living and loving acquaintance with the word of God, so that they will instinctively turn to it for inspiration, for materials, for "the new things and old" which, out of that inexhaustible treasure they will dispense to their eagerly waiting flocks. I wish to put the emphasis on the word *loving* acquaintance. I really think that we too often fail to arouse that enthusiasm for Holy Scripture which would make it the most eagerly read book in our students' limited library, read and re-read with the full persuasion that being *the* Book by excellence, it contains in a certain sense everything they need, and that it could replace every other book, while no other could replace it.

And how is the Course of Special Introduction going ot help us fulfill this ideal but somewhat ambitious program?

We must, first of all, resolutely limit ourselves to a few well selected Books of the Old and New Testament so as to give these at least as full a treatment as time will permit; and then we must so shape our introduction to each of them, make it so thorough and illuminating as to enable our young men to read the book intelligently and fruitfully for themselves, as it is impossible for obvious reasons to give a detailed exegesis of even a portion of a book. It seems evident considering the condtions we face in a seminary and the purpose we have in view,

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that the special introduction must in the majority of cases take the place of exegesis proper, or rather become a part, the most important one, of it. After all we all admit that to answer *apropos* of any given Book of the Bible the seven classical questions: *Quis scopus, impellens, sed es tempusque locusque et modus,* is really an essential part of exegesis, since it throws a flood of light on the particular section of Holy Writ under consideration.

The Holy Father does not keep us in ignorance as to the books which he considers most important in both Testaments, and in following his definite suggestions we are perfectly sure to leave nothing essential undone. Here are, at least in part, the very words of Pius X in the Letter *Quoniam in re biblica:*

"He (the professor) will dwell at greater length on the more important Books and parts of Books. With regard to the Old Testament he will make use of the latest results of research in illustrating the history of the Hebrew people and their relations with other oriental nations; he will treat the main features of the Mosaic Law and he will explain the principal Prophecies. *He will take especial pains* to imbue his students with zeal to study and understand those Psalms which they recite daily in the Divine Office. Treating of the New Testament, he will explain briefly and clearly the special characteristics of each of the four Gospels and the proofs of their authenticity; he will also illustrate the general character of the entire Gospel story and the *doctrine* of the Epistles and the other books."

How then is the professor to understand his task as far as the special introduction is concerned? For the sake of clearness and concrete example I beg leave to treat the question in connection with the Psalms and Prophecies in the Old Testament and the Gospels and Epistles of St. Paul in the New: we have there, I am sure, more than ample material for a four-year course.

No matter what particular book of the Bible we are trying to illustrate, to use the word of Pius X, our first duty in starting our introduction to it is to remember that it is not a *"disjectum membrum,"* standing alone and isolated, but a constituent part of a living organism, an integral portion of the long and dramatic history of Revelation, going on for centuries through many

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changes and vicissitudes It is therefore a particular, well-defined episode of that history and our first duty is to situate it with perfect exactitude in time and space, to make our students realize that it is real, human history, though of a very superior character, history which was actually lived at one time on a given spot of the same earth we are living upon, in definite surroundings and circumstances, as easy to describe as the historical background of an oration of Cicero or of Demosthenes. It has often seemed to me that our students have a remarkable tendency to exaggerate the divine character of Holy Writ: they hardly realize that the events related therein did not take place in Heaven but in a perfectly well defined geographical setting, under the special climatic conditions of an eastern sky; that the actors were not only men of flesh and blood like ourselves, but men of a very particular, at times very baffling character, with customs and manners of their own as remote from ours as Palestine is from New York or San Francisco; that they were not isolated and without political contact with other nations, but on the contrary were constantly being influenced by their neighbors, Syrians and Assyrians, Babylonians and Egyptians, so much so indeed as to lose sight repeatedly of their own peculiar character and unique vocation. Yes, our students seem to have the greatest difficulty in grasping all those historical connections and bearings and they get a mild shock when told that the time of the Judges was a period of anarchy, and that the Prophets were not always busy foretelling the future, but were often called upon to act as social reformers and to fight real political battles to save the kings of their day from making entangling alliances with the powerful empires of the East. Hence the absolute necessity in our introduction to such books as Isaias, Jeremias and the other prophets, of situating them with perfect accuracy in their logical, historical setting, of describing, as far as possible with the words of the Prophet himself, the social, moral and religious conditions of the people and of their leaders, the intervention of their powerful neighbors for the execution of the designs of God, the hopes and fears, the rewards and chastisements of that "stubborn and stiff-necked nation." The first requisite is therefore an *historical* introduc-

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tion, a lengthy and vivid one, which supplemented by appropriate remarks on the style of the Prophet, his favorite metaphors, and his pet theological notions, on the central idea which seems to be the pivot of his whole literary structure, will enable the student, not to solve all difficulties (an impossible task, forsooth) but to find his way with a certain degree of ease through the mysterious garden of the prophecies. But without that minute description of the historical background, the sublime pages of an Isaias, the pathos of a Jeremias, the symbolic descriptions of an Ezechiel, hacked up and sometimes mutilated by a not always felicitous division into chapters and verses, will remain a puzzle to them, and while they might admire the lyric beauty of some passages they will be at a loss how to use it as theology or as preachable material.

And this precisely leads me to the confession of a shortcoming of which probably we are all more or less guilty: we do not insist enough, by far, on the doctrinal contents of the various books before us. It is a truism to say that the Bible is essentially a doctrinal book, that it was written, preserved and transmitted for the sake of revealed doctrine, that from the opening words of Genesis to the Amen of the Apocalypse, the same religious idea pervades it throughout, the idea of our salvation or of our eternal loss, of our personal responsibility with regard to either, of our absolute need of a Saviour. Therefore as it should be read in the spirit in which it was written, the attention of our students should be primarily directed to the divine doctrine it contains. What is, for instance Isaias' idea of God the Creator? How does he illustrate His attributes? Under what colors does he depict His hatred of sin? In what forceful words does he express the ingratitude, the rebellion, the moral misery implied in the idea of sin? What portrait does he draw of the future Redeemer, of His character, works, sufferings, death and triumph? In what glowing colors does he depict the victories and the spreading of the Church? In developing all those topics what are his favorite expressions and metaphors, how does he illustrate with concrete comparisons the abstract theological notions dealt with, like a collection of dry bones, in our beloved compendiums? These questions should receive a

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definite answer in our analysis of the book, and be copiously illustrated with appropriate quotations. What a pity that our students should spend valuable time on the controversies raging about the Deutero-Isaias, or in refuting the ever-changing vagaries of German or Dutch Rationalists, and perhaps remain ignorant of the treasures of doctrine, of the oratorical possibilities hidden in those sublime pages! When Augustine was about to renounce the errors of his youth, he asked St. Ambrose what book of the Bible he should preferably read. The answer was: The Prophet Isaias: *"at ille jussit Isaiam prophetam."*

What I have just said of Isaias and meant, of course, for the Prophets in general, applies also to the Psalms, although to a lesser degree, as far as history is concerned. Here again it would be useless to attempt a detailed exegesis of even the most familiar Psalms of the Breviary, and we must for the most part be content with a detailed introduction that will enable our young priests to recite the divine Office with pleasure and profit instead of the mechanical routine which is probably the most common sin of the best of us. History as I have hinted above will play a less important part in the study of the Psalter: yet we cannot forget that the Psalms are not merely the outpourings of a religious soul but the lyric effusion of a living man placed also in peculiar historical circumstances, often in the throes of danger, fear and discouragement, celebrating national victories or weeping over national defeats, and giving vent to his feelings as a man, as a patriot, as a prophet.

As in reference to St. Paul later on, I would insist on the study of a special vocabulary, of a certain number of expressions of a very peculiar latinity which have always proved a stumbling block to those called upon to recite the daily Office. I do not suppose that any one of us would show the beautiful assurance of a young Sister who was telling her confessor: "Oh! I have no difficulty with the Office, Father; I know my Latin pretty well!" She was surer of herself than St. Augustine, who, although we presume he knew his Latin pretty well, did not hesitate to say of biblical latinity (and his words apply most fittingly to the Psalms): *"Scriptura nostra habet linguam suam. Quicumque hanc linguam nescit, turbatur."* Hence the

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obvious necessity of furnishing the student with a sort of lexicon of words and idioms of our Latin Psalter. I sincerely believe that the explanation, illustrated by a few well chosen quotations, of quasi-technical terms such as *"via, virtus, vas, justificatio, necessitas, cor, cornu, vanitates, veritates, confiteri, ponere cor, silere a, adjicere ad,"* would go a long way towards facilitating the duty of official prayer incumbent upon us, by removing many of the proverbial difficulties connected with this somewhat unique latinity.

A first and very important step in bringing out the doctrinal value of these immortal hymns which were for centuries *the* prayerbook of our forefathers, would be the grouping of the Psalms under definite suggestive titles with appropriate subdivisions, which would permit us at a glance to run over those that offer, substantially at least, the same theological significance or the same spiritual value. This has been admirably done in the *Bible abrégée* of the Abbé Crampon, and you will permit me to quote for you some of the headings: God and His Attributes; God the Creator and Judge of the Universe; Divine Providence, 17 Psalms: — Jehovah and Israel, 10 Psalms; Messianic, Psalms 8; — The faithful Israelite and the Law of God; repentance, confident prayer, 13 Psalms; Divine Worship; the sanctuary, the worship truly pleasing to God; some liturgical compositions; 11 Psalms. Given in an excellent translation made directly from the Hebrew text with regular divisions in strophes, they make easy and delightful reading, and I would almost venture to say that this logical arrangement makes a commentary practically unnecessary. Is it exaggerated to say that most of our priests hardly suspect that very simple means of making more intelligible and profitable to themselves one of the most precious, one of the most often read, but, let us admit it frankly, one of the least understood and utilized books of the Bible?

It is in connection with the Gospels that we most painfully realize how badly handicapped we are for lack of time, and how superficial our teaching must of necessity remain. And yet we are fully convinced that this is by far the most important part of our professorial duties; the parting words of Christ, *"Euntes*

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docete," refer directly to the Gospels and their doctrinal contents, and with them our students should be made so familiar during their theological course as to prove later on that the old appellation of "Ministers of the Gospel" is not a mere name and label, *titulus sine re.* But how can we in the time so sparingly measured to us, enable those young men to acquire that familiar knowledge of the most sacred of our sacred Books, that precise acquaintance with facts and doctrines which would make them, later on, *pastors* in the full sense of the word: *"Pastores juxta cor meum qui pascent vos scientia et doctrina."*

I am constantly referring in these pages to the limited time at our disposal, because it is a most important element in the solution of the problem before us. Once more, therefore, we must resolutely sacrifice curious but useless questions, avoid purely critical problems which have no business on the seminary program anyway, and should be reserved for the more mature minds of the selected few university students. Is it not a waste of valuable time to spend weeks perhaps on the Synoptic problem or on the question of the mysterious Presbyter John versus the Apostle St. John, when most of our theological students do not know where to find the Parables of the Kingdom of God, where to locate unhesitatingly the Sermon on the Mount, the Discourse on the Bread of Life or the Instructions of Jesus to His disciples before their first mission? Here again, therefore, there can be no attempt to teach everything, to touch on every question, to give a lengthy exegetical explanation of even the shortest of the four Gospels; once more we shall have to be content, for the most part, with a precise, well-digested introduction; it should be so conceived, so rich in practical though elementary notions and graphic details about the history, geography, archeology of the Gospels, as to be really a master key that will open for them the inner chambers of that divine palace. At any rate they would not stumble at every step against strange, baffling modes of reasoning so far removed from our modern ways of thinking, against historical allusions which leave them in the dark, against illustrations and comparisons, discussions which presuppose social and moral conditions, a turn of mind, hopes and fears to which hardly anything corresponds in our

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contemporary world. A complete transposition of our mental faculties, as it were, is needed, an adaptation to our conditions absolutely foreign to those with which our daily life has made us familiar. Well, it is the business of the man in the chair of special introduction to bring about this adaptation of the minds of his youthful hearers, so as to enable them to run over the whole Gospel story "*inoffenso pede,*" to acquire a real, systematic, chronological knowledge of it, and to grasp its unique significance for themselves and for the souls committed to their care.

According to the Holy Father's Program in the Letter *Quoniam in re biblica,* paragraph 7, the professor must give first of all a clear demonstration of the Gospel's authenticity. If I may venture a suggestion, an excellent demonstration in which the internal evidences are set forth in a particularly felicitous manner will be found in the Introduction of the well known work of the Abbé Lepin, *Jesus Messie,* or in his shorter volume, a fine model of precision and clearness, *Jesus-Christ, sa vie, son oeuvre;* we would find also in the latter work most of the materials necessary to answer the request of Pius X, when he imposes upon us the task of "explaining briefly (briefly!) and clearly the special characteristics of each of the four Gospels — and of *illustrating* the *general* character of the entire Gospel story. May I call the attention of my learned confreres to the words "general" and "illustrate" as showing the kind of teaching which the Holy Father expects from seminary professors of Scripture? Does he not clearly show that he does not expect from us that "minute and laborious exegesis of a Gospel or of a portion of a Gospel" which Father Pope recalls with a shudder and humorously describes in the May number of the Ecclesiastical Review?

There exists, I think, an excellent specimen of that "general illustration" of the entire Gospel story which is given us on highest authority as the goal of our efforts in our seminary teaching; I refer to the *Key of the Gospels* by the late Abbé Lesêtre: by simply quoting in full the most essential of the many texts referred to in those substantial pages, one would make a complete *Vade Mecum* for Gospel study, one that would

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really illustrate the text in the real etymological meaning of the word, and furnish our young priests with a wealth of well-digested information for private study as well as for public explanation of the sacred Text. There we can find for the benefit of our hearers all they may be reasonably expected to know about the geography of Palestine, about Jerusalem and the Temple, about social, political, religious and even material conditions, and about the peculiarities of Gospel vocabulary. The section on the "doctrinal contents" of the Gospels should particularly hold our attention and be utilized to the greatest possible advantage of the seminarians. Is it not in this item that we are principally at fault? Have we not spent too much time in long critical discussions about and around the text of the Gospel, remaining, as it were outside of the building, minutely exploring its foundations, instead of entering in to draw freely from the treasures laid up inside? Can our students say at the end of their seminary course that they have had a chance to read intelligently, thanks to the guiding thread put into their hands by a competent guide, the entire Gospel story? Do they know where to find and how to group together the capital declarations of Jesus on God, on Himself, on the Church, on the Blessed Eucharist, on the Kingdom of Heaven, on the other life? And yet this should be most assuredly part and parcel of a young priest's spiritual baggage and oratorical equipment, and I do not think that by thus running rapidly over the field of biblical theology by means of analysis and summaries with copious references, the professor of Scripture would be encroaching upon the department of his brother in the chair of dogma; he would be greatly helping, not intruding: *Alterius sic altera poscit opem res et conjurat amice.*

It is when we finally turn to St. Paul that we become fully conscious of the utter impossibility of giving our seminarians anything like a thorough acquaintance with *the* theologian of the New Testament. This is why perhaps some priests I have known hardly seem to suspect the existence of the Epistles, and I will never forget the one who having to deliver a panegyric of the Great Apostle asked me *where* he could find *something* on St. Paul! The particular difficulties we are facing here do

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not, however, dispense us from duty, and to leave our young priests in ignorance of the treasures of doctrine and eloquence stored up in this, the most important, the richest section of the New Testament after the Gospels, would be a betrayal of our most sacred obligations as teachers and really a sin against the Church and against souls. And yet we know how few priests there are, if there be any, who would venture to turn for the subject of their Sunday homily to the fragments of St. Paul's Epistles scattered throughout the liturgical year. Is it not a great pity, nay more, a crying shame, that those fourteen short writings simply overflowing with rich dogmatical and moral teachings, and which were the delight and the inspiration of Augustine, Chrysostom and Bossuet, should be a *"terra incognita, deserta et invia,"* to the majority of our priests? But how can we in the one year placed at our disposal for our course on St. Paul, how can we make our students really know and *love* his writings, how can we make them realize what a gold mine, well-nigh inexhaustible, awaits them in these comparatively few pages? Is it an insoluble problem in a seminary? At any rate, it is one worthy of our most serious attention, and I really think that it is in connection with St. Paul that the course of special introduction assumes its greatest importance.

Since the chief difficulty seems to come from the very genius and character of the Apostle, which are so strikingly reflected in his abrupt style, a really detailed study on St. Paul's personality, temper, early rabbinical training, is a necessary preface to the reading of his Epistles. Then should come, as in the case of the Psalms, a study of his special theological vocabulary; the philological Index found at the end of Father Prat's Second volume on St. Paul's Theology, would prove an invaluable help, and as a matter of fact contains more materials than we really need. The ground being thus cleared, and taking for granted that our young theologians have a fairly clear idea of St. Paul's life, previously acquired, it is time to begin the work of special introduction to each Epistle, by making them fit exactly into the Apostle's life, in proper chronological order. And then, once more (for I cannot help repeating myself), the introduction should aim at being an accurate and vivid reconstruction

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of the historical *milieu* that witnessed their composition, a very clear statement, backed up by the very words of the Epistle itself, of the distinct purpose of St. Paul in each and every instance, of the special needs, difficulties, troubles, qualities and shortcomings of the addresses. This exact reconstruction of the historical background and surroundings of St. Paul's letters is, to begin with, the best vindication of their authenticity, and in view of the modern controversies about the Origins of Christianity, this is one of the problems we cannot possibly ignore.

"The more we study their historical setting," (writes the Abbé Toussaint in his magistral preface to his *Lecons d' Exégèse,*) the more we realize what absolute confidence they deserve. What a wonderful and ever increasing agreement between the data furnished by renovated methods of historical research and the contents of the Epistles themselves! To take as an example the two Epistles to the Corinthians, where could we find pages depicting more faithfully the first contact of Hellenism with Christianity? Do we not recognize in them the Greek soul as revealed to us by independent Greek history and literature? Does not Greece revive in these pages with her noble genius, with her alert and insatiable curiosity, her astounding adaptability, but also with her changeable moods, her tendency to petty jealousies, to conceit, to that loose morality almost bordering upon corruption? If we pass to the *Epistle ad Galatas,* we are breathing an altogether different atmosphere and we feel we are in presence of hardy, rough mountaineers, not overcivilized, credulous, even superstitious, in contact with Phrygian forms of worship and ready to mix Jewish practices with Christian faith. Everywhere and in every instance history throws a flood of light upon the very substance of the Epistles."

Perhaps the ideal would be to induce our seminarians to peruse daily for a year and to make a written analysis of the well-nigh perfect historical reconstructions of the Abbé Fouard; any theological student who would fail to appreciate that kind of literature, to realize what an invaluable help it constitutes towards the broadening and deepening of his theological knowledge and what oratorical possibilities are offered him, should be voted out of place in a seminary.

Pope Pius X evidently attaches the greatest importance to a doctrinal study of the Epistles, and of course he simply fol-

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lows closely upon the footsteps of his illustrious predecessor. But a detailed study of St. Paul's theology, even in one of the principal Epistles, is out of the question; so once more it falls upon the man in the chair of special introduction to supply his students with all the elements of a personal study.

After the detailed historical introduction which paves the way for a profitable reading and gives the key to many a difficulty, there comes the statement of the main topics, dogmatic, moral, disciplinary, taken up by the Apostle for the benefit and enlightenment of Romans and Galatians, Corinthians and Thessalonians, of Timothy and Titus, and through them for the enlightenment of thousands of generations of Christians and priests. What does St. Paul teach about Christ, about justification, its necessity, nature and fruits, about the Blessed Eucharist, the Church, marriage and virginity, resurrection, the Second Coming of Christ, the duties of pastors and faithful? These are of course only a few of the topics which should be touched upon with abundant references to the most striking texts, with a detailed analysis of capital passages, such as will be found in the end of Father Prat's first volume. (By the way, who will present us with a translation of this most excellent work, the best of its kind in Catholic exegetical literature?) After that, intelligent reading aloud, from a modern translation, of some particularly famous chapters, like the XIII and XV of the *I^a ad Corinthios,* a precise indication of *available* sources of information for private study, this is about all time will permit us to do, and to many, no doubt, even this limited program will appear too ambitious.

In the preceding pages I seem to have made no provision whatever for such writings of the Old Testament as the Historical and Sapiential Books, and for the Acts, the Epistles outside of St. Paul's and the Apocalypse in the New. It does not mean that I am of the opinion that these important sections of both Testaments could be ignored under pretense of lack of time. Pius X cautions us against limiting too much the scope of our studies, when he tells us that "it is necessary that *the whole of Scripture* should be in some sense known to the priest," and when he adds, referring to the study of the New Testa-

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ment: "he (the professor) will also illustrate the doctrine of the Epistles and *the other Books.*"

But is it really possible to give, along the lines already suggested, even a very brief and elementary introduction to *all* the Books of both the Old and New Testaments? I honestly do not think so, and outside of the books selected for special study, Psalms and Prophecies, Gospels and St. Paul's Epistles, we should content ourselves with oral notions, rapidly given in connection with the history of Old and New Testament, which belongs, I think, to the program of the philosophy years and gives us a chance to make a general survey of the whole Bible. Dr. Gigot's "Outlines" contain sufficient matter in this regard and if the professor is careful in pointing out the characters and contents of the Sacred Books summed up in these substantial pages, and in making his students read the most important of them, the seminarian will begin his theological course with a good workable knowledge of the inspired Text; he will know the approximate date of composition of its component parts, the place that each of them occupies and the part it plays as a link in that long chain of sacred documents stretched forth over 1600 years and making up the history of Revelation and of Redemption.

The ideal in all this will be to make the special introduction all that is implied in its very name, *intro ductio,* a *manu ductio,* a leading, as it were, by the hand into the richest districts of the Promised Land of Sacred Scriptures. But it is for us to make the roads of access as easy as possible and to multiply the signposts along the way, so as to make it for our young and inexperienced travellers an *"iter prosperum,"* a *"semita recta"* which will take them *"in loco pascuae, ad fonten aquarum cujus non deficient aquae!"*

By way of conclusion may I ask why such valuable works as Pelt's *History of the Old Testament* and Brassac's very complete volumes on the New have not been made accessible to English speaking seminaries in their own vernacular? Are we not constantly complaining that we are handicapped in our teaching by a lack of suitable text-books? How is it then that we make no effort to provide our students with proper tools?

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I know that Brassac's first volume has been translated, but why is the price so prohibitive — $3.50, if I am not mistaken, while the original French work could be had for one dollar. I am confident that if the publishers were assured of steady orders year after year from every seminary in the land, the price could be cut in half; and then we would have at a reasonable price a most reliable text-book to place in the hands of our seminarians, and they would be freed, forever I hope, of what Father Pope calls "the horror of endless dictation."

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BIBLICAL EXEGESIS IN THE SEMINARY

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I. BIBLICAL STUDIES AND THE RECENT POPES

Any new attempt at ordering Biblical studies in the seminary might seem to the casual observer to be wanting in need and grace, especially if he were to review the imposing array of *documenta de re biblica* which has emanated from Rome during the last half century. For, the official utterances which were called forth from the Guardian of the Scriptures during this period, were designed to quiet the storm and stress which attended "free" inquiry into the Bible and to give the right direction that modern scholarship stood woefully in need of. When the occasions arose the Holy See did not fail to warn the rash critic, to hearten the failing scholar and to guide the earnest scientist. In the exercise of her office the Church put forth supreme effort that the Catholic method of interpreting the Written Word of God might prevail and that the proper conduct of defense might issue into victory over unbelieving foes. To secure constancy for her methods and principles, the Biblical Commission was brought into existence by the Letter of Leo XIII, *Vigilantiae,* to serve as the lighthouse for biblical explorers; the Biblical Institute flung open its doors by virtue of the Letter of Pius X, *Vinea Electa,* to infuse a double portion of the Catholic spirit into the future professors of Sacred Scripture and to robe them in the mantle of Catholic scholarship under the shadow of the Vatican. Finally, lest perchance the vagaries of "free" criticism which passed for solid currency without the pale of the Church, might seep into the seminary, thence into the flock, a plan of studies was outlined in the *Quoniam in re Biblica* which summed up the wise directions of the *Providentissimus Deus* respecting seminary training in Scripture.

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Since it is to be expected that biblical courses in the seminary should show the moulding influences of the Holy See, there is little reason to look for gain in substance from a scrutiny of present conditions. The resultant of the counsels and precepts of the Popes amounts really to a definite system of training in Scripture — a training that is distinctively Catholic in its principles and uniformly traditional in its positions. And it may not be doubted that every seminary of the land respects the system which is invested with such authority. If any change is to be sought it should tend rather toward directness of aim and simplicity of treatment. For instance, in general introduction there is less need than even before of cluttering certain tracts with a maze of varying opinions, seeing that the traditional view which alone should be adopted has its basis in the Fathers and the Councils and may be nicely capped with the statements of the recent Popes.

Special introduction might cease with profit to mirror the jousts of the critics and to display the mummified forms of spent theories. The tone of this study should be assertive and to a great extent decisive. The attention once given to the weighing of evidence for and against a position should now be absorbed in appraising the decrees of the Biblical Commission. When these are lacking, great care should be exercised that energy be not wasted on a wearisome parade of opinions to the neglect of time-honored views. As regards exegesis, its studies run to form under the direction of papal enactments which require that the Fathers be given due place. In the harbor of Patristic thought both the professor and the student are sheltered from the contrary winds of "pernicious novelties," whilst profiting from the true progress of the art of criticism, from which there is nothing to fear, as Pius X reminds Bishop Le Camus.

II. BIBLICAL STUDIES IN THE SEMINARY

Withal, the conviction is abroad that scriptural training in the seminary is not producing the best results. There seems to exist a strange variance between practice and belief in reference to the Bible. Faith, it is true, reveals to the student the

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majesty of the Bible, so compelling in authority, so radiant in truth. Yet its matchless beauty as literature, its consoling message as religious history, its wondrous unction as the Word of God are hardly, at times, to be discerned in his use of it. He evinces an odd shyness towards it, though he has been occupied with biblical matters in the seminary from four to six years on an average of three hours a week. He distrusts himself with it, for its pages teem with problems so delicate that only the expert may handle them. He inclines not easily to it, for its sayings are wrapped in such "religious obscurity" as only a lifelong study can dispel. He seeks other excitants of devotion, appalled as he is by the vastness of its literature; his soul's needs are not quickly to be found there. In his preaching, the Bible is all but a sealed book to him, if one may judge from the strained accomodative sense which in lieu of the inspired meaning is bandied so often. Of course much of this restraint is more seeming than real, since the seminarian is always drawing on the armory of the Scriptures for his dogmatic and moral studies, and the liturgical exercises are replete with allusions which foster pious reflection. Nevertheless, there is sad lack of personal enthusiasm and love for the Bible which God Himself composed and which treats of His marvellous mysteries, designs and works.

Grant that the broad fact, at least, is true and the solicitude of the Church that "the sacred books . . . should not lie neglected," compels us to take up the matter seriously. Reasons — and they are many — are alleged to account for this condition. The large number of the Canonical Books, the shortness of the allotted time, the vast deal of technical preparation required for the study, the dearth of good text-books in English, the ceaseless grind of class-dictation, — these reasons and more are solemnly put forward and act as a sedative to quiet consciences and to dull initiative. Such reasons, I confess, leave me cold, because I affect to see that the causes which operate unto loss lie deeper and therefore are less liable to be reckoned with. Yet, if the judgment be true stock must be taken of these elements; otherwise any change of method is bound to come to nought.

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A cursory survey of the biblical field worked in the seminary brings home a most unwelcome truth. The amount of time and energy spent round and about the Bible towers over and dwarfs by contrast the sum total of actual searching into the Scriptures. It will profit nothing to rehearse here what might be conceived as a typical course of studies from which, suffice it to say, the seminarian gains at best a discouraging idea of the intricate character of Bible study. But what of the great thought of Holy Writ which Leo XIII, quoting the Fathers, describes as "a Letter written by our Heavenly Father and transmitted by the sacred writers to the human race in its pilgrimage so far from its heavenly country"? How did it happen that special studies ever became the be-all and end-all of exegesis? An answer to the question is essential to the thought of this paper.

With the rise of Higher Criticism which, be it noted, relies unduly upon internal evidence to the neglect of historic testimonies, a concerted attack was made upon the authority and character, human and divine, of the Bible. The unchanging tenets of the Church were rejected one by one by skillful foes who proclaimed the dawning era of freedom from the thrall of ancient beliefs. The evolution of religion was traced through the Scriptures and its divine authorship was ridiculed. The miraculous was denied the Bible, and its entire fabric crumbled at the touch. Its forms of thought and expression were tested in comparative studies, and various books were assigned to later dates with their historical value seriously questioned. The result was manifest to all. The Figure of Jesus Christ in the Scriptures robbed of Its Divinity, shorn of Its Humanity and even of objective reality, gradually dissolved in thin air. The attack was aimed at Christ through the Bible. The enemy proved to be old foes with new faces. The Church met the attack. She stemmed the tide of unbelief with a breakwater built up of encyclical, *motu proprio* and decree. External evidence — the voices of the past — gave emphatic testimony to the Written Word of God. Revelation and inspiration were asserted to come from the Most High. Signs and wonders were affirmed to be facts — genuine credentials of a divine mission. The ancient dating of the books and their trustwor-

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thiness were upheld. And Jesus Christ, "the Consolation of Israel," clothed in the majesty of the ages and luminous in the prophetic rays which streamed down through the centuries, was imaged forth in the Scriptures as the Messianic King, the Redeemer and the Judge of the world.

One would have thought that in the seminary where university studies are not in course, the sole and direct aim in teaching the Bible was to transmit to the students the priceless truth which had been saved from unholy hands, to show the Sacred Books to be instinct with Christ, to unveil "His image living and breathing, diffusing everywhere around consolation in trouble, encouragement to virtue and attraction to the love of God" and His holy Church. But no, men are creatures of their times. The spirit of defense still quickened the professors of Scripture and they bent their energies in the lecture hall to unmask the elusive bias of the "critics." At times the students found themselves watching, albeit with forced interest, the work at the forge where materials drawn from the hidden recesses of various "ologies," were deftly shaped into weapons of attack. At other times they viewed from afar the ride after the quarry which was tracked to the ground. The point I would make bears not so much on the importance of the subjects taught as it does on the value of such training for the average student. While there can be no question of the duty to raise up staunch defenders of the Bible, I am of the conviction that for the ordinary seminarian exercise in technical studies, to which criticism is devoted, is "love's labor lost." Would that it were a matter only of loss and not of obstacle! Regret comes with the thought that men whose calling destines them to shepherd flocks, are drilled mainly in the arts of war, that to the future preachers of "Christ crucified" it is not given to behold the full vision of the Crucified in the Bible. But reproach can be cast when the training defeats itself by losing the student in a labyrinth of details, by raising sinister thoughts that will not down and by obscuring the beauty of God's Books with clouds of problems. Failure marks the training which ends in deterring the young priest from searching the Scriptures with love and faith.

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May it be said: *"Fascinatio enim nugacitatis obscurat bona"* (Wisd. iv, 12)?

III. THE *Spiritus Paraclitus*

Now that the trial of the Bible may be considered as over, for ultra-liberal criticism is a divided house and is ranged among those that are not with Christ, the Church emerges from the conflict in a meditative mood. Pope Benedict XV in his timely Encyclical, *Spiritus Paraclitus,* inveighs against the excesses of learning which are removed from the simplicity of the Bible — that vain display of curious thought which is intent upon scientific data to the neglect of religious truth. As though to attract the attention of the faithful from criticism to contemplation, from the stress of modern apologetic to the quiet of ancient exegesis, he presents the venerable person of St. Jerome, "the Great Doctor" of Scripture, whose words sound a solemn warning: *"Ignoratio Scripturarum ignoratio Christi est."* The Pope harks back to the example of the Solitary of Bethlehem who never daunted and lacking nothing in defense of the Bible, explored the Scriptures with the eye of faith, in lowliness of spirit and with the Church as his guide, to behold there Christ alone. *"Ego quando lego Evangelium et video ibi testimonia de lege, testimonia de prophetis, solum Christum considero."* For him the Bible was Christocentric, and he couches the truth under most beautiful imagery: *"Unus fluvius egreditur de throno Dei, hoc est gratia Spiritus Sancti, et ista gratia Spiritus Sancti in Sanctis Scripturis est, hoc est in isto fluvio Scripturarum. Tamen iste fluvius duas ripas habet et Vetus et Novum Testamentum, et in utraque parte arbor plantata Christus est."*

It is with evident purpose and in the order of Providence that the Sovereign Pontiff limned at this time so impressive a picture of the Great Doctor of Scripture. His authority has the command to hold at strict attention the mind of the biblical world; his methods and principles charged with his true Catholic spirit, serve as the best guides for the teachers of our day. In recalling the saint's consuming love for the Scriptures, the Church proposes St. Jerome as the model to master and pupil alike and bids them after his advice to Eustochium: *"Crebrius lege et*

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disce quam plurima." Just as St. Jerome, in times remote, urged his disciples to read the Bible diligently, despite repeated onslaughts on the Sacred Books, so the Church to-day, looking away from the conflict and the orgy of scientific research, encourages the faithful to read the Scriptures, her partial rule of faith, for "in the Sacred Scriptures is to be found the food for the spiritual life and the guide to the heights of Christian perfection." Of all the features of St. Jerome's thought which lend themselves for instruction, there are two salient points which may be offered to the professors of exegesis — the unity of the Scriptures and simplicity of method.

The Holy Father extolling St. Jerome's doctrine as that of Christ, learned indeed in the School of Christ, aptly describes the unity of the Scriptures: *"In Christum veluti centrum omnes utriusque Testamenti paginae vergunt."* This conception is woven in the very warp and woof of the text and any other single aim in studying it is foreign to the mind of the Divine Author. Christ Himself bade His hearers: "Search the Scriptures . . . the same are they that give testimony to Me" (John v, 39). On the road to Emmaus He gave the deciples a specimen lesson (Luke xxiv, 13, ff.). This was the truth which St. Matthew sought to prove, St. Paul took occasion in and out of season to explain and St. John received the grace to reveal. Accordingly the exegetical course in the seminary can be said to have attained its end when the student discerns Christ in the Bible as clearly as he beholds Him on the Mount of Transfiguration where Law and Prophecy testify unto Him. (Mt. xvii, 1, ff.)

The second point which should attract us, is simplicity of method. The Form of Christ in the Bible is so real and lofty that it hovers beyond the jarring discord of texts, free from the trammels of literary methods, undisturbed by the jostling theories of interpretation. No system of training should be allowed which dims the clearness of this vision. For that reason it may be advisable, perhaps, to slough off from our courses much that we have borrowed from the "critics." Their assumptions are not ours in the main and it may be feared that in

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applying critical principles for the sake of scientific exactness, we have been drawn into issues which are not only devoid of practical interest for the rank and file: they may be found also to encroach upon the demands of faith. It is foolhardy to follow the lead of the "broad" scholar who is so little mindful of the divine authority of the Bible, as the joint pastoral of the English Bishops describes the type. It is blameworthy to set out to test the objective truth of the inspired books, to detect how much of history and how much of faith have been injected into the contents by the inspired writers. It is worse than futile to mark off the supposed sources used by the sacred authors for the purpose of re-shaping their data. In brief, unlike a non-Catholic writer on St. Mark, our interest does lie in the exact apprehension of the sense of the writer, for the Holy Ghost was so present to him that the things — and those things only — God ordered, the writer rightly understood, willed faithfully to write down and finally expressed in apt words and with infallible truth.

IV. SIMPLE METHOD OF EXEGESIS

It must be avowed, at the outset, that the task of inventing a simple method of exegesis is not easy. The impetus given to biblical study in our times has had the effect of extending its bounds, as the Letters of Leo XIII and Pius X go to prove. The problem, then, is obviously one not of exclusion but of just proportion, since the elements involved, while distinct, cannot be cut off because of the vital influence they exert, one upon the other. Again, there are the time-element and the mental reach of the student which, if not properly gauged, may imperil the success of any plan. However, such matters need not be urged now since the practical point to be presented in this paper is pressing for attention and is not seriously affected even by these details.

The aim of Biblical exegesis is to discern the *"mens auctoris."* The seventy-three books of Holy Writ are as so many strands of the tapestry which God wove on the loom of time and which depicts Jesus Christ as the focal point of all the processes of

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sacred history. How can this divine library be brought within the compass of the seminary course so that the young Levite may see Christ face to face in the Bible?

A method of exegesis which aims at building up a composite view of Christ from the books of the Bible, must be in the nature of the case direct and simple. It cannot be concerned with technical studies, however tempting; otherwise the student will rise from his desk for the last time in bewilderment. An unfinished structure stands before his gaze. Its gable-ends, its flying buttresses and its columns hardly help him to project the lines of the style. For ordinary pastoral purposes his course in exegesis is as useful as a mediaeval ruin. Again, the method must be ample in scope, since the relation between Gen. i-iii, and Apoc. xx-xxii argues for the abiding presence of Jesus Christ through the intervening stages as the Alpha and Omega of God's plans. (cf. Apos. xxii, 13). Such unity in the Scripture is a prime fact in the mind of the Catholic professor who regards the relation between the two Testaments as that of shadow to substance, or as St. Augustine puts it: *In Novo Testamento patent quae in Vetere latent.*" Finally, the method must be logical in that it first provides a sketch-plan for the beginner, which deals in channels of thought and not in special studies. If the method is at all practical it implies that the professor give results and not the steps leading thereto.

If such a method be found and applied the gain to the student is beyond reckoning. The burden of the Scriptures is unfolded. The radiant vision which the Fathers perceived in faith floods the mind with light. From out the gray shadows of the Old Testament a Figure appears. He is in form Man yet He is clothed with the majesty of God. He is a Servant but He wields the sceptre of royalty. His face is seamed with suffering; His garments run with blood, but He wears the garlands of the victor. The Figure comes to view on the stage of human history in the New Testament. He engages in mortal combat with the Prince of this world. He succumbs to death only to be glorified in His Kingdom where He is seen to reign as the Lamb of God, enthroned in triumph and judging His enemies.

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V. THE METHOD EXPLAINED

I am aware that a paper of this sort takes on value with you when a method of teaching which has the sanction of personal experience is analyzed and applied. The same purpose may be served if, for the sake of brevity, I describe simply the elements of the training which has been reasonably successful in imparting St. Jerome's conception of the Bible and in fostering personal love for God's Book and intelligent interest in it. The benefits which this method has yielded are due to the influence of certain basic thoughts that are important enough to bear further notice.

The student who embarks on the sea of exegesis may not be unlike an apprentice before the mast who unable to read chart, compass or stars, gazes aimlessly over the deep, while the master of the craft controls the wheel with science and experience. It is not enough that the teacher know and guide. The student also should learn to consult the diagram which marks off the great currents of Bible thought and registers the definite place of each study. The gain which accrues from this way of approach to exegesis is obvious when the student confronted with a special book or passage, finds it properly set and relieved in the mosaic of God's Written Word. On the other hand, for the professor of exegesis, it is of prime importance that he abide by the rule: *"Non quis ipse velit, sed quid sentiat ille quem interpretatur, exponere,"* and that he exercise to some degree the strong love for the Bible, the humble deference to Tradition and to the authority of the Church, the clear faith and exact scientific knowledge of the Great Doctor of Scripture. For a teacher, however, it does not satisfy all the requirements when his doctrine is safeguarded. A method of imparting knowledge should be used which is calculated to produce the best effects on the seminarian, subject as he is to peculiar conditions. Given, then, the unity of the Scriptures and the presence of definite processes which are active in the travail of the ages and in the slow unraveling of God's plan in the Bible, it seems to me most desirable that the exegete preface his course by pointing out the *leitmotiv* of the Scriptures and

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by laying bare the great arteries of the Bible which reach from end to end. When this initial task is done the teacher need only weave the historical elements of a selected writer's milieu, and the student has the full background of the book to be treated. With these thoughts in mind we shall address ourselves to a general view of the course.

The dominant thought of the Bible is the assertion of the dominion of God. Its books portray the history of God's rule over the earth. At the dawn of sacred history God exercised sovereign sway by title of creation and His creatures acknowledge the Divine Will as expressed in law. When, through sin, lordship was denied Him and His Kingdom was blasted, a conflict is depicted as ensuing between God and Satan. All the subsequent processes of the Bible culminate in the victory of God, (Apoc. xix, 16, etc.) and in the glory of the Kingdom. Interest, however, is focused upon the Seed of the Woman (Gen. iii, 15, who is borne on the three streams of thought which issue from this text, until they converge in the crisis in the last chapters of the Apocalypse.

The first stream of thought which rises from the fountain-text of the Bible, (Gen. iii, 15), is the historical process of the Kingdom of God, which involves the destruction of Satan's kingdom. Adoration of the true God betokens allegiance to His Kingdom; accordingly those that adored Satan in idols of wood and stone are mentioned only to be dismissed, and the line of godly individuals holds attention until a nation is developed. At Sinai He separates unto Himself as His "peculiar possession," a redeemed people over whom He exercises direct rule in a definite territory. When ten of the tribes adore Satan He throws them back in the melting-pot of the nations. The remnant He strives to keep as His people, until they slay the Son of God with the Cross. The process enters on the second stage. The Kingdom is founded by the Messias and the "Israel of God" supplants the Israel "according to the flesh." The mission of the Church which is the extension of the Kingdom on earth, is to prepare a worthy people for the great day when God will rule visibly over the Kingdom. The third stage is described by St. John. The Kingdom is glorified. Sin is de-

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stroyed; death has lost its sting; Satan is chained down in the pool of fire forever And God who created the world for His glory's sake, and fashioned man unto His image for love's sake, reigns eternally in "the new heavens and the new earth" amid the white-robed elect in the Kingdom of Glory.

The second stream of thought which wells up from the Protevangelium (Gen. iii, 15), is the prophetical process of the Messianic King who is to conquer Satan. This mysterious Figure moves behind a thin veil in the background of events. Throughout the Old Testament the line of His human ancestry stands out in bold relief. His birthplace, parentage, mission and victory, even the period of His coming are predicted. God's Chosen People is conscious of Him and is in labor to bring Him forth. When Israel writhes in the throes of agony the prophets present Him as the Redeemer and Victor. When the nation is elated with high hope He appears as the Great King with a universal empire. But this vision of "the Consolation of Israel" is distorted by a worldly-minded race. In the second stage the Messias becomes visible in the flesh and the Gospel writers view Him, true to life and history, surrounded with the prophetic light. In His birth, mission and death, He fulfills all prophecy. He is the Great King, but His Kingdom "is not of this world." He is the Redeemer and Victor, but His Blood shed for the remission of sins was to ratify a New Covenant; His victory was to engulf in ruin the arch-enemy of God, not the political foes of Israel. The third stage is beheld by the inspired exile on the Island of Patmos. In the visions which roll before his eyes the Lamb of God is the center of the tableaux. Triumphant and glorious, He celebrates the heavenly nuptials with the New Jerusalem adorned as a bride — a symbol which reveals that, at the last, the rule of God is to be obeyed "on earth as it is in heaven."

The third stream of thought which takes its rise from the decree in Gen. iii, 15, is the apocalyptic process of the Day of the Lord, which results in the final triumph of God through judgment. This formula, "the day of the Lord," embodies the ancient belief of Israel in the coming of "the day," when Jehovah will manifest Himself in judgment and decisively vindi-

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cate the central truth of the theocracy: "I alone am, and there is no other God besides Me." This "day" with its bright and dark aspects, was ever vividly present to the prophets who discerned in the events of their time the working out of the divine justice which was to be exercised in the last judgment. For the ardent Jewish patriot, however, "the day of the Lord" appeared as the decisive point in human history when Jehòvah would judge Israel's enemies and would raise up "the tabernacle of David" with the Gentiles as Israel's inheritance. In the second stage of this process the central position which "the day of the Lord" held in the prophetical teaching is sustained from the outset in the apostolic preaching. The offices described in the Old Testament as pertaining to Jehovah, are in the New Testament attributed to His Son, the Messias. Hence, "the day of the Lord" became synonymous with "the day of Jesus Christ" for, "God hath appointed a day wherein he will judge the world in equity by the man whom He hath appointed; giving faith to all by raising Him from the dead." In the third stage, the Last Things are grouped around the Second Coming of Jesus Christ. "The great day" of human history shall witness the consummation of the Kingdom of God. When the living and the dead shall be manifested before the judgment-seat of Christ, the Son of Man shall appear enthroned upon the clouds of heaven with much power and majesty, accompanied by His angels. He "shall send his angels and they shall gather out of the kingdom all scandals and them that work iniquity. He shall cast them into the furnace of fire . . . Then shall the just shine as the sun in the kingdom of the Father."

Thus, we see that the Great Assize marks the full realization of the plan of God in the Bible. The divine purpose from the beginning, as revealed by the mouth of the holy prophets, from Gen. iii to Mal. iv, 6, is "the restitution of all things in Christ." Christ "must reign until He has put all His enemies under His feet." Meanwhile the Church was founded by Christ that "we all meet in the unity of faith, and of knowledge of the Son of God, unto a perfect man unto the measure of the age of the fullness of Christ." "And when all things shall be subdued unto him, then the Son also himself shall be subject unto him that

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put all things under him, that God may be all in all." This is the glorious culmination of the processes which were set up after the blasting of the Creator's Kingdom in Gen. iii. In all, Jesus Christ is "the Beginning and the End."

Pius X in His Letter, *Quoniam in re Biblica,* prescribes that books and parts of books, as their importance warrants, should be exegeted in the seminary. How attractive and simple the study becomes for the seminarian who has mastered the great thoughts of the Bible. He takes up the Psalter — a book appointed for use in the seminary. Ps. i becomes for him the epitome of Old Testament "wisdom," — a glint of the divine principle of justice, which is reflected in the Books of Judges, Job, etc., and which operates unto the Day of the Lord. Ps. ii, cix, prove to be a dogmatic forecasting of the triumph of God's Kingdom in harmony with the message of the prophets. Ps. xxi joins the flood of Messianic thought, for, like Isai. liii, etc., it predicts phases of the Passion of Christ. When these streams of light pervade the New Testament its pages grow luminous with meaning. It is quickly realized how pregnant is the text with the most powerful truths. The student unaided gauges the rôle of St. John the Baptist who came "in the spirit and power of Elias" the great herald of the Day of the Lord, "to prepare unto the Lord a perfect people." The Temptation of Christ lit up with history and prophecy, exposes the ancient malice and intrigue of Satan as clearly as the tragedy in the Garden of Eden. Many problems concerning the Second Coming of Christ, which when taken alone, vex the mind and tax one's ingenuity, melt away in these paths of light.

VI. THE CONCLUSION

It is not my intention to define the value of these biblical processes, since they are presented solely to illustrate a method of teaching. The important point urged in this paper is the need of a sketch-plan for the beginner in his exegetical course. For, not only does it give him an angle of vision and sweep of horizon, it also rivets his attention on the unity of the Scriptures and on the ever-present Figure of Christ. A method, more or less of this kind, may have been in Pope Leo's mind

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when he insisted that "the teaching should result in a definite and ascertained method of interpretation . . . that the students may learn from the sample that is put before them to love and use the remainder of the Sacred Books during the whole of their lives." Such a plan of treatment is indeed greatly to be desired but it will never result from studies which "gnaw at the bark and never attain the pith" of Scripture. Enduring love and interest cannot take root in the seminarian who lays too great stress on human helps to the Bible, less conscious of the truth, *"semper in exponendis Scripturis Sanctis Spiritus Dei indigere nos adventu."* It is only by means of a method which is permeated with the spirit of ancient exegesis, such as St. Jerome instilled into his disciples, that the future pastors of Christ's flock can be taught to see Christ in the Bible — and Christ alone.

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A PLEA FOR CATHOLIC ART DEVELOPMENT

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In the Book of Exodus we read how God gave to His faithful servant, Moses, definite instructions concerning the construction and embellishment of His tabernacle. For this work set apart there were chosen skillful craftsmen "filled with the Spirit of God, with wisdom and understanding and knowledge in all manner of work, to devise whatsoever may be artificially made of gold, and silver, and brass; of marble and precious stones, and variety of wood." (Ex. 31, 3-5). Again, we read in the Third Book of Kings how magnificent was Solomon's temple, how exquisite its furnishings. All these things plainly indicate God's holy will that His house should be constructed and adorned in a manner befitting His dignity and majesty. A Catholic church edifice is eminently the house of God, for therein dwells unto the end of time our Eucharistic God. Hence, such an edifice is surely worthy of the best in its adornment, — the best which our minds can conceive and our hands produce.

The Church, conscious of this important duty, has ever encouraged the fine arts and enlisted them in God's service. She has always been worthy of the name mother and patron of the fine arts. Her influence was felt throughout the great centuries of art, and her guiding and inspiring spirit called into existence many of the greatest marvels which have been created by art. The universally admired cathedrals and abbey churches of Europe, the handiwork of the skillful and pious guildsmen, proclaim to all succeeding generations the power of her inspiration in elevating art to its God; and they are an inspiration still. That the encouragement which the Church has always extended to the fine arts is no mere patronage but a true directive guidance of the endeavors of her children, is attested by the pronouncements of various Councils. At the second Council of

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Nice (A. D. 787) Epiphanius the Deacon remarked that the making or painting of pictures is not dependent on the wanton conception and inspiration of the artist, but rather on the lawful precepts and traditions of the Church. It is for the artist to put into a beautiful and artistic form what the Holy Fathers, the builders of temples have conceived. (Coun. Nic. II, Act. 7). And again, in the acts of the Provincial Council of Milan, we read that the Bishops should call together painters and sculptors, and point out to them what they should avoid when making sacred images.

This sufficiently indicates that ideal relation which should exist between Bishops and artists, between priests and artisans. The priest is the real builder of God's temple. As such it is his duty to explain to the artisans the lawful precepts and traditions of the Church. Hence, there arises the obligation of familiarizing himself with these precepts and traditions and of acquiring a certain amount of æsthetic knowledge. Of course a priest is not expected to take up such artistic training as is required for a professional, but it remains true that a knowledge of at least the rudiments of Catholic art is indispensable to him as the builder of God's house. Though he may never develop a delicate taste for the beautiful, yet with some effort he can and should acquire a correct taste by which he may discern order, proportion, symmetry, and distinguish between real and apparent beauty; finally, between truth and sham.

How frequently we hear upon all sides bitter complaints concerning the prevalent bad taste in Catholic art and architecture. Often we wonder if things are really as bad as they are portrayed.

Let us ask ourselves if all this hue and cry may not have a real foundation in fact. Truth is the first principle of true art. Deception is diametrically opposed to this foundation principle and therefore stands condemned; and especially is this true when it is employed in the embellishment of the temple of Truth. It must be eliminated. We can never justify a lie, whether it proceed from our lips, is betrayed in our actions or is expressed in our productions. A lie, be its appearance ever so pleasing, remains a lie; deception, however clever its execution, is deception still and a gross violation of the first canon of art — truth.

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That deception is being practised in our day can be readily ascertained by visiting some of our modern churches. The columns which appear to sustain the superstructure are merely ornamental and do not support anything. The marble altar is not real marble but only a cheap composition or substitute for marble. And the flowers on the altar are not real either; they too are artificial. And thus we pass through the entire edifice, deception in all its varied artificial forms confronts us at every turn. True adoration requires that we worship in spirit and in truth. Can we wonder that such churches do not edify?

It is needless to enter further into the subject or to adduce any more examples of bad art and architecture. We feel that there is something wrong with the modern æesthetic sense which calls for a much-needed reform. The greatest obstacle with which any reform movement has to contend is the attitude of indifference. This is in a very special sense the great difficulty with regard to art reform. A deeply rooted spirit of commercialism holds the world in its grasp, and Catholic art cannot escape its baneful influence without strong and uniform action on this question. This indifference is very noticeable. Many frankly confess their ignorance of true art and admit they are not interested. And Oh! what a pity it is when they are placed in a responsible position which requires aesthetic knowledge! This often happens. They are called upon to erect and beautify a church, a school or an institution. But having no conception of what is good, correct and beautiful, they have to place themselves at the mercy of builders and building committees, or else direct the work as best they can, and the inevitable result is a new addition to the already long list of architectural and pictorial monstrosities.

Very few educators consider art a factor in an educational system. In philosophy the question of æsthetics is generally decided by the wrongly applied adage "*De gustibus non est disputandum*," and the matter is conveniently disposed of in short order. But in reality this question is of as much importance to the true philosopher as to the artist. Yet it is just such indifference on the part of educators which is erecting a barrier to any growth or development of the æsthetic sense in our future

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generations. It is a frost which is constantly blighting the promising blossoms of Catholic art development.

As we have just remarked, commercialism is deeply rooted in the present generation.

"Art is now in the market place to be sold for cash," says Mr. Maginnis. "With a sordid eye to the humble patron, there has arisen a full profitable traffic, by which there is furnished forth not the creative power of personality, fresh from inspired fingers, but a cold, mimical, infinitely duplicative product of machinery. The factory, not the artist, is the unit of production; and sacred objects may be bought from counters as we buy groceries. The figures of the saints are supplied to the market with precisely the same mechanical response as it is furnished with gross food from Chicago. The churches of the country are being equipped with altars, pews and confessionals by a 'trust' which has presumably as much sympathy with their sacred destination as the Bey of Algiers. Even the building of the churches may now be ordered from ready made patterns in a catalogue, whose thrifty author, happy to sell his doubtful wares, marks them in plain figures and cares not a straw if what you buy be not becoming. Need it be said that no art worthy of the name — and truly no Christian art — can develop from so unhealthy and degenerate a system as this?"

This commercial system seems to have evolved from an impracticable desire to vie with the splendor of the European Cathedrals. But lacking the necessary funds our pioneer forefathers were tempted to acquire something apparently as good. And very naturally keen business men, seeing the opportunity and all the gain possible, profited by the desire and readily supplied the demand with cheap imitations. The gaudy moving picture theater is a trustworthy criterion of the same attitude at the present day. Now all these things have brought about the shocking conditions prevalent in Catholic art and architecture. True, indeed, are the words of Ralph Adams Cram, the noted architect and writer:

"With but few exceptions the designing of churches, their decorations, their statues, stations, pictures, altars, woodwork and windows, their sacred vestments and vessels, have fallen into the hands of ignorant, incompetent and grossly inartistic purveyors of

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barbarism. These things, which should be models of exquisite art, and worthy to place at the feet of God and His saints, are bought by the pound, the yard or the square foot, and in themselves, are ugly, dishonest, unpardonable."

It is discouraging to note that even among architects and artists there are to be found quite a number who are ready to barter their convictions and principles of art for the pottage of dollars and cents.

However, we cannot place all the blame on the commercial manufacturers, architects and artists. They are often the victims of circumstances. They have to make a living and if conscientious work will not procure bread and butter then they are forced to sacrifice principles and become slaves to the commercial spirit. And certainly as long as people are satisfied with shams and cheap things, the same will be supplied *usque ad nauseam*. Therefore it is absolutely necessary to arouse in our people, and especially in our future church builders, a desire for good, substantial and beautiful things by teaching them the rudiments of the fine arts, and also by explaining what constitutes true beauty in Catholic art and architecture. There can be no prospect for better Catholic art in this country until the demand for better things has been created.

The recent World War has taught us the value of united, uniform action. In order to "take Catholic art out of the present vicious system and place it again in its proper place of dignity," we shall all have to work in perfect unison and harmony. In the past years many attempts have been made at reform. This question was agitated in papers and periodicals with little, if any, impression being made on existing conditions. These failures may be attributed to lack of cooperation and uniform action. Soldiers, united in a mighty army and directed by a competent staff, may expect victory; but individually they become an easy prey for the enemy no matter how heroic their endeavors.

It is impossible to do full justice to the cause of Christian art within the limited time allotted this paper. Neither have I the eloquence of a Demosthenes nor the mental gifts of a St. Thomas, whereby I might present in a manner most suitable

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to this august assembly the importance of Catholic art development. To supply all my deficiencies I trust that God who contrary to the world's way ofttimes chooses the humblest and meanest tools as the instruments of His designs, will inspire all the necessary good will for the accomplishment of this so needful work. I also rely greatly on the Right Reverend and Reverend members of the Catholic Educational Association. The few things which I have pointed out for your kindly consideration will not be altogether new to you. You feel, and so do I, that the house of God ought to be constructed in a manner suitable to His dignity and majesty. We know that the Church has always recognized art as the handmaid of religion; that the correct construction and the artistic embellishment of God's temple is as important as the conscientious observance of the rubrics when celebrating Holy Mass, and as the correct rendering of the liturgical chant. And yet, in view of the present condition of Catholic art and architecture we feel that almost another *Motu proprio* will be requisite for bringing about the much needed reform. Real reform takes place automatically as soon as the causes responsible for the condition are removed; and it cannot be too much stressed, that the principal factor in removing these causes is education.

The Catholic Federation of Arts, which was launched last year, is primarily an educational medium. It is not merely a society of artists, as some may imagine. No indeed, it is a general educational movement towards developing a better Catholic art and architecture in our country. Our purpose is to unite all Catholic art activities and all who are interested in Catholic art development. And who should be more interested in this movement than the educators, to whose care is entrusted the intellectual, spiritual and æsthetic growth of future generations? Great care is everywhere being bestowed upon the intellectual and spiritual development, but little attention has been given to the cultivation of the so-called "æsthetic faculties." Educators, realizing the cultural value of art, will undoubtedly give their whole-hearted support to such a movement, which aims at the æsthetic development of man.

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And I, therefore, hereby appeal to the Right Reverend and Reverend members of the Seminary Departments of the Catholic Educational Association to join this movement and by their elevated position of power as the educators of our future priests, to support an undertaking which aims at raising the standards of ecclesiastical art and architecture.

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PREPARATORY SEMINARY SECTION

PROCEEDINGS

FIRST SESSION

CINCINNATI, JUNE 28, 3 P. M. 1921

The sessions of the Preparatory Seminary Section were held in St. Francis Xavier's High School. There were twenty-four delegates present, representing sixteen preparatory seminaries: Quigley Preparatory Seminary, Chicago, Ill.; Cathedral College, New York, N. Y.; St. Charles Seminary, Overbrook, Pa.; St. Charles College, Catonsville, Md.; St. Francis Preparatory Seminary, Cincinnati, O.; St. Joseph's Seminary, Grand Rapids, Mich.; Sacred Heart Seminary, Detroit, Mich.; St. Fidelis, Herman, Pa.; St. Paul's Preparatory Seminary, St. Paul, Minn.; Mt. Calvary, Wis.; St. Leo's, Florida; Sacred Heart, Girard, Pa.; Techny, Ill.; St. Benedict's, Atchison, Kansas; St. Meinrad's, Indiana; Conception College, Mo.

The session was opened with prayer by the Chairman, Very Rev. F. A. Purcell, D. D. Dr. Purcell welcomed the delegates and emphasized the importance of the Section's work. He then appointed the Committees on Resolutions and Nominations, instructing them to present their reports on Thursday morning.

Committee on Resolutions: Rev. Thomas Deegan, D. D., Cathedral College, N. Y., Chairman; Rev. Dennis Hayes, Sacred Heart Seminary, Detroit, Mich.; and Rev. Charles White, D. D., St. Joseph's Seminary, Grand Rapids, Mich.

Committee on Nominations: Rev. Lambert Burton, O. S. B., St. Benedict's College, Atchison, Kansas, Chairman; Rev. Ermin Schneider, O. F. M., St. Francis Seminary, Cincinnati, O., and Rev. Father Dominic, O. S. B., St. Meinrad's, Ind.

A paper was then read by Rev. Charles White, D. D., St. Joseph's Seminary, Grand Rapids, Mich., on "The Useful vs.

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the Disciplinary in the Preparatory Seminary Curriculum." The discussion of this very thorough and able paper turned largely on the part Greek should have in the preparatory seminary curriculum. Rev. Urban Freundt, O. F. M., quoted the Code as the standard to be followed in organizing the curriculum: though Greek is not explicitly mentioned, he thinks that the mind of the Church favors a thorough course in Greek. Dr. Purcell read the Greek program from the syllabus of the Franciscan Educational Conference, and then sketched the Greek course followed at Quigley Preparatory Seminary, that is, four years during which the only text read is that of the New Testament, especially the Gospels. Rev. Hugh Lamb, D. D., St. Charles Seminary, Overbrook, Pa., closed the discussion by reminding the section that the Council of Baltimore would have enough Greek taught to give facility in translating the New Testament: he therefore would say either less Greek than now usually obtains, making the translation of the New Testament the sole end, or more Greek, so that the students may acquire some insight into the Greek spirit.

A paper was then read on "The Study of Elocution in the Preparatory Seminary," by Rev. Ermin Schneider, O. F. M., St. Francis Seminary, Cincinnati, O.

Dr. Purcell opened the discussion by complimenting Father Ermin on the soundness of his principles which are confirmed by common experience. Elocution is of prime importance to a priest, and yet is often treated with indifference, if not with contempt. Father Dominic, O. S. B. of St. Meinrad's sketched the course as followed there, and Rev. Lambert Burton, O. S. B., told what was done at St. Benedict's, Atchison, Kansas. Then followed a broader discussion of how much in the way of extra-class activities, such as plays and debates, can be done without detriment to the other work, and all agreed that the golden mean in this respect is hard to find. Father Felix, O. M. Cap., closed the discussion by emphasizing a point made by Father Ermin in his paper; that the teachers of other branches should cooperate with the professor of elocution and thus secure a necessary and profitable correlation of effort. After prayer the session adjourned.

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SECOND SESSION

WEDNESDAY, JUNE 29, 1921, 9 A. M.

This session was held jointly with the Major Seminary Department at Mt. St. Mary's Seminary, at the kind invitation of the rector, Monsignor Beckmann. The account of this meeting and the discussion of the papers read appear in the proceedings of the Major Seminary Department.

THIRD SESSION

WEDNESDAY, JUNE 29, 1921, 3 P. M.

The afternoon session was held out of doors on the grounds of Mt. St. Mary's Seminary. The first paper was on "Latin in the Preparatory Seminary," by Rev. Stanislaus Altman, O. S. B., St. Benedict's College, Atchison, Kansas. As Father Stanislaus was not able to attend, the paper was read by Rev. Lambert Burton, O. S. B. In the discussion which followed Father Ermin pointed out that virtually two Latin courses exist to-day: that followed by the vast majority of secondary schools which aims at the discursive reading of Latin authors, and the older system based on the sound principle of *"non multa sed multum,"* followed by the preparatory seminary. There are thus two sets of text-books, and the preparatory seminary cannot profitably use the high school text-books. This remark was followed by some general comment on various text-books. Several spoke of the deficient knowledge of English grammar on the part of the classes beginning Latin, a deficiency which made it very difficult for the student to comprehend the grammatical relations of the Latin sentence. Some attention was then given to the question of Latin conversation, and Dr. Deegan, of Cathedral College, New York, described the system followed there. Conversation in the higher classes is based on some ecclesiastical Latin, such as a papal brief, which supplies a specific vocabulary.

A paper was read on "English in the Preparatory Seminary," by Rev. George Paré, Sacred Heart Seminary, Detroit, Mich.

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In the discussion, Father Felix, O. M. Cap., spoke of the system of oral English developed at St. Fidelis, Herman, Pa., and also of certain extra-class activities as an aid to English, such as a college paper. Where the expense of a paper cannot be met he suggested the use of a bulletin board to be filled with typewritten sheets. There was some division of opinion as to the possibility of a profitable study of the principles of oratory on the part of boys who have had no philosophy, but the majority thought that experience has proved that success in oratorical composition can be achieved.

FOURTH SESSION

THURSDAY, JUNE 30, 9 A. M.

As there were no papers scheduled for this meeting, the session was devoted to receiving the reports of the Committees on Resolutions and Nominations. The Resolutions were finally adopted unanimously after some discussion on the question of Greek. They were as follows:

RESOLUTIONS

WHEREAS, The Preparatory Seminary is a school quite different in type from other educational institutions, and its purpose, — the proper and adequate training of candidates for the priesthood, — is one of particular excellence; and

WHEREAS, Ecclesiastical authority has approved the establishment of the Preparatory Seminary and the hierarchy of the Church in the United States, in the Third Plenary Council of Baltimore, specifically designate six years as the proper term of such training; and

WHEREAS, Definite, precise uniformity is already an accomplished fact in the training imparted in the Major Seminaries, which makes it appear that uniform qualifications are requisite in all candidates for admission thereto;

Be it Resolved, That the Preparatory Seminary Section of the Seminary Department of the Catholic Educational Association favors a minimum course of six years in every institution holding membership in this Section of the Seminary Department; and

Be it Resolved, That this Section strongly recommends to the Right Reverend Bishops and the Superiors of Preparatory Sem-

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inaries the insertion or retention, in their curricula of a course of not less than four years in the study of Greek; and

Be it further Resolved, That joint action be taken with the Major Seminary Section to avoid duplication of courses, particularly in the physical sciences.

The Committee on Nominations, Rev. Lambert Burton, O. S. B., Chairman, renominated the officers of the current year: Very Rev. F. A. Purcell, D. D., Quigley Preparatory Seminary, Chicago, Ill., Chairman; Rev. Urban Freundt, O. F. M., St. Francis Seminary, Cincinnati, Ohio, Vice-Chairman; Rev. Eugene F. Harrigan, S. S., St. Charles College, Catonsville, Md., Secretary. The nominees were unanimously re-elected.

The consideration of the problem of standardization was opened by the presentation of the data gathered from a questionnaire sent out last year. The questionnaire was as follows:

QUESTIONNAIRE

THE CATHOLIC EDUCATIONAL ASSOCIATION, PREPARATORY SEMINARY SECTION OF THE SEMINARY DEPARTMENT

The purpose of this blank is to gather data for a discussion concerning the problem of standardization in our Preparatory Seminaries. By a resolution of the Seminary Department, at the last annual meeting of the Catholic Educational Association in St. Louis, the undersigned was requested to procure this information and present it at the meeting to be held in New York City June 28, 29, 30 and July 1, 1920.

Will you be kind enough to answer the following questions and send your reply to

REV. JOSEPH A. O'CONNOR,
462 Madison Ave., New York City.

Name of institution.....
Location .....
President .....
Is your College a Preparatory Seminary as such?.....
How many students?..... How many Professors?.....
Do you take students other than those studying for the Priesthood?.....
.....
Do the students lodge at the College or do they live at home?.....
.....
What do you require for entrance?.....
Do you admit students on certificate or do you require examination?.....
.....
What is the length of the course?.....
What physical sciences do you teach?.....
Is Greek included in the curriculum?.....
How many hours of class per week are required?.....
What percentage is necessary for promotion?.....
What chapel exercises are required?.....
.....
.....

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The answers to the questionnaire were tabulated by Rev. Hugh Lamb, D. D., St. Charles' Seminary, Overbrook, Pa., and presented as follows:

Number of answers received		35
Number of Preparatory Seminaries strictly so called		26
Number of these under control of orders		14
Number of these under control of seculars		12
Number of students		3,332
Number of professors		270
Number of boarding-schools		18
Number of day-schools		4
Number of combination, boarders and day		4
Admission by certificate		17
Admission by examination		9
As to length of course:	6 year course	10
	5 year course	14
	4 year course	2
As to teaching of science:	No science	8
	Some science	9
	Full science course	9
As to teaching of Greek—all teach Greek.		
Hours of class:	below 20 per week	3
	between 20 and 25	10
	between 25 and 30	5
	between 30 and 35	3
Per cent required for promotion:	50%	2
	65%	3
	70%	8
	75%	7

The chapel exercises were too varied to be tabulated.

After some general discussion of these figures and the many issues connected with the problem of standardization, a Committee was appointed to go into the matter thoroughly during the next six months, after which they will meet in Cincinnati during the Christmas vacation and draw up a program to be presented to the delegates of the Preparatory Seminary Section at the next convention.

The Committee is composed of seven members, as follows: Very Rev. F. A. Purcell, D. D., Chairman, *ex officio;* Father Reginald, O. F. M.; Father Lambert, O. S. B.; Father Felix, O. M. Cap.; Rev. E. F. Harrigan, S. S.; Rev. Charles White, D. D.; Rev. Thomas Deegan, D. D.

After the confirmation of this Committee, the meeting was adjourned.

EUGENE F. HARRIGAN, S. S.,
Secretary.

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PAPERS

CLERICAL TRAINING IN THE PREPARATORY SEMINARY

REVEREND EUGENE F. HARRIGAN, S. S., ST. CHARLES' COLLEGE, CATONSVILLE, MD.

We members of this Section of the Catholic Educational Association meet in convention each year to compare methods, to discuss problems, to take common counsel, that we may return to our work enlightened and refreshed by the invigorating contact of mind on mind. Most of our discussions have to do with questions of scholarship, with the procedure of the class-room and the study-hall, because the problems which concern them are more apparent and more insistent. But we cannot afford to forget that our business is to develop wills no less than minds, that intellectual training bears no comparison in a work like ours with the training of the heart to know and appreciate the things of God. To say that the preparatory seminary aims to impart the groundwork of knowledge which makes for a fruitful and efficient ministry, is to say the truth, but leaves much unsaid. Preparatory seminaries exist not primarily to train for science, which could as well be acquired elsewhere, but to train for character; and it is well for us to turn occasionally from the consideration of ways and means of improving the boy's mind to the more important question of what we can hope to do for his soul. Some such idea must have been present to the Very Rev. Chairman of this section when he suggested a paper on the clerical training which our preparatory seminaries may be expected to give; and I shall endeavor to answer the implied question by saying we should train the will to obedience, the heart to the imitation of Christ; and that this two-fold aim may be furthered by a two-fold means:

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the rule or system of life under which a boy lives, and personal contact with his directors.

I am well aware, of course, that this program differs essentially in no wise from that of the major seminary; nor, I should say, need it. Inasmuch as the major seminary, under present conditions, receives a certain proportion of its students from general, sometimes from purely secular colleges, it must often do the same work; for the boys who come from preparatory seminaries it can only carry on what has been there begun; for these lessons, as we can all testify from our own experience, are never ended. Our great advantage over the major seminary lies in this, that we receive our boys at an age when their wills are still pliable, when their affections may still be directed, before they become callous by rubbing with the world, before those habits whose sum spells character are definitely formed. And I have no doubt that you will agree that we receive them none too soon. In these days, if ever, the world is too much with us. Often through no fault of his own, but by reason of the environment in which a boy's life is lived, spiritual values have depreciated, his senses have become occupied with the things of time, the fine edge of his service has already been blunted by contact with the spirit of the world. What a change must be wrought in such a boy before he can put on the spirit of Christ, even before he can be considered fit material for the more intensive training of the major seminary!

We must then first instill into the boys' lives, not merely obedience, but the spirit of obedience, teaching them to be submissive to all who exercise legitimate authority over them, without considering the persons or their qualifications, without judging the motives which make them act or command; not seeking the reasons of things which are demanded of them, but acting in the sincere belief that it is the divine will which is made known to them through their superiors. It is of prime importance that we emphasize the bearing of this virtue upon the small and apparently indifferent things of life, the minutiae of their daily routine, for it is in and about these that the will is chiefly exercised and gradually trained to what is right and just, and thus made ready for more serious demands upon its

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power of resistance. We must ceaselessly combat the popular fallacy that, since the priesthood for our boys is in the distant future, they can well afford to take things easy for a time, that a few fervent retreats in the seminary will make up for the carelessness of the past. This reliance upon the mysterious power of the future while the duties of the present go neglected, is a grievous blunder which must at all costs be corrected. His future ministry, indeed, must never be lost sight of; it is a goal to strive for, an inspiration to cherish; it will comfort many a sad hour and brighten many a cheerless day. But a boy's present duty is to perform the small but numerous and insistent duties of his state in life; instead of indulging in golden day-dreams about the future, he should find his peace in the doing of God's holy will here and now, which means nothing more and nothing less than the faithful observance of the daily routine. He may learn from Nazareth that the time of boyhood is not only a time of waiting but a time of preparation, and that the little things of boyhood are but the training for the greater things of manhood. No boy can know or even guess the kind or scope of the mission in store for him, but he can be perfectly sure that it in no wise compares to Our Lord's: and the system of training which prepared Him for His, is more than sufficiently good enough to train those who are to carry on and perpetuate the work of His priesthood by ministering to the souls of men.

Now, if to every priest Our Lord entrusts the same mission, He expects of him, though in an infinitely lower degree, the same dispositions. They must bear about with them everywhere the good odor of Christ; they must therefore study Him from the very beginning of their preparation, and it is a life-long lesson, as their model and exemplar; they must learn to set up His life and actions as their ideal, and day by day advance towards it. Sometimes it will be with quick and sure tread; sometimes the journey will be slow and painful: but the measure of our success may be not unfairly judged from the degree to which we train our boys to work hand in hand with Our Lord. It is unquestionably part of His divine plan for those chosen souls so dear to Him, whom He will call not servants but friends.

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that the seductive attractions of the world be overcome not by mere reasoning but by a more powerful counter-attraction, the charm of the world by a more efficacious counter-charm, the love of worldly things by a stronger love to draw them away from worldliness and lift them above it; and this counter-attraction, this more efficacious charm, this stronger love is the attraction of His own divine personality, the charm of His human life and character, His all-compelling love. And we can find no more potent antidote to the poison of worldliness which we have to fight so constantly in so many of our boys, than the example of Christ at Nazareth. There was, it need hardly be said, no luxury there: there were none of the comforts or conveniences we have come to crave, nor was there anything answering to the amusements, the excitement, the craze for change which the conditions under which our boys live are tending so to emphasize. Rather was there simplicity and frugality, privations many and hardships considerable, an entire lack of those diversions which we have come to look upon as a necessary and legiti mate field for recreation. And over all hung the shadow of the cross, direful bodings of the sorrow that was to come. And yet there, surely if anywhere in this restless world, was that blessed peace of God which surpasseth all understanding. I hope I am not unduly pessimistic, but I feel that the spirit of self-abnegation, of submision to the divine will, of finding peace and satisfaction in humdrum community life, the ability to establish and maintain true standards in the face of a public opinion too ready to sneer at humility as weakness, if not indeed to despise it as hypocrisy and cant, has become increasingly difficult for our boys; and the only remedy is to teach them to sit at the feet of the Master, to study Him, to examine His virtues, to learn to appreciate His judgments, to strive to bring their own more into conformity with His.

This indeed is a great and lofty mission which is ours, greater, we must sometimes feel, than our own weakness can satisfactorily compass. How, then, shall we best strive to measure up to it? First of all by the system of life we ask our boys to follow, by the rule and spirit of the house which will be directive rather than coercive, which will aim at helping a boy to help

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himself, and teach him to will his own obedience. The purely repressive discipline of the barracks is worth little; it sacrifices the present to the future, and excessive supervision draws attention from the inner voice of conscience to the eyes of the watchers. Outward order is easy but useless; to my mind, and I know to yours, the rules under which we live and which are the fruit of past experience, are designed not so much for public order as for the character formation of the individual. And this is why I repeat that too close and constant supervision is dangerous, for unless the boy is left a choice, his spring of action is weakened, and his obedience becomes purely mechanical.

To secure the all-important internal spirit of obedience is largely in our hands, and is by no means the easiest task to which we set ourselves. Not to fail in its accomplishment we need not only a love for souls and a taste for the work, but, in so far as our powers go, sound judgment, tact and a strong will; in a word the science of the government of men. Only great-hearted men are surprised at nothing, remedy defects with tranquillity and year in and year out keep on trying to secure respect for the rule in spite of the innumerable times it is broken. But if we are noble, — and I use the word with a full sense of its strength, — the nobility which sleeps but is not dead in every boy's character will answer ours: if we expect the boys to behave well and show that we have a good opinion of them, they will be anxious to deserve our confidence: optimists rule the world. To see that every boy has at every moment something to do and a motive for doing it: to make due allowance for character and temperament, realizing that all cannot be set in the same mould; to take into account the psychology of the crowd, which is a real fact, and to be wise enough to admit that there are certain things, — often trivial things, — which the boys in the mass will not stand, — principles like these together with persevering will, high character and squareness will conquer the most obdurate in the long run, and enable us to fulfill worthily and successfully the high mission which is ours, a mission, indeed, not less than Our Lord's own, the training of apostles.

Bear with me if I seem to insist overmuch on the part our own personal characters have in leading our boys into ways

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which are right. Example is their school and they will learn at no other: they are content to follow only when we lead the way. In a paper I had the honor to read before this body last year I took the liberty of emphasizing this same point. We cannot escape from the conviction that our high and lofty calling entails a proportionate responsibility. We are priests teaching boys who hope to become priests and the teaching of the classroom is patently the least significant part of our life; in every detail they expect to see the priesthood concretely expressed in us, they look to us to show them lives which are a proof that the ideal can be lived, hands upon which the priestly unction has never dried, hearts in which the priestly zeal has never waned. Hence I say that the achievement of the two ends I proposed as the aim of clerical training in the preparatory seminary is in the last analysis dependent upon the personal contact between the boy and his directors.

If heedless of our own sanctification, we can hardly expect to feel any great concern for that of our charges. It is to their hearts we must appeal; we must therefore speak out of our own, and if they are cold our exhortations will lack unction and our advice will be vague and little adapted to individual needs. Even with sufficient knowledge a man would otherwise be afraid to speak out, lest he be numbered with the Pharisees. At the very least his example will destroy the effect of his teaching, for the light-minded boys will take delight in finding out his inconsistencies, and knowing that his advice comes from expediency rather than from conviction, will appeal from his words to his deeds, finding full warrant in his example for their own tendency to slackness. Unless a building has a solid foundation, it is not surprising that it should later collapse; and since we aim at laying the foundation of future priestly careers, let us see to it that we lay them deeply and firmly. Since the priest can never attain to too high a degree of perfection, we should leave nothing undone to inspire these young hearts, still plastic under our touch, with a zeal for what is best and highest.

The dominant character of the relationship between a student and priest should be mutual confidence begetting ease and trust. Not that restless nagging surveillance which I have already

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deprecated, but wise and considerate oversight will help the boys to realize the need all have of living under some restraining influence. The surest confidence will be built not so much upon authority as upon a wise sympathy. Sympathy will only be wise, however, when it is informed with a certain firmness which is ever ready to correct a patent disorder and seeks to keep the boy up to his standard of duty. To make allowances for human frailty is not to upset the principles of correct administration, but to apply them with tact and moderation; but at the same time, anything like favoritism is bound to stir up discontent and jealousy which will break out in every sort of petty persecution. To strike a correct balance in all this is a delicate and painful task, but it is our duty, and in the measure we fall below the best and highest, we shall be failing in the task to which we have set ourselves. In a word, following the advice of the apostle, "let us importune in season and out of season with all patience;" let us teach those committed to our charge to turn to account every chance they meet of improving in virtue; let us train them in the spirit of prayer, of humility, mortification and detachment; let us kindle in them the love of God and priestly zeal, — but let us first give them the example.

I am painfully conscious through these last paragraphs of my presumption in thus emulating Portia who could easier teach twenty what were good to be done than to be one of the twenty to follow her own instructions, and I only tell you what you yourselves do know. But I have been led into this line of thought partly from a recent reading of Arthur Benson's *The Schoolmaster*. Here is a treatise by a high-minded man, but still a layman, and a Protestant, on the inner life of a school-teacher and the influence he wields on his pupils, in which he indicates the spirit in which a man should enter upon what he insists is a noble vocation, and the group of qualities he should sedulously cultivate. If the responsibility is great, he says, the reward is great. A schoolmaster at the end of his life can look back upon an active, wholesome career and can never question the usefulness of what he has been doing, even though he may lament that it was not better done. He must not look to great monetary rewards or large recognition of his work. But he may look

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back to having given his life to a noble cause, and he may be abundantly thankful if he has made a few feeble feet firmer, caused a few timorous natures to be braver and stronger, helped a few boys to resist or conquer grave faults, and ruled a small community with harmony and happiness. And he will be a very dull person if he is not a little wiser, a little more thrilled with the mysterious wonder of life, a little more conscious of the complex design of the world in which he has been permitted to play a real part.

Now I cannot help feeling that if the rôle of the master means so much in the secular eyes of a man in Mr. Benson's position, there is no danger of our setting up too high an ideal for the work to which we have dedicated ourselves in the freshness and ardor of youth, or with the powers of mature manhood. Let me strengthen his words, however, by the testimony of Bishop Spalding. The question of education, he says, is a question of teachers. In every stage of the educational process, — development of faculty, strength and skill are the object, while knowledge is secondary. The teacher must know how to deal with human minds and his chief concern must be how to give them flexibility, how to make them attentive and self-active. His work is a wrestling of mind with mind and of heart with heart. The teacher is the school: he is alive and he awakens life: his pupils feel that it is good to be where he is, and they follow him gladly.

It follows, therefore, that only they are true educators who are all the while busy upbuilding their own being, by increasing their power of knowing and doing, by deepening and purifying their power of hoping and believing and loving. It would be trite to repeat that no good work is ever done by men who do not put their heart in their work. Men of genius create masterpieces because they throw their whole life into the task, believe in it and love it with all their might. Though every teacher cannot have genius, every real educator works in this spirit; and we who are called in a special way to such perfection ourselves and, having gone before, to point out to others the way, will learn from reason and experience alike that our personalities more, far more, than our words will be an inspiration and guide

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for those we desire to lead. Truth and goodness are life, and they propagate themselves only through the lives of those in whom they have become incorporate. The believer makes believers, the striver, strivers, the lover, lovers. The orator, it was said of old, is a good man who is skillful in speech. The trainer of priests, we may say, is a man who loves perfection, and who, with faith and hope and tender patience, labors to achieve it in himself first, and then in his disciples.

Therefore, to recapitulate, in conclusion, the fundamentals upon which I believe our clerical training in the preparatory seminary should be based: An education that ends at the mind and not at the will, is a warped and mischievous education. So, by means of a well-advised rule, never absent yet never austere, the students must be exercised in the formation of those restraints and reserves which constitute moral strength. In the study-hall, amid a silence as impressive as the thunders of Niagara, young heads will bend over books in quest of knowledge which future leaders of God's armies must possess. On the playground will be gallantly won the Waterloos in which the American Church will once again overcome the ancient enemy. In the chapel, eager hearts will be opened to the spirit of Christ and moulded to His pattern, will be illumined against the errors of the world and steeled against its wickedness. And we, under God's grace, are the motive power which sets in motion, accelerates, directs, or, — *quod Deus avertat,* — checks these vital processes. It is our bounden duty, therefore, to set for ourselves a high standard of personal perfection if we wish and hope to lead those committed to our charge up to the heights. "For their sake do I sanctify myself," we should say of them as our Master said before us. If we would move and influence boys at the age at which we usually receive them, let us present them, to the very best of our powers, with the ideal incarnate. The very presence of a brave, noble, generous soul illumines and strengthens. He compels recognition and obedience though he neither speak or command, and they who have known him never lose faith in the worth of virtue. Being men of flesh and blood, we shall not find it easy to live up to these high responsibilities which our position entail: our path is by no means

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beset with roses, and life's duties are ofttimes inexorable and urgent, but the end is worth and more than worth the inevitable sacrifices. Our service will often prove difficult and wearisome, but we have that within us and before us to which we can turn for light, guidance and consolation. There is one genuine secret of success in any calling, one soverign means which will enable men to do well and easily whatever lies within their powers, a means revealed long since in the pregnant words of the great Augustine: *"Ubi amatur, non laboratur, aut, si laboratur, labor amatur."*

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THE USEFUL vs. THE DISCIPLINARY IN THE PREPARATORY SEMINARY CURRICULUM

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The training of eccesiastical students should be such as will make them most useful to the people whom they will afterwards serve. The maximum of such usefulness implies the possession of a number of qualities — common sense and physical strength no less than piety, learning, and zeal. This paper is concerned with but one of these elements — the mental equipment of the priest and that part of it in particular that he receives in the preparatory seminary.

To assert that the extent of a priest's usefulness is intimately bound up with the extent and nature of his education, is but to indulge in platitudes. We all admit the truth of this proposition. Therefore, *ceteris paribus,* the wider the extent of his knowledge the better will he be able to imitate the Apostle in becoming all things to all men. In the matter of language alone we know that there are many parts of our country where the priest can not properly minister to all the members of his flock without acquaintance with three or four, or perhaps even eight or nine, different modern languages. Again, social science has come so much to the forefront within the past few decades especially that no priest can afford to confess ignorance regarding its principles and their application. Further, unless the priest is acquainted with the several physical sciences, how will he meet the objections always being advanced by pseudo-scientists and their numerous followers, against the Church and her teachings?

In view of the many educational needs of the priest, there are among those deeply interested in promoting the highest efficiency of our preparatory seminaries, ecclesiastics who advocate certain radical changes in our seminary course. They

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propose to make room for a multiplicity of subjects useful for the student after ordination. One of the ways that they propose to do this is by a sort of condensation of the Latin course, an entire elimination of the Greek course, and a notable curtailment of the course in mathematics.

It is evident that the proposed changes are based upon the assumption that the time spent on the traditional disciplinary subjects is either time lost or at least less wisely spent in preparing the ecclesiastical student for his future usefulness than time devoted to subjects that we may denominate the immediately useful. This assumption cannot but rest upon that other one that the disciplining of the mind is either a secondary consideration or that it is effected equally well by the pursuit of the immediately useful. Our discussion is concerned with the wisdom of revising the curriculum according to the proposed or similar plans, and with the truth of the assumptions upon which such proposed revisions are based. Manifestly the wisdom of the former depends upon the truth of the latter.

It may be helpful in reaching a conclusion to take note of certain tendencies in the educational world of to-day, tendencies that give rise, or at least contribute to the formation of opinions of the kind under consideration.

The depreciation of the importance of the classics in the education of clerics is but a reflection of the growing depreciation of the classics existent to-day in our country generally. College authorities, even those that love best the traditional Latin and Greek course, are at once catering to the popular demand for utilitarian courses and at the same time are making heroic efforts to save the classics from threatened extinction. Those among us who would drop Greek from the curriculum would undoubtedly do the same with Latin were it not the language of the Church and, therefore, immediately useful for the priest in his work. This decline of interest in the classics is a natural consequence of the commercialism of the day, the absorption of men's interest by industrial pursuits rather than by cultural attainments.

Another general characteristic of the age has also made its impress upon the educational world. Not only do men to-day

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demand the concrete and tangible for their labors but they must behold results at once. It is not only an age of utilitarianism, but of rapid transit utilitarianism. The time required for producing a hundred automobiles, for killing and packing a thousand hogs, for printing ten thousand 128-page Sunday editions, is reckoned not in days and hours but in minutes and seconds. The attempt is being made to do with the human mind what is being done with automobiles, hogs, and newspapers, to turn it out a finished product by a kind of magic machinery while you wait.

A third decided tendency of the world at large to-day is that of people to free themselves from hard work. In the educational world this endeavor to make school life easy is everywhere in evidence — the shortening of the school year and the schoolday, the simplifying of text-books with omissions of difficult parts formerly taught, the appeal to the senses rather than to the mind, a greater attention than ever before to the pupil's material comforts. It seems not an exaggeration to say that the effect, unconscious or otherwise, of certain educational novelties of late years has been the supplying of the pupil with a something that will relieve him of thinking or the need of thinking. The criterion of efficiency in a teacher is becoming his ability so to cover all matter during the class-periods that nothing may remain afterwards for the pupil to do.

As a result of these existing conditions, exerting as they do a palpable influence upon ideas of education, the stamp of superficiality has come to distinguish much of the education of the day. Particularly does this complaint come from college and university authorities regarding high school graduates. President Burton of the University of Michigan in a recent address gravely inveighed against present-day superficiality in education as being one of its most outstanding characteristics. Preparatory seminaries discover the same lack of foundation in many students applying for admission, ignorance of grammar, geography, arithmetic, being surprisingly common. An impatience brooking no delay in attaining tangible results, the crowding of the curriculum with fads and fancies, the developing of the taste for the material rather than the intellectual, the teaching of the

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pupil how not to work, — all these elements naturally affect what scarcely deserves to be called education at all.

In view of these tendencies and in view too of the real desirability of the priest being possessed of as extensive knowledge as possible, the assault on the traditional disciplinary subjects on the one hand and the crowding in of a host of utilitarian subjects on the other, have taken on a justifying and respectable appearance. They harmonize with the trend of the day.

But notwithstanding this modern trend, notwithstanding too the desirability of versatility in the cleric's education, any change of the kind referred to in the curriculum seems unwise and doomed to fail in attaining the very end aimed at, viz., the priest's greater usefulness. The foundation of his usefulness, as far as that usefulness is to be realized from his intellectual equipment, is a mind trained to apprehend clearly, to judge accurately, and to reason logically. This training does not come of itself but like the training of any other faculty in man, it comes from proper and continued exercise of the faculty in question. Certainly the time for training the mind to function properly and with facility does not begin with the study of formal logic in the course of philosophy. All the principles of right thinking can be set to work in the student's mind and can direct him in his thinking long before he has reached that milestone in his educational development. Furthermore, unless correct habits of thinking have become a second nature to the ecclesiastical student before he has entered upon his philosophical course, he will not derive from it nor from his theological course the fruit that we have a right to look for.

The high value of a thorough classical course and of a similar training in mathematics, in developing the mind can not be easily put aside. Their long use for this purpose in educational centers of world renown and their advocacy by the world's greatest educators is in itself no small argument for their value. But we do not urge the continuance of these subjects just because they have come down to us from former generations. Their effect, when properly taught, upon students in every age is the best proof of their mental disciplinary value. Where they flourish scholarly minds abound and depth and substance

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are present, as the graduates of Oxford and Cambridge in particular exemplify. Nor can it be denied that scholarship among our American writers is becoming less in evidence with the decline of the classics.

It is easy to affirm that an equal disciplinary value ought to characterize the immediately useful subjects of the curriculum, that is, modern languages and physical sciences. It is easy to affirm this, but nowhere has experience demonstrated its truth. But experience has actually demonstrated its falsity. We may suppose that if for any particular profession preliminary work in the physical sciences would provide mental culture, that profession would be medicine. Yet some years ago in Germany after very thorough experimenting extending over a period of ten years, the idea of substituting the sciences for the classics, as a preliminary for medicine was abandoned. The graduates of the practical schools in contrast to the classical graduates were declared by the report to be of "slower development, superficial knowledge, lack of independent judgement, inferiority in private research, less dexterity, want of keenness, and defective power of expression."

With all respect for those who uphold the opposite view, viz., of filling the curriculum with the immediately useful and claiming for these subjects equally effective disciplinary value, nevertheless I can not quite rid myself of the idea that in their zeal for the immediately useful, advocates of this plan greatly underestimate the need of the disciplinary as the foundation of real education, the foundation essential for attaining the maximum of usefulness. Crowd the curriculum with a multiplicity of subjects and the possibility of developing the powers of the mind is gone. A school must be true to its derivative meaning, a place of leisure, if it would educate. Already in his day Cardinal Newman raised his voice against those who, under the pretext of doing more for the student, advocated methods similar to the one herein referred to.

"I tell you what has been the practical error of the past twenty years," wrote that illustrious educator, — "not to load the memory of the student with a mass of undigested knowledge, but to force upon him so much that he has rejected all. It

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has been the error of distracting and enfeebling the mind by an unmeaning profusion of subjects; of implying that a smattering in a dozen branches of study is not shallowness, which it really is, but enlargement, which it is not . . . All things now are to be learned at once, not first one thing, then another, not one well, but many badly. Learning is to be without exertion, without attention, without toil; without grounding, without advance, without finishing. . . . Wise men have lifted up their voices in vain; and at length lest their institutions should be outshone and should disappear in the folly of the hour, they have been obliged as far as they could with a good conscience, to humor a spirit which they could not withstand, and make temporizing concessions at which they could not but inwardly smile."

If Cardinal Newman spoke thus vigorously against these abuses in his day, it is difficult to imagine what language he would employ in condemning them as they exist to-day. The education of the mind is a slow, tedious process, nor is there less labor attached to it now than there was a hundred or two thousand years ago.

If the priest did not require depth of learning, if it were sufficient for him, like a waiter in a European hotel, to become a mere linguist speaking five or six different languages, or like ciceroni in great museums to be possessed of a vast fund of facts and information on a variety of subjects, then indeed the seminary course ought to be so revised as to give him the greatest linguistic efficiency and provide him with encyclopedic knowledge. But precisely because his office by its nature and the prevalence of false philosophy all around him in particular, demand that none surpass him in mental accomplishments, his mind must be trained from the beginning to function to its full potential capacity. Overhaste to devote the ecclesiastical student's energies to the immediately useful to the exclusion or diminution of the vigorous mind-developing subjects, is akin to directing the young pianist who aspires to a mastery of his art to begin at once the practice of Beethoven or Chopin instead of devoting himself to years of long and tedious drills in mere scales and technique.

There is no necessary antagonism between the useful and the disciplinary subjects in the curriculum. If we stress the need

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of the disciplinary, it is not merely because a well-disciplined mind is a good in itself, which it assuredly is, but rather because such a mind will make its possessor more useful in the ministry than he otherwise would be. Given the priest with such a training and you have made him so well acquainted with the workings of his mental machinery, you have so developed his power to use it, that, provided he has the zeal, he can direct it to all useful intellectual purposes afterwards in the ministry. If the acquisition of a new language becomes necessary for his pastoral work he can with facility acquire its elements; if it is a question of refuting new objections he knows where and how to find their solution; having learned to think for himself, he is original too in his presentation of whatever subject he treats.

But on the other hand if the subject-matter of the seminary course as well as the instructor's viewpoint in imparting, is principally utilitarian, you may succeed in turning out a better informed student but not a student prepared to take up the work of the major seminary. Just because he lacks the foundation — a trained habit of thinking with all that that implies — a sense of helplessness to a greater or less degree will ever pursue him, he will be forced to rely principally upon his memory, unable to apply philosophical and theological principles as cases arise. Nor have I any doubt that afterwards as a priest one of the principal causes of failure in the work of preaching is due to this lack of mental discipline. In the work of preparing a sermon such a cleric falls back on sermon books for form as well as for matter with the consequent lack of native power and persuasiveness. Again, as to his fund of information on the variety of subjects that he has pursued, he will find after all that it is very superficial when he recurs to it in any particular case. Even the most thorough-going utilitarian preparatory course will not succeed in imparting more than the elements. Afterwards in the ministry the priest always has to reinforce this knowledge by further study when it is a question of instructing others or answering objections.

To come to certain practical conclusions. What the preparatory seminary course needs is not less attention to its disciplinary aspect but rather more. The tendency to crowd the

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curriculum with a profusion of branches should be carefully watched. Let there not be a dissipation of energy on a multiplicity of subjects, but concentration on a few.

It seems highly desirable that chemistry and physics everywhere be taught not in the classical but in the philosophical course.

Let Latin assume its rightful place. A general complaint reaches us from major seminaries that applicants lack sufficient grounding for working purposes — they fall short of even a utilitarian efficiency. This is unpardonable, resulting from the superficial reference system of acquiring a knowledge of grammar, from attempting to read Caesar — four to six books — the second year, from failure to receive sufficient drill in parsing and analysis, from neglect of frequent written exercises and composition. Insistence on the elements is in nowise incompatible with the desired study of the classics as masterpieces of thought and expression, as works of art, but is rather an essential preparation for such study. Neither is insistence on Latin as the exclusive language of the classroom throughout the sixth year at variance with the disciplinary idea.

Much has been said at our conventions about Greek, and much that is adverse to a really complete course. And yet there is no escape from the conclusion that unless we advocate a general lowering of clerical scholarship, Greek must be restored to its pristine prominence — five full years, five hours per week.

Regarding mathematics it seems that justice cannot be done if the course ends before the completion of four full years in algebra, geometry and trigonometry. In geometry especially the unfortunate making-it-easy-for-the-pupil text-books are coming more and more into use.

In the teaching of all branches of the curriculum the viewpoint of the teacher should be not only the imparting of information but the broadening of the mind, the creating of a philosophical habit of mind whereby the events of history are seen not as isolated facts but as cause and effect, whereby literature is recognized as the portrait of the times, and whereby every element in the student's education is made to contribute to his inventive powers.

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I would end as I began by asserting that the training of ecclesiastical students should be such as will make them most useful to the people whom they will afterwards serve. But the maximum of such usefulness will not be attained without the highest previous disciplinary training. Conditions and times indeed vary and educational systems must meet these conditions, but no changed conditions of the times is conceivable that will justify the neglect of the student's mental development. The training of the mind is by no means the whole of education, but there can be no real education without the training of the mind. Lower the requirements and standard of our ecclesiastical seminaries in this regard, and we deprive the Church of a dignity and power that are rightfully hers. Only the few become leaders, but leadership among us will then itself fall to a lower level.

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ELOCUTION IN THE PREPARATORY SEMINARY

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Probably no one will question the necessity of elocution as a course of study in the curriculum of the preparatory seminary. We know only too well that the priest's effectiveness in the pulpit is conditioned very largely by his manner of utterance or, in other words, by his elocutionary ability. Also, it appears quite evident that the course of sacred eloquence, as pursued by the theological student, must build on a foundation that has been laid previously. Every consideration that urges us to teach our students the art of writing well appeals also for careful instruction in the art of speaking well. As a matter of fact I suppose we can agree to define elocution as the art of speaking well; and in this broad sense elocution is no doubt taught in every preparatory seminary. The question before us is one of method.

Method is essential for the successful pursuit of any study. It means that we direct our attention to one detail at a time, and this according to some order that will eventually cover the entire subject of study. Usually the method to be followed is carefully outlined in the text-book which even with a poor teacher leads the entire class step by step over the same ground. In the matter of elocution there is a difference.

First of all, an enterprising, painstaking teacher is absolutely necessary, whereas a text-book may easily be dispensed with. Then we must consider the individual abilities and limitations and difficulties of the student, and also his docility. In short, the teacher must demonstrate, the student must imitate, and each individual student must receive the personal attention of the teacher. I do not mean to say that there is no place for concerted class-work. Much can be accomplished in a weekly class period. There are general instructions to impart, prin-

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ciples to inculcate, demonstrations to give, technical exercises to perform, particularly there is encouraging competition and mutual criticism to enjoy. In all these details of work, the student of an elocution class has even the advantage over another who takes a private, personal course. In the end, however, the really effective work will be accomplished when the student, alone with his teacher, rehearses for a public performance; when the teacher singles out certain mistakes for immediate correction and suggests particular drill-work to overcome some basic fault; when the minutest details of a definite effort receive attention, and the advice given is absolutely personal. If an ambitious student has such an opportunity at regular intervals, he is bound to develop real, elocutionary talent. Such a procedure is eminently methodical for the individual student.

Now, I have made this preliminary observation in order to show how elocution differs from other studies in the method of teaching. In the classroom, I think, our method should aim not so much to trace the successive steps of progress, as rather to cover *practically* the various phases of the art. These may be reduced to three. Abstracting from the literary style of the discourse, we expect an orator to speak intelligibly, attractively, convincingly; and these qualities will depend upon the proper use of voice, poise, and action.

VOICE

By far the most important consideration in the field of elocution is that of utterance, or voice. It is all very well to say that the fundamental rule is simply "Be natural"; but we must remember that what sounds so perfectly natural in some eminent orators is often really the result of persistent training, while the disagreeable tone of the tiresome speaker may have become natural to him. The voice of the student deserves our special attention. Our boys are just of that age when the childish treble is breaking into the big manly voice; and it is disappointing to note how some will emerge from this transition with a choked or a nasal utterance, others with a hollow sepulchral tone, and only some few with that pleasing resonant voice that commands attention. The teacher of elocution should know

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something of vocal culture; he should be able to take the boy aside and suggest vocal exercises that will bring about the proper use of the voice. The faulty use of the voice, like a chronic disease, may often prove a very stubborn case in spite of the student's good will; but the teacher must remember and must impress upon the pupil that there can be no satisfactory progress until this fundamental difficulty has been overcome; and persistence will win in the end.

Articulation. — Perhaps the most usual fault to contend with is the lack of articulation. The source of this trouble is not hard to trace. In the grades the boy has somehow gotten the impression that fast reading is a desirable accomplishment and in his conversation he uses so many contractions that he manages to speak with a minimum movement of tongue and lips. The result is that certain vowel sounds and the finer labial and dental distinctions are unknown quantities to some boys. Now, it might seem an easy matter to overcome this fault, but the teacher of elocution will tell a different story. This slovenly pronunciation, or rather lack of pronunciation, can become so habitual that it will not yield to immediate correction. Tell the student that he reads too fast, and he will begin to make frequent pauses, while the phrases are hurried over in a jerking manner. Then, perhaps, he may find that certain consonants cause him peculiar difficulty and, in the consciousness of his efforts, he may begin to stammer. Slow, distinct, unison reading by the entire class will accomplish much in the matter of articulation, while the individual should be counseled to practice daily, timing accurately the pronunciation of every syllable. I would keep repeating such principles as: "Open your mouth"; "Watch the little words and the end-syllables"; and in private rehearsal I would impress upon the student that he has accomplished little as long as he fails to articulate properly.

Inflection. — Next to articulation I would rank the importance of inflection. In writing we have recourse to punctuation to indicate how we would group our ideas and divide our thoughts; but how often we feel that the punctuation mark is a very poor substitute for what we could express with the living voice! The human voice, even without training, is a most delicately

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attuned instrument, responding absolutely to the soul of its master. Listen to the boy at play or in conversation with his fellows and how clearly his flexible voice conveys his thoughts even amid abstracted and ungrammatical sentences. But now call upon that same boy to read or recite in the classroom, and you may listen in vain for sensible inflection. Again I say, it is all very well to tell him, "Just be natural." Alas, it is natural for him to be monotonous in public recital. What can be done?

We can explain and demonstrate the rising and falling inflection and the circumflex; we can point out that usage has established a few rules that we must observe to speak intelligently; but above all we must give the student practice. Let him impersonate. Take a scene from Shakespeare; assign the various characters to different students and let them understand that they must interpret the lines by their reading; then hear another group for the same exercise, and if there appear indifference of inflection in places let the class judge which interpretation appeals to them. With such practice the student will soon bring his elocutionary talent to the classroom and in a short time he will acquire that confidence which is more than half of success.

Modulation. — Another detail of utterance that must receive careful attention is modulation, — a feature which like variety in literary style is really a judicious employment of various single elements. Here we may consider *pitch* of voice and *force*. Some elocutionists may object to the term, "pitch," on the ground that it is strictly a musical distinction. However, until we can find a better word to express our thought I would borrow this musical term to distinguish high, low, and medium, or natural pitch of voice in the speaker. In the singing voice pitch is measured with mathematical accuracy; in the speaking voice, it is a relative quality. What is high pitch for one, may be medium or even low for another; but every voice has a range over which it will glide easily according to the emotion or disposition of the speaker. Here again we may find that the boy unconsciously covers the full range of his voice when at play or in conversation, whereas in the classroom he has no variety of pitch. And

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what is said of pitch applies equally to force of voice, because these two qualities are intimately associated. We do not always use the same degree of force in speaking. An ordinary conversation we carry on in medium pitch with medium force; in moments of excitement our voice rises to a higher pitch with more force; when in a depressed mood we speak in a lower pitch with little or no force. So it is easy enough to lay down the theory. Neither should it be difficult to carry it out in practise.

Once more I would recommend the reading of Shakespeare for elocutionary purposes. In these plays the characters are so perfectly drawn and all the passions and emotions of the human heart so forcefully expressed, that we could not desire better material for our work in the elocutionary field; and the student will soon learn to delight in his growing ability of interpretation. And thus the principle of modulation will be taking care of itself.

Voice Quality. — We might still consider some particular qualities of voice, such as the smooth and the harsh, the orotund and the sharp, the sob, the sigh, the whisper, the broken aspirated utterance, and the solemn monotone, — all of which, if properly mastered and used with discretion can prove very effective. However, it seems to me that these finer points are best covered in private rehearsal, where the student's individuality is taken into account and the teacher's judgment will decide how much the student may attempt. An indiscretion here may spoil an excellent effort, may unnerve the student, and may undo much good work that has been accomplished. The same may be said of the eloquent pause, — a means of emphasis which must not be overlooked, but which requires both tact and skill to be effective.

All in all, I believe I have covered the first phase of my subject as well as the scope of this paper will permit, and I would merely repeat as my conviction that if the teacher instructs the class in articulation, inflection, and modulation, and privately guides the individual student over his peculiar difficulties, he will satisfactorily answer every requirement of a successful course in interpretative vocal expression.

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POISE

"Interpretative Vocal Expression" is a term that I have studiously avoided as a title for this paper, although I believe some present-day authorities use it habitually instead of the time-honored word "elocution." The reason for my preference is that the art of speaking well does not depend wholly on utterance, or the vocal element. It is not merely the voice that speaks; the man speaks. The body plays an important part in all that we do, and in public speaking the muscular system is keenly agitated from the sole of the foot to the tips of the fingers. Any one who has ever ascended a pulpit will readily attest to the full significance of this statement. The orator must have acquired a degree of self-possession which will give him full command of the situation. Without it every pause appears as a pitiful confession of weakness and the speaker becomes an object of compassion to his audience; with it he can hold and sway his audience, while many a defect of literary style will pass unnoticed. It has been recorded by an eye-witness of Webster's Second Bunker Hill oration, that the most impressive moment of that day was when the famous orator paused and pointed to the completed monument which he had called the silent orator of the day. Here the speaker spoke without words.

Now, all this is not a question of posing, neither is it a matter of gestures; it means bearing, carriage, dignified, judicious handling of self; and for want of a more expressive term I refer to it as poise. It is evident that this is a distinct phase of elocution and so fundamental in character that the student can not begin too soon in his endeavor at mastery. Are there any particular faults to overcome? Observe the average student in his habits of recitation and you have the answer. Note his uneasy position, his restless shifting, his nervous twitching of fingers, his facial expression which betrays all the working of memory. These are serious faults, fatal to every attempt at effective speaking. But where shall we begin?

Memory. — Though poise appears to be altogether a physical matter it must be approached psychologically; and the first con-

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sideration is the work of the memory. As long as the memory is working hard the speaker can not appear at ease. By daily exercise the memory must become responsive. The student must know the capabilities of his memory; he must realize that memory can not be hurried or forced; and consequently his memorizing must have been well accomplished before he attempts to recite. Then in private rehearsal the teacher can help him to overcome that bugbear of public speaking, — stage fright, by suggesting how easy it is to recite a few lines from memory, and how other boys with poorer memories are gradually succeeding.

Position. — Coming then to physical details we can lay down a few simple rules which must be consistently observed, not only in the elocution class, but as often as the student rises in the classroom. He must stand easily erect, with the weight of the body on one foot, the other foot slightly advanced, and toes pointing outward. Arms, when not in use, must hang naturally at the side, — the palm of the hand to the body. The head should be slightly raised, avoiding, however, an air of haughtiness. These three points should be insisted on so rigorously that the mere words, "feet, arms, head," will suffice as a command for the student to correct a faulty position. A little class-drilling in these details will go far towards giving the student the habit of standing correctly.

Deportment. — Here I might remark too that all efforts at securing poise will avail little if the student is allowed to be slovenly in his general deportment. Every disposition to slovenliness or untidiness, whether at work or at play, should be corrected. A certain ease and grace of bearing can be acquired, even where there is a tendency to awkwardness. Neatness of dress is worthy of attention. Of course I condemn unreservedly all affectation and foppishness; but a student should learn to take a little pride in appearing always at his best. A bit of observation must convince us that attention to such details is necessary if the student wishes to acquire that perfect poise which is a requisite in public speaking.

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ACTION

Let us now proceed to consider the third phase of our subject, — action. I have in mind a scene from Julius Caesar. Mark Antony, standing over the body of Caesar, describes the assassination, (which he himself did not witness), and tells the people: "Look! in this place ran Cassius' dagger through: See what a rent the envious Casca made: Through this the well-beloved Brutus stabbed." As I hear these simple statements of the artful Antony, I seem to hear also the groans of that fickle mob changing to hisses and imprecations and the multiplication of angry voices in that surging mass of humanity growing in fury until the air is rent by the frenzied chorus, "They were traitors!" And I ask myself: How does Antony hold and sway this mob? Of course, he uses his voice with consummate skill, and his poise is faultless; but there is something more. Picture him to yourself; read the lines in that face; see the fire in those eyes; follow the movements of those gestures; he is irresistible, even to those who no longer hear his words amid the awful tumult. That is action, — oratoric action. I believe it needless to argue the importance of this feature. The question is rather: How much can be accomplished by training?

Facial Expression. — First I would apply the question to facial expression. The student must become conscious that the facial muscles are responsive to the slightest emotions and that therefore the face must reflect the sentiment of the spoken word. It may be well to discuss in detail the effect of certain facial lines and in private rehearsal the student should be taught how the face may reveal a thought even before it is expressed in words. In particular, he must learn how much a speaker loses with a timid glance of the eye, and how much he gains if he faces his audience squarely. In general, we might simply insist that the student must show interest in what he says. Recitations with decided dramatic features may be assigned at times, and ordinarily the student will easily meet the requirements of facial expression.

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Gestures. — In discussing the value of gestures there may be a divergence of opinions. Present-day elocutionists contend for a minimum use of gesture, and this is not surprising if we note how some speakers "saw the air too much with the hand." Still I think with the average audience an address becomes more effective if it is liberally enhanced with gestures. To be sure a gesture must be expressive; it must add force to the spoken thought; that is its purpose. Sometimes a gesture is even necessary. It follows then that no matter how seldom gesture is used, a facility of gesturing must be at the command of the speaker; and therefore, too, the student must acquire this facility.

The technique of gesture should be studied and practiced carefully and in order to proceed with system it is necessary to employ distinguishing terms for the various details of movement. It is remarkable how much awkwardness will be encountered here. Athletic nimbleness does not necessarily supply grace of movement. The teacher may have to direct some calisthenic exercises to develop the proper use of the forearm, wrist, and fingers; and if some of these exercises are conducted rhythmically in the classroom, it is all the better. Class-work has this advantage, that the student will be less self-conscious, while the teacher can observe the individual faults and afterwards correct them privately. From the start the expressive power of gestures should be demonstrated and the student should be encouraged to employ them in declamations, even though he will show a lack of finish. Privately he may be taught to be a little venturesome, and some particular gesture may be drilled with absolute precision. All this may appear extremely mechanical and disgustingly burdensome; still, I believe experience will prove that it is the only method of securing that facility of graceful gesture which is demanded of the orator.

Dramatic Performances. — Now, in reviewing the details of voice, poise, and action, I think we have covered fairly well the subject of elocution. I would add this supplementary reflection: The study can and should be attractive to the student. If we constantly work on details in the abstract we have tiresome labor; if on the other hand we approach the subject practically as one artistic accomplishment, every student will be interested.

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This principle is generally recognized and therefore, colleges and seminaries give so much attention to dramatic performances. The production of pretentious drama, however, is open to the objection that the more capable students get all the practice and the less talented ones are left in the audience. Every student should be given some opportunity, and this will be possible if shorter plays or scenes are sometimes rendered before the student audience.

Furthermore, a reading circle, or debating society, can offer each student a monthly opportunity of delivering a two- or three-minute recitation before a critical audience of fellow students. Besides, the reading of Shakespeare will constantly give occasion to bring into practice all the phases of elocutionary work. Thus, if the teacher is on the alert the student will not lack opportunities, and even the least talented is bound to make progress. And progress means success.

As a final observation I would make a plea in behalf of the teachers of elocution. Several remarks in the course of this paper probably seemed to apply not so much to the elocution class as rather to class-work generally. So it is in fact. The teacher of elocution will lay down the principles and instruct and do the grinding detail work, but he needs cooperation. He has the class one period per week, while during twenty to thirty other periods a different teacher presides. Too frequently the student is not sufficiently thoughtful to apply his elocution principles outside the elocution class; and so every teacher will find occasion to correct at least faults of articulation and poise. Though such a correction requires but a moment, it has for the student and for the class the practical value of another period in elocution. The old saying that little things count is here particularly true. If the student realizes that certain faults are criticised constantly and on all sides he will soon overcome them; and thus he gets the firm basis that assures solid progress. With interested cooperation from the entire faculty, elocution work becomes a pleasure to both teacher and student; the encouragement of progress asserts itself; remarkable success is possible.

In conclusion, this one thought: "The orator is made," and he may be a long time in the making. We of the Preparatory

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Seminary Section are not expected to turn out the finished product, but we can and should start the student well on his way. When he goes forward to the major seminary, he should possess fair elocutionary ability and an encouraging consciousness of this ability. Upon such a foundation he can safely build with the maturer judgment that keeps pace with his advancing studies. On this foundation will rest his oratorical powers when as priest he ascends the pulpit; and the more successful he becomes as an orator the more gratefully will he remember what he accomplished in elocution in the preparatory seminary.

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THE STUDY OF LATIN IN OUR PREPARATORY SEMINARIES

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By way of introduction to my paper I would, with your kind indulgence, recall some ancient history. At the fourth annual gathering of the Catholic Educational Association in 1907, the College Department of the Association adopted the following resolution:

"Whereas, it has been made abundantly evident that in view of a higher grade of Catholic scholarship and of a more satisfactory pursuit of philosophical and theological studies and of the liberal professions, a better knowledge of Latin is necessary, be it resolved: that nothing should be allowed to interfere with the thorough study of Latin in our colleges."

On July 1, 1908, the Sacred Congregation of Studies issued the following letter on the use of Latin in the Seminaries:

"We are deeply pained to hear that in some of the seminaries the Latin language is neglected to such an extent as to be excluded from the teaching of philosophy as well as canon law and theology; a procedure which is of the greatest detriment especially to such students as desire to pursue a more thorough and exhaustive course in the major seminaries.

"Not to mention that the Latin language should be particularly cultivated by the clergy — for whom it has never been unseemly to have a liberal education — since Latin literature, next to Greek literature, is the source and foundation of all others, we wish principally to draw attention to this one fact which is of the greatest weight and importance, that the Latin language is not only deservedly and rightly *called*, but *is* the language of the Church. For it is in this language in which, when necessity demands, priests of the most remote and widely separated countries are wont to converse and to correspond, which otherwise they could not do; it is in this language in which the Sacred

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Books of the Old and the New Testament are written, in which the clergy recite the canonical hours, say Mass and perform all the sacred rites and functions which the liturgy prescribes.

"Nay more: the Supreme Pontiff and the Sacred Congregations make use of this language in transacting the affairs of the Church, in publishing the various briefs, writings and documents. Add to this that whatever learned works the Latin Fathers and Doctors of the Church have written, have been written in this language.

"Finally the Latin language must beyond question be called the language of philosophy and the sacred sciences *(sacrarum disciplinarum)*. Hence, as this language because of its native force of expression has always been considered as peculiarly adapted for explaining the most difficult and subtile terms and ideas, it has been employed since the so-called Middle Ages even up to the present time both by writers of works on theology, canon law and philosophy, as well as by the teachers of these sciences.

"Since, therefore, it is evident from what has been said that a thorough knowledge of this language is necessary for the candidates to the priesthood, this Sacred Congregation of Studies would again and again urge and exhort both the teachers to give their instructions in this language in conformity with the norm laid down in the Constitution of Pope Leo XIII, *Quod divina Sapientia;* and the scholars to apply themselves more earnestly and more thoroughly to the study of this language in compliance with the Encyclical letter of Pope Leo XIII, of September 8, 1899, *Depuis le jour.* Confident that you will strive to the utmost to have these our wishes complied with, etc." Francis Cardinal Satolli, Prefect. — The Sacred Congregation of Studies. July 1, 1908.

In the same year (1908) at the meeting of this Association an exhaustive paper was read on "The Present Condition of Latin Studies in the Catholic Institutions of the United States." The paper sums up as follows: 1. We are doing some very good solid work in Latin. 2. If the replies to the circular indicate the actual and general condition of affairs in regard to Latin, we have some, if not plenty of room for improvement. 3. This betterment must come by further discussion with a view to bring about a more reasonable degree of uniformity on points on which an unhealthy difference of opinion exists.

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At the meeting of the Association in 1920, a paper was read "On the Preparatory Seminary and the Problem of its Curriculum." I quote the following significant passage:

"There is a universal lament among the professors of the major seminaries that the average student is not sufficiently well grounded in Latin on finishing his classical course. As a result lectures in Latin have been well-nigh abandoned in some seminaries with serious detriment to truly priestly culture. The boy stumbles through the classics, stumbles through philosophy and theology, the priest keeps on stumbling through the Breviary, Missal and ritual, till he has reached the final amen of life's journey."

Twelve years have gone by since the Sacred Congregation of Studies issued its letter *Vehementer sane dolemus,* and after twelve years comes the refrain: "There is a universal lament among the professor in the major seminaries that the average student is not sufficiently well grounded in Latin on finishing his classical course." In 1908 we were told: "We are doing some very good solid work in Latin, but there is some, if not plenty room for improvement." In 1920 the statement is made: "The average student is not sufficiently well grounded in Latin on finishing his classical course. He is neither able to read with ease and pleasure any ordinary Latin text, nor is he able to speak the same tongue with grace and facility."

On reviewing the proceedings and addresses of the Association I find that the question of the study of Latin and the classics has been discussed in a number of most excellent papers, notably in 1908, 1909 and 1912; in fact the matter has been thrashed out from well-nigh every point of view. Some of the speakers emphasized its educational value — a classical education which excludes Latin and the classics is a misnomer — others laid particular stress on its practical value, its absolute necessity for the priest and consequently also for the candidate to the priesthood. The methods of teaching the language were discussed, present and past methods were compared, (some giving preference to the old standard method, others to the new.) Tentative curricula were proposed. Even the pronunciation of Latin came in for a goodly share of discussion.

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Now in view of all this would it be impertinent to repeat the statement made at the discussion of a paper "On the Formation of the Latin Teacher," (1908), sc.: "After all this explanation as to the teaching of Latin we now come back to the point of our aim nearly eleven years ago when we met for the first time. As yet it appears we have accomplished nothing definite." It is indeed true, as the chairman of the meeting said: "That these meetings are not called to do anything legislative, they were to bring us together with a view of betterment of the study." But has this purpose, this aim even, been accomplished? If there is any truth in the statement made in 1920 "that the average student is not sufficiently well grounded in Latin on finishing his classical education," the answer must be emphatically, *NO!* Surely there must be something radically wrong somewhere. But where does the fault lie?

However, before examining into some of the reasons "why the average student is not sufficiently well grounded in Latin on finishing his classical course," I would again emphasize the great importance and necessity of this study for the candidates to the priesthood. J. M. Siddal, editor of the *American Magazine* says: "If a person wishes to have a good understanding of the English language a knowledge of Latin is essential." And what Mr. Siddal says of English applies equally to any of the modern languages. Hence the great Bossuet did not hesitate to say: "I have read few French authors; what I have learned in regard to the style of writing and speaking I have learned from Latin authors."

Professor William Baird of Virginia says, writing in the *Educational Review* for April 1902:

"The careful study of the comparative structure of languages and the transference of ideas from one to another considered merely as a mental exercise is of unsurpassed, perhaps of unequalled, value; as it calls forth the highest powers of analysis and combination, fosters habits of patient and accurate thinking, cultivates acuteness and breadth of comprehension and above all brings out in strong relief the difference between words and things, between the garb of the thought and thought itself. And this last and most important function is far better subserved by

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the study of Latin and Greek than by that of any modern language."

But I do not so much urge its educational value, which no one will deny, but its *practical* value.

"For us Catholics," says the Rev. John A. Conway, S. J., in his paper entitled, 'The College and the Study of Latin', "Latin is no mere dead language — but it is a living tongue, it is the liturgical and official language of the Catholic Church. We have a right then to expect that the Catholic college which sends forth the Catholic gentleman should produce practical and accomplished Latinists."

Listen to the words of the learned Franz Hettinger. Writing on the preliminary work of the Vatican Council, he says:

"The proceedings were conducted in the Latin language; the dignity of the matter and the need of a language common to the foreign consultors required such a course. Here I touch a sore spot in the organism of our present-day theological education. During my stay in Rome I enjoyed the unusual opportunity of actual experience regarding this matter. It cannot be my purpose here to argue the necessity of more practice and greater skill in the speaking and writing of Latin for the priest, theologian, liturgist, and the men who govern the Church. But here we have to consider in particular those transactions issued or approved by the Holy See, all encyclicals, bulls, briefs, all discussions of the Congregations, all treaties, concordats and agreements with individual governments which either presuppose or require correspondence in order to be correctly understood, all inquiries, interpretations, petitions, addresses, etc., to the Holy See. Were not the matters treated in these documents of such serious nature, a wonderful anthology of the oddest misunderstandings and errors could be made up."

These words were penned quite a few years ago but they are as applicable to-day as they were then.

We may safely assert that not a single encyclical or document of importance issued by the Holy See appears in our papers and periodicals, even the best of them, with the full sense of the same correctly translated. What the journalists made out of the Syllabus and the *Quanta Cura* (1864) most of us still remember.

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This state of affairs becomes worse with each succeeding year, (so much so that the nuncios are considering the advisability of publishing all such documents with authentic translations.) But what of the documents sent to Rome from different countries! They are not unfrequently mere translations of French or German (or English) words in Latin vocables, with all Gallicisms and Germanisms, so that the necessity arises of re-translating such Latin elaborations back into the language of the writer to get at the meaning. An example of this kind I saw in an address which had been sent to Pope Pius IX on the occasion of his jubilee and placed on exhibition with others on account of its highly artistic beauty. A greater contrast can not be imagined than that which existed between the elegance of the make-up and the barbarity of the language.

I will only mention one point which in my estimation has never received the consideration it deserves. Language is the spiritual bond which unites man to man, nation to nation. History will prove that the union with Rome became loose in proportion to the loosening of the bond of the common language of the Church. De Maistre once said: "If the Latin language had taken a firm hold at Kiev, Novgorod, Moscow, it would never have been abolished; the Slavs related to Rome by language would never have fallen into the arms of the Greek schism whose history evokes compassion if not horror." As to liturgy, we are bound to the Latin language by the express precept of the Church. Missal and Breviary are Latin, the sacraments are administered in Latin. But that is not all. What a wealth of splendid, magnificent, significant thought is not contained in the Roman Pontifical!

And the beautiful hymns of our Holy Mother the Church! Very few know them, we have no idea of their beauty! Nay even the Missal and the Breviary, though we are occupied by them *"nocturna diurnaque manu,"* are unknown treasures. There is contained in them a richness of ideas for the sacred orator, in the hymns and antiphons there flows a breath of the most sublime poetry. We make so little use of them because we cannot assimilate, digest them on account of our lack of a thorough understanding of, and familiarity with, the language

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in which they are written. But the worst effect that the neglect of the Latin language has produced is shown in the whole course of the theological sciences. The combination of ideas was dissolved; an idea is communicated to us by means of the word. The Church has dogmatically coined certain words, St. Athanasius, St. Jerome, St. Augustine have laid special stress on them; since the time of Arius, Nestorius, etc., they were the shibboleth of Catholics as to heresy.

Aristotle's ingenious terminology is to-day the foundation of our scientific language; and ever since it has become known to the Western World eminent men of the Church have by means of dialectics coined out of his terminology the most sublime conceptions of philosophy and theology, which are, as it were, the blocks of which they built the magnificent structures of their systems. They have stood the test of centuries, foundation and arches that have proven themselves perfectly capable of bearing their weight.

Then came the Epigones and rejected them because they did not understand them, they did not comprehend the plans and sketches of these great structures in which our forefathers were wont to dwell. They went out from thence and endeavored to destroy the building in order to erect in its stead a playhouse in which the new generation could find more comfort. Each one proceeded upon his own plan, created a system of his own, had his own language (as Kant, Schlegel, etc.). Thus they tried to erect a new Babel where one man did not understand the language of his neighbor. As the Latin language preserves the continuity of a theological conception as to time, so this becomes truly Catholic, i. e., unlimited by boundaries of space, it becomes the property not of the one or the other nation, but of the whole Church among all nations.

Bishop Hedley speaking of the study of Patrology says:

"No ecclesiastical education seems to be complete unless one has read a chapter or two of Origen against Celsus, an oration of Gregory of Nazianzen, some letters of Chrysostom with the whole of his work on the priesthood, the homilies of Leo, the letters of Jerome, the confessions of St. Augustine with some of his *City of God*, and liberal excerpts from the pastoral writings

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of Gregory the Great. Even so much as this would enable us to guess the richness of an unexplored world, and tempt us to do more when the opportunity offered. And that opportunity would not be wanting.

"There is an abundance of patristic writing that is living, actual, bright and impressive.— far more indeed than the reader is likely to exhaust. For our study in dogma all through life, we can always find new views in the Fathers; for our exhortations, pregnant phrases that carry whole sermons in their bosom; for our devotion and spiritual life, the ideas and principles of men who did not copy other men, but lived face to face with eternal truth and very close to Jesus Christ."

Hence says the Rev. Bernard Schmid, O. S. B., in his Manual of Patrology:

"In order to derive real spiritual profit from the perusual of the patristic works it is above all necessary to have a sound knowledge of Latin and Greek, because most of these works are written in one or the other of these two languages."

Other reasons could be adduced, other witnesses could be cited to show the practical value of Latin for the candidate to the priesthood, but let these suffice.

Now to return to the question: "Where does the fault lie, if the average student is not sufficinetly well-grounded in Latin on finishing his classical education?" Is it perhaps a case of *"videant consules"*, that students are sent to the major seminaries to take up the study of philosophy after a four or even a three-years' course in Latin? Is the arrangement of the curriculum to blame? Or are the teachers at fault? or the students? or finally does the fault lie with our methods of teaching? Not wishing to abuse your patience I will only consider the last query. Does the fault lie with our methods of teaching?

Professor William K. Prentice of Princeton University in his article "On the Teaching of the Classics," embodied in a book entitled *College Teaching — Studies in the Methods of Teaching in the College,* edited by Paul Klapper, Ph. D., says:

"The storm of objections now rising against the study of the classics indicates clearly that there is a general dissatisfaction

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with the result of this study. There is a striking unanimity on this subject among persons of widely different talent and experience of whom some are still students while others are looking back upon their training in school and college after years of mature life. Their adverse criticism is all the more significant because often expressed with obvious regret."

After quoting the words of some, who he says "have had unusual opportunities for observation," among them Mr. Abraham Flexner and the President of Columbia University, he continues:

"Such criticisms do not prove that the study of the classics cannot accomplish all that its advocates claim for it, but only that it is not now accomplishing satisfactory results. There are undoubtedly various causes for a depreciation of classical studies at the present time. In recent years interest has centered more and more in studies designed to develop the powers of observation, give knowledge of certain facts or provide equipment for some particular vocation to the neglect of those which discipline the mind and impart a general culture.

"It is certainly important therefore to consider the relative values of these various studies. To do so it is desirable to examine the *aim* of classical teaching and the *methods* by which these aims may be realized; for it is at least *possible* that the widespread dissatisfaction with this teaching is due *not* so much to the *subject* itself as to *defects, inefficiency* in the methods employed."

May not these words of Professor Prentice with equal force be applied to the study and teaching of Latin in our high schools and preparatory seminaries? That, namely, the fault lies in the method of teaching or to come to the very root of the evil, in the unsystematic arrangement of the Latin text-books especially for beginners?

Let me quote from *The Teaching of Latin and Greek in the Secondary Schools,* by Chas. E. Bennet and George P. Bristol, 1901:

"Twenty years ago the pupil usually began with the Latin grammar and the Latin reader. The grammar served to give the facts of pronunciation, accent, declension, conjugation, etc., while the reader gave parallel exercises illustrative of the parts

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of grammar assigned from day to day. The development naturally followed the arrangement of the parts of the grammar, i. e. the pupils were taught the five declensions in succession, then the adjective, pronouns and the four conjugations. During the acquisition of the forms little attention was paid to syntax. Only a few indispensable principles of the most elementary kind were introduced at this stage, such as the rule for the predicate noun, apposition, subject, object, agreement, etc. After the acquisition of the forms and before the commencement of the regular reading of a continuous text, the beginner's attention was directed to the elementary syntactical principles of the language. Here again the grammar was used as the basis of instruction and the different constructions studied were accompanied by parallel illustrative sentences in the reader. Like the study of the forms the study of syntax followed the order of the grammar, i. e., all the constructions of one case were treated together and all the case constructions preceded the constructions of mood and tense.

"This method of study yielded excellent results. Boys learned their forms with accuracy, they early became familiar with the grammar and so laid a solid foundation for future work. To-day the use of the grammar and reader as above described is a thing of the past."

This statement of course has to be modified, as the old method is still in use in *some* of our Catholic colleges.

"For two decades," he continues, "the beginner's book has been coming into more and more general use until to-day its reign is practically universal. These books are usually complete in themselves. They contain all the grammar supposed to be essential for the beginning pupil along with copious illustrative sentences. But most of these manuals are absolutely without plan in their distribution of material. Bits of the noun, adjective, adverb, verb and pronoun are found scattered here and there throughout the book, interspersed with various syntactical rules now on the noun, now on the verb, now on one case, now on another. The most cursory glance at almost any one of the dozens of beginners' books published in recent years will amply confirm the accuracy of this statement."

By way of digression, I would mention that a few months ago a copy of *Elementa Prima — The First Elements of Latin*, by Luther Denny Whittemore, A. M., LL. D., Washburn Col-

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lege, Topeka, Kansas, published in 1920 by the John C. Winston Co., was sent to me. It is a typical example of the modern Latin text-book for beginners, "absolutely without plan in its distribution of material." It contains 460 pages and is profusely illustrated — 154 illustrations in all. "The illustrations are to be used," the author says, "to help the pupil visualize the Roman scenes and objects referred to in the text." Each illustration is accompanied by an explanation in Latin, e. g., *Puellae coronas facientes — His rebus Romani scribebant — Hortus Romanus ut hodie videtur.* etc.

In the preface the author tells us: "In an elementary text-look on any subject and particularly in a book designated as a guide in the study of a language new to the pupil, it is essential that the contents should be *teachable.*" He likewise tells us that "neither in the reading exercises nor in the larger paragraphs is there any violation of the Latin idioms." But alas! *"Parturiunt montes, nascetur ridiculus mus."*

The following sentences picked out at random may serve as illustrations of their teachableness and the non-violation of the Latin idiom: *"Aeneas et nautae stellis et deae gratias dant — Latina lingua est in hoc libro. Coelum est super; infra est terra. Verba nostrorum partum et martum audire debemus. Romulus ipse populusque uxores non habebant. Nescio, sed suspicionem habeo magistrum fabulam finxisse. Horae diei ab oriente sole ad occasum solis pertinebant. Nox est divisa in vigilias quattuor, quarum quisque tres horas habet. Bellum credebat corporibus militum salubrius esse quam pax."* But *"Lupus sceleratus,"* adapted and translated from the *Youth's Companion,* is a real gem, a beautiful example of *"sit venia verbo,"* "Latin as she is spoke!" It is worth reading, you will find it on page 270.

These are samples of the mental pabulum that is administered to the students of Latin in our high schools and colleges. The author of the *Elementa Prima* might have added as an epilogue to his elaborations the first line of Horace's XXX Ode, Book 3., *"Exegi monumentum aere perennius,"* but with Bishop Spalding's variation!

The letter from the publishers contains among others also the following testimonials: "Latin teachers will find it a pleasure

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to teach with this book. An able teacher writes: 'I am enthusiastic over the book. I am in real sympathy with its aims and methods. It is fascinating from beginning to end — not a silly nor meaningless sentence in it. It is Latin, Latin, and in subject-matter, in atmosphere, rich in Roman legends, Roman history and Roman life.' Another teacher of long experience writes: 'It is the best first-year Latin book I have ever seen. It is certain to have great success.'" *Sapienti sat!*

But to return to our question. The author of *The Teaching of Latin and Greek* maintains that the plan of these books, of which the one I subjected to a brief criticism is a fair sample, are pedagogically unsound, and in practice they have not enabled us to realize the best results in our elementary Latin teaching. "To me," he continues, "it seems undeniable that pupils to-day are conspicuously inferior in the mastery of their inflections to the pupils of twenty years ago as well as conspicuously inferior in their general familiarity with the Latin grammar." And he places the blame where it belongs, on the defects of the modern text-books for beginners.

Hear his criticism:

"These books separate things that logically belong together. Thus the five declensions seem to me more like each other than like anything else. The same is true of the pronouns taken as a whole; it is also true of the four conjugations of the regular verbs and even of the irregular verbs taken as a whole. So also in the case of the syntax, the different constructions of the genitive, the dative, the accusative or the ablative, the use of the subjunctive seem to be more like each other than like anything else. This intimate logical relationship is explicitly recognized too in all Latin grammars with which I am acquainted. Now both reason and experience have for years constantly tended to strengthen my conviction that facts which logically belong together are most easily acquired by being learned in connection with one another, and that it is a fundamental psychological mistake to dissociate such facts in teaching.

"The pupil who acquires in one lesson a bit of a verb, a paradigm of a declension, the inflection of a pronoun, along with a rule for the use of the infinitive, and then in the next perhaps the principles of the use of *"cum,"* the formation of adverbs and the conjugation of *"possum"* — such a pupil I say

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seems to me to be put at an enormous psychological disadvantage in his acquisition of the really essential facts whose thorough mastery is so indispensable."

The author adduces other proofs to show that the plan of our modern Latin text-books for beginners fails to realize the best results of our elementary Latin teaching. But let this suffice; for I think you will agree with me that he has made out a good case against the modern method of teaching the elements.

Conditions do not improve when the student takes up the study of the authors. There the main object seems to be to cover ground, to read the prescribed number of books in Caesar and Virgil and the required number of orations in Cicero. As the student is supposed to have completed the whole of grammar in the first and the second year, he forgets the little he did know by the time he finishes his four years high school or academic course.

Will the reading or rather translating of authors, often too with the help of a "pony," impart to him a knowledge of Latin? In my opinion he may read and translate authors from now till the day of doom, but he will not know Latin. Why are any authors read? We read them to find out what message they have to convey, but chiefly to become acquainted with the author's diction and style in order that we may be able either to acquire a certain mode of expression and cultivate a certain style or to improve and polish the same. This also holds good in regard to the reading of Latin (and Greek) authors. We wish to know what they have to say but since we are ignorant of the meaning of words and not familiar with the idioms and constructions, we have recourse to the makeshift of translating them into the vernacular. Only thus will we be able in a measure to understand and perhaps appreciate and enjoy the message they have to convey.

But this is not the only object and purpose of reading and translating Latin (and Greek) authors. The principal aim it seems to me must always be to become acquainted with the language. And to accomplish this the reading of the author and the study of grammar must go hand in hand at least for

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the first two or three years that the reading of authors is taken up. In fact the authors read in the third and fourth year, (for no authors should be read in the first and the second year), should be used rather as a means to illustrate the rules of syntax in order to become more and more familiar with the Latin idiom.

"A student", (to quote from a paper "On the methods of Teaching Latin" by Rev. Philip Marke, O. F. M., read at the Franciscan Educational Conference in 1920,) "who has mastered his grammar and who can read and appreciate his Latin author, will not only be the better student in philosophy and theology (though still somewhat awkward and slow in speaking Latin for want of practice) but will soon be able to express his ideas more correctly and fluently in that language, than one who can babble Latin galore according to the *'Praeco Latinus'*, but whose knowledge of syntax is deficient and whose acquaintance with the classical authors has been sadly neglected. It is wholly irrelevant whether or not a graduate knows the meaning of doughnut or monkey wrench, in Latin, but is of great consequence whether or not be knows his *Consecutio Temporum*. The modern method of teaching Latin has failed, failed completely!

"A boy has finished his high school course *'cum laude'* as they generally all do. He thinks he has a vocation to the priesthood; accordingly he applies to a college or preparatory seminary. He presents his credentials, he has the required credits, his grades are excellent. He is admitted to freshman class. If the professor of said class is himself an advocate of the modern method the boy will get along famously, and if the same conditions prevail in sophomore class he will graduate *'cum laude'*, but his knowledge of Latin will be *'nil'*.

"Vocabulary he has none, his knowledge of etymology and syntax is extremely hazy — he finished it in two years, — he can neither decline nor conjugate, adverbs, prepositions and conjunctions are to him a veritable *cohuvabohu*. He is apt to translate the preposition 'after' by *'postea'*, the conjunction 'after' by *'post'* and the adverb 'after' by *'postquam'*. Ask him to do a compound or complex English sentence into idiomatic Latin and he will fail — the rules of the sequence of tenses are to him a *'terra incognita'*.

"He is admitted to the seminary and 'he will stumble through his philosophy and later on through his theology and if he is ordained, he will continue stumbling through Breviary, Missal and ritual'."

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Conditions being as they are, is it at all surprising to find among the demands of the so-called reformers of the Catholic Church in Czecho-Slovakia the following petition:

"We demand the privilege of reciting the Breviary in a manner that is intelligible to us, i. e., in our own language. For we do not hesitate to confess that not everything in the Breviary is intelligible to us. Many priests who have received a more or less superficial training can pray in Latin with their lips only."

Is it at all surprising to read the following in the *Columbia* (March 1921) published at the University of Fribourg, Switzerland, by the Columbia Reading Circle, composed of American students:

"At the next meeting there was held an informal debate on, 'Whether ecclesiastical students should make their philosophy in Latin or in the vernacular?' The debate waxed hot. It is a pity that a few members were forced to be absent and that a few others refrained from giving a final decision. Upon vote there was found a very divided house. The vote being 9-8 in favor of the vernacular."

If priests in a country where the study of Latin has always held a prominent place in the curriculum and is extended over a longer course than with us, do not hesitate to confess "that they can pray in Latin with their lips only," I wonder what the confession of some of our priests would sound like "who have stumbled through the classics, through philosophy and theology?" And if the students of philosophy and of theology too for that matter, in our seminaries were to debate the question, whether ecclesiastical students should make their philosophy and theology in Latin or the vernacular, don't you think that if the question were put to a vote the vote would well-nigh be unanimous in favor of the vernacular?

Whither are we drifting, judging from these signs of the times? Teach philosophy in the vernacular, teach theology and liturgy and canon law in the vernacular; recite the Divine Office in the vernacular; have the ritual printed in the vernacular,

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say Mass in the vernacular and expunge Latin from our curricula! Will it ever come to this?

At the risk of being numbered among the *"laudatores temporis acti,"* I would offer the following suggestions: The very idea of education in the true sense of the word implies that it must be thorough. A superficial knowledge of *"multa"* does not make the scholar, but a thorough knowledge of *"multum"* makes the man. Why not therefore return to the old, time-honored and efficient method of teaching Latin systematically and rationally? Why not again follow in the footsteps of the great masters who have gone before, employ their system, which was conservative and thorough? Why not substitute a standard grammar and reader or exercise-book for the modern beginners' book, in order to lay a solid foundation? And to accomplish this, why not entrust the lower classes to the ablest teachers, to those who understand and speak the language and who can interest the students in their work and make the work interesting to the student? If this were done the study of Latin would not become a mere drudgery, but on the contrary a real pleasure. And the student, after having completed the six years' course, would be thoroughly equipped and fully prepared to pursue his studies in the major seminaries in conformity with the Consitution of Leo XIII, *Quod divina Sapientia.*

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THE TEACHING OF ENGLISH IN THE PREPARATORY SEMINARY

REVEREND GEORGE W. PARÉ, SACRED HEART SEMINARY, DETROIT, MICH.

The head of the English department of the Detroit Preparatory Seminary is at present studying in Oxford. In his absence I feel that I am being compelled to do a rather reckless thing in addressing you on the subject assigned to me. He let fall no mantle upon me, who have been lifted out of the busy ministry and set down in the classroom. Perhaps I can best discharge my present duty by expressing the convictions which have guided our department in the two years of the seminary's existence.

We believe we are safe in assuming that the preparatory seminary is a distinctive type of school, just as much as is a medical or a law school. Like them it has a definite purpose to carry out, which is the training of future priests. The major seminary giving the student a highly specialized knowledge, presupposes the cultural basis which it is the function of the preparatory school to supply. In other words, the student must be pretty much a finished product when he leaves our hands, lacking only the special knowledge which the major seminary will impart. In the last years of the student's course, content will be emphasized rather than form or expression.

I think that it would be well to stress just what the preparatory seminary must aim at, in so far as we are concerned. It is training students to whom only one career is open. By the very nature of their calling they are to be public men with all which the term implies. They are to be set above their fellows to be the leaders of their community. There is not a man on earth who has the rights and duties of public ministry more clearly conferred on him than the Catholic priest. His commission is from Christ Himself and its scope is as wide as the world. I see no reason why this should be confined to the strictly reli-

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gious field. Perhaps I am taking a very worldly view of things, yet it seems to me that our American life demands more from the priest. It demands a more or less active participation in all movements for community and civic betterment. Beware the sociologist. And while a great deal of religion may be hidden under a mute, unlovely, and uncouth exterior, I believe we all agree that the priest must be a man of culture and refinement, fit to associate with any class, able, ready, and willing to demand his place in the solution of modern problems. I have no sympathy with the view which would confine him in his utterances to his church or to the limits of his parish. Public opinion will never be leavened by Catholic principles until there be more priests who can by speech and writing exert an influence wider than their parish lines. The Brick and Mortar Age of the Church in America is passing away, and while we may regret much of the rugged, homely virtue to which it gave rise, our tears must not blind us to the actualities of our condition. A great deal more might be said on this matter, but I forbear lest we be led too far afield. I wish merely to indicate a viewpoint.

Shall such a conception of the priesthood modify in any way our teaching of English? At the risk of being called fanciful, I shall state that I believe it should. The usual college and secondary school has to do with students who will find their careers in every walk of life. A certain proficiency in what we understand by the term "English" is necessary for all of them. They are being fitted for the level of ordinary middle-class American life. The preparatory seminary, on the other hand, is training students to whom only one career is open, one which connotes leadership. The future priest will be valuable to the Church and to the cause of Christ in proportion to his ability to assume this leadership, or in other words, to his ability to express himself both by tongue and pen. Hence, it seems to me that the preparatory seminary must have a more definite aim in its teaching of English than the ordinary school, and that everything must tend towards the development of what I may term the expressive function of English.

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Experience has shown that a conviction such as I have indicated above can elicit a very favorable reaction from the student body. Our students come to the seminary with a definite ideal of life before them. They are full of zeal for its accomplishment. In their religious exercises their vocation is constantly emphasized; they will answer just as readily to the thought of it in the classroom. I have often been asked by our students to justify the burdens which the Greek and Latin teachers put upon them. I must confess that I could answer only in a half-hearted manner. I have had little or no difficulty in getting faithful, earnest work done in the English classes because the student has never been permitted to forget the necessity and value of his present labors and their bearing on his future ministry. He is made to realize that, humanly speaking, his only implements with which to cut down the white harvest in the vineyard of the Lord will be the spoken and written word.

Proceeding on the assumption that the preparatory seminary in its English course must have a definite purpose, and that this purpose is the training of men who can influence their fellow men through their ability and ease to express themselves in spoken and written language, let us see what can be done to realize it. We have all about the same idea of the equipment which the ideal priest should have in our field. Let us work backward from this to consider briefly the points which we must emphasize in our teaching.

The first thing which the seminary must do is to teach the boy how to read. I need not point out to you how necessary it is that the priest be able to read aloud to an audience in a pleasing and acceptable manner. Neither need I point out to you how few there are who acquit themselves of this duty as they should. We must not stop with giving the student a certain fluency and readiness; we want expressive reading. Monotony is the enemy. I do not mean that we should strive for pompous, stagy reading which is felt to be artificial, but for reading which is clear, easy, and natural, accommodated to the text and truly interpretative. I take it for granted that we teach the boy to be proud of his reading, and to feel keenly the guilt of a mispronunciation. Reading such as I have in mind cannot be taught

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in a year or two; it must be carried through the whole course if it is to keep pace with mental development. Good reading is a fine art, and not all men can be artists, yet a certain minimum of accomplishment must be demanded before the student leaves our hands. He can be taught at least distinct articulation, avoidance of monotone, and the judicious use of pauses not indicated by punctuation. Above all, he must be taught to free himself from the slavery of a line of type and to keep his eyes always in advance of his articulation.

We come now to the question of conversation. It is said to reveal the man. Perhaps it does, yet I am quite sure that it does not reveal the boy. Prof. Ward in *Theme Building* hits it off exactly.

"Whereas only a small percentage of American students write affectedly, a majority are afraid to use their full vocabulary. Instead of being ambitious with words, they are diffident, backward, preferring to rely on the scanty stock of phrases that are customary in their conversation. In oral composition they are still more unwilling to use the words they know. This bashfulness is a remarkable feature of American schools. In one way it may be called a virtue, for it is a form of honesty, showing a dislike of any effort that might be judged artificial. Teachers often discover that a student, through fear of being considered a 'would-be high-brow', has deliberately avoided an exact word of four syllables and has used a vague monosyllable."

I might add that the same condition is found not only in aspirants to the priesthood.

Here is something against which, in the preparatory seminary, we must wage an unrelenting warfare. Slang must be tabu. As an instance of what can be done in this regard, let me mention that our faculty decided that "guy" must go. Its appearance was visited with such swift retribution that only the most foolhardy would dare be on speaking terms with it. In the classroom monosyllabic answers must not be tolerated. Let the boy learn to speak in complete sentences. This will help his sentence-sense when he comes to composition. Let him know that permissions are likely to be denied unless asked for correctly. Here as in everything else the teacher's example will

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go a long way. Let him be careful always to frame his thoughts in suitable language and the boy will slide insensibly into his manner of speaking. Above all, we must stimulate nice language. We must try to help the boy conquer his unreasoning fear of appearing affected. The vocation motive can be used effectively. We can link up our present work with his future ministry. We can preach to the boy the force of first impressions. We may picture him at his lifework, dealing with all classes of men, attracting or repelling them by his first contact through conversation.

The question of compositions and themes deserves more treatment than I can at present devote to it. Obviously there is only one thing to do and that is to keep the boy writing. If only five lines a day are done correctly, something is gained. Testimonials for everything from scagliola altars to raincoats disclose that there are many who cannot write an acceptable five-line letter. I believe it to be highly important that the teachers of the other branches cooperate with the English teacher regarding the quality of the written work they get in their departments. The boy seems to have the strange idea that the only place for effort in writing is in the English class. Writing to him is something done for its own sake. This attitude, I believe, is often carried over to later years. We must break it down in the beginning by correlating good writing with the other studies and especially with history.

I wonder if we are alive to the possibilities for training in writing which lie in the student's letters. The preparatory seminary — if it be the right kind, and by that I mean a boarding school, — has control of the student's mail. We are all familiar with the banalities of the ordinary boy's letter. He is well and hopes that everybody home is the same. The weather is fine and he gets good meals. All this can be changed by teaching the boy what a good letter is. We can show him how to visualize the one to whom he is writing, and we can get him to write impressions instead of facts. We are thus developing the boy's imagination, and teaching him fluency of expression in a type of writing where there is the least danger of inhibition.

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The parents are delighted at the improvement and the boy is stimulated to greater efforts.

It is in the field of public speaking that my conception of the special duty of the preparatory seminary finds its best illustration. While other schools teach the subject, they cannot have the definite aim and purpose which are ours. With them it is more or less incidental; with us it must be of paramount importance. That statement needs no proof. Here is one phase of his future ministry with which the student is best acquainted. We will find him most responsive to our teaching; let us use his willingness to the utmost. Some students, usually city boys, have a natural talent which will need little more than direction. Others, usually awkward country boys, are so overlaid with a crust of self-consciousness that we may sometimes despair of being able to do anything with them. I am not concerned with methods; I wish to emphasize our responsibility in the matter. He is a rare boy indeed who will not develop under patient, sympathetic training.

In thus endeavoring to bring our students to a certain level of accomplishment, we can perhaps tone down our ideals a bit. Oratory, as the word is generally understood, we do not need. Elocutionizing may be left safely in the hands of our good Sisters. We want earnest, manly, straightforward presentation of thought. I deprecate too much attention paid to set pieces to the detriment of original work. If we can train all our students to feel at ease before any kind of audience, to look it straight in the eye, to show by their actions that they have something to say to it before they have finished, I think that we have done our duty.

In conclusion, I wish to touch on the teaching of literature in the preparatory seminary. Literature and culture are synonymous. Our ideal of the priest demands that we devote a great portion of our time to this most important study. In common with other schools, we shall teach our students what true reading means, we shall teach them literary history, and, if we can, we shall try to get them to appreciate the classics. But even here as elsewhere we may have a definite purpose. Even at the expense of critical details we must always emphasize this

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function of literature, namely, that it is a mirror of life. I am skeptical of the results obtained by harping on the beauty to be found in the classics. The love of beauty is a ripe fruit on the tree of life; it does not grow on saplings. It will profit us more to show the use-value of literature. No one more than the priest needs to know life and character, and the play of the forces which motivate human actions. Let us teach our students how to derive this knowledge from the inexhaustible storehouse of the world's literature. I believe that in this integration of life and books lies our best means of making our students life-long lovers of literature.

In this brief paper I have endeavored to express my convictions on the teaching of English in the preparatory seminary. All that I have said may be summed up in this, that I believe that our teaching should be colored by that very definite purpose to which we have devoted ourselves, the training of men who shall be worthy of their high calling.

DISCUSSION

Rev. Felix M. Kirsch, O. M. Cap.: It may be of interest to hear of the method of oral composition tried out in our preparatory seminary. Francis Bacon tells us that "conference maketh a ready man," but we all have seen many a priest flounder on helplessly from blunder to blunder when expected to think on his feet. To prepare our students to hold their own under such circumstances we set apart one period weekly for oral composition. We find our large dramatic hall best suited for the informal talks. Before class the teacher writes on the blackboard four or five subjects taken from the most diverse fields — the course of study, the books read, past experiences, athletics, live topics of the day, current events, etc. He allows the boys five minutes to prepare any of the subjects announced. After this he appoints the first boy who will address his classmates from the stage. The boy may speak for five minutes, and then the class discusses his talk by examining in detail the matter, form, and delivery. This discussion is always stimulating and helpful. After this we are ready for the second speaker. And thus the period passes all too quickly, the boys confessing that it is their favorite period of the week, while the teacher knows that it is just this period that assists them more than any other to obtain a ready command of English.

There is another experiment made at St. Fidelis' that may interest the English teachers. We all know of the benefits accruing from college papers. While most of our seminaries are too small to warrant the ex-

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pense of a seminary magazine it seems to me that at our seminary we are obtaining most of the benefits of such a magazine without making the financial outlay that is usually necessary. Our students' publication, "The Echo", has been appearing for thirty years. Each issue consists of ten typewritten sheets that are posted on what resembles a bulletin board, with this difference that this board is used only for the seminary publication and contains at the head the names of the faculty censor and the five student editors. The publication has the usual features of the college paper and appears as often as the editors may wish. There have been as many as thirty issues in one year, and the editors stimulate interest by conducting poetry and essay contests. The typewriting is done by the editors, and the issues of each year are bound at the end of the second semester.

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TEACHING OF GREGORIAN CHANT IN PREPARATORY SEMINARIES

REVEREND F. JOSEPH KELLY, MUS. D., SACRED HEART SEMINARY, DETROIT, MICH.

In the *Motu Proprio* of Pius X on Church Music, we read: "In seminaries of clerics and in ecclesiastical institutions, let the traditional Gregorian chant be cultivated by all with diligence and love, according to the Tridentine prescriptions, and let the superiors be liberal of encouragement and praise toward their young subjects. In like manner, let a *Schola Cantorum* be established, whenever possible, among the clerics for the execution of polyphony and of good liturgical music."

From these words of the saintly pontiff we gather that the study of the traditional chant of the Church should form an integral part of the curriculum of all preparatory seminaries. In other words, it should be given the importance and the same high standing that is accorded other branches of knowledge taught in our seminaries. Until this importance is attached to the teaching of the chant we need have but litle hope that the reform so earnestly wished for by Pius X will become a reality. If the young clerics educated in our preparatory seminaries leave those institutions with the idea that Gregorian chant is something secondary in the education of the priest, those same clerics when they become priests will hardly be zealous in the promotion of the chant among the people over whom they may be placed. Therefore, to give but one paltry hour a week, or some little time snatched from the study hour in the evening, to the study of the chant in our seminaries, is the best way to defeat the very object Pius X had in view when he gave the famous Encyclical on Church Music to the world on the Feast of St. Cecilia in 1903. I contend that the teaching of Gregorian chant should be given a period a day, at least, just as some of the branches that are carried through the six years of the pre-

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paratory seminary. And this for two reasons: First, that the young seminarians may leave the seminary with a good, thorough knowledge of the chant as well as a love for it; and secondly, that they may be impressed with its importance as a necessary part of their equipment to discharge sacerdotal offices in a becoming manner. There is no doubt that this was in the mind of the holy pontiff when he wrote the memorable words quoted above.

From the very first ages of the Church promising boys were taken into the service of the Church and educated in her choir schools, known as *Scholae Cantorum*. Such schools were first established at Rome, then in other parts of the Christian world. The most famous of these schools was that of St. Gall. Her interest in the training of young clerics in plain chant never declined. It is true that abuses crept in and that in some places interest in the chant died out, but the Church never suffered this to continue long before she raised her voice in protestation. In the great Council of Trent we find: "In order that they may be more conveniently instructed in Church discipline they shall always have a shaven crown (tonsure), wear clerical clothes, and be taught the grammar of music, the reckoning of Church days, and other useful knowledge." From the words of this great Council we gather that the chant was given first place in the training of the young clerics in the early ages of the Church.

The Church to-day is just as solicitous as during the past ages that her own music should be given an important place in the curriculum of the preparatory seminaries. We may very well profit by her example in the past and hold fast to the principle that the study of the chant is very important in the training of young clerics. Those who have gone before us have laid the foundation of the great educational systems as they exist to-day. They established schools for the training of young Levites, conscientiously gave of their time, talent and means, to adorn the Church with worthy ministers equipped with a cultural knowledge, of which Gregorian chant formed the basis. Should we of this generation pause and falter in this work? Have we the audacity to discredit the study of Gregorian chant, a study

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that the ancients regarded as the very basis of the cultural training of the young Levite, by relegating it to the last place among the branches taught in our preparatory seminaries? Before God, can we by so doing neglect to bring about better conditions in the noble branch of Church music than now exist, especially in the Church in America? When one considers the lamentable state of Church music to-day, the authorities of preparatory seminaries should feel in conscience bound to attach all the importance possible to the study of this most necessary branch in the preparation of those about to enter the clerical state. Of course this is a secondary consideration why the Chant should be given an important place in the curriculum of our preparatory seminaries. We must not lose sight of the main reason, namely, to train young men to have an exalted idea of the liturgy of the Church, a liturgy which finds its adequate and sublimest expression in the chant. By constant contact with the Church's own music during the six years of preparatory seminary training, these young men will begin to love it and become Gregorian enthusiasts. The restoration of Gregorian chant in our American churches rests with them. Not until we have priests who have a thorough knowledge and love of the chant, priests imbued with its spirit, can we hope to see a whole-hearted restoration. The young seminarians of to-day, if impressed with its importance in the seminary, and if properly taught, will be the great apostles of Gregorian chant when the Bishop addresses them with the words: *"Tu es sacerdos in aeternum."*

Apart from all other considerations, the chant for its own sake should be studied and considered an integral part of the young cleric's training. Among all music none equals, aye, even approaches the music which is the product of the Church herself, the handmaid of her liturgy, Plain chant, otherwise known as Gregorian chant. Gregorian chant is religious music in its baptismal innocence, in its highest and purest form. It is the Church's music in its pristine beauty, it is the guide and model for all music that pretends to be ecclesiastical. It has been the delight of past generations in the fairest days of Christian piety. It is sweet, soft, easy to learn and of a beauty so fresh

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and full of surprises, that wherever it has been introduced it has never failed to excite real enthusiasm in the youthful singers, provided their taste has not been vitiated. No other music is so well adapted to the liturgy and to the celebration of the Divine Mysteries, for the Church seems to have been inspired in the development of her own music. The deeper one delves into the study of the chant, the more its religious meaning is impressed upon him and the more its beauties are unfolded to him. It is lofty and dignified, yet simple, powerful, and majestic, a real incentive to reverential recollection and earnest prayer. It is the religious music with which young clerics should first become acquainted. It is the highest type of music to be expressed in worship. It is not words set to music but music flowing from the sublime meaning of the words. Far from dissipating the soul as other music, it concentrates all its forces upon God. The more deeply rooted love is, the more the chant penetrates and agitates the soul, and the more it stirs up in it a mysterious sensation which transforms, transports and ravishes it. Captivated by the sweetness of its sacred melody sinners become aware of their sins and shed copious and fruitful tears. This wonderful change is not the result of preaching, but the effect of the great power of sacred song. St. Augustine credited his conversion to the influence of plain chant. He says in his Ninth Confession: "Oh my God, when the sweet voice of the congregation broke upon my ear, how I wept the hymns of praise! The sounds poured into my ear and Thy truths entered my heart. There glowed within me the spirit of devotion; tears poured forth and I rejoiced."

In his letter to the Cardinal Vicar of Rome Pope Pius X insists on the training in the chant in a special way in these words:

"We desire that sacred music be cultivated with special care and in the proper way in all the seminaries and ecclesiastical colleges of Rome, in which such a large and choice body of young clerics from all parts of the world are being educated in the sacred sciences and in the ecclesiastical spirit. We know and we are greatly comforted by the knowledge, that in some

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institutions sacred music is in such a flourishing condition that it may serve as a model for others. But there are some seminaries and colleges which leave much to be desired owing to the carelessness of the superiors, or the want of capacity and the imperfect taste of the persons to whom the teaching of chant and the direction of sacred music is entrusted. You will be good enough to provide a remedy for this also with solicitude, by insisting especially that Gregorian chant, according to the prescriptions of the Council of Trent, be studied with particular diligence and be as a rule preferred in the public and private functions of the institute."

Then follows a regulation for seminaries and religious institutions which might well be the regulation of every preparatory seminary in the United States.

"It is essential above all that the seminaries, ecclesiastical colleges and religious institutions should give their students a sound and serious training in liturgical chant and sacred music. It is the formally expressed wish of His Holiness that every educational institution for the formation of the clergy shall devote special attention to the study of liturgical chant and sacred music, treating them as subjects of the highest importance to the clergy. Those superiors who have installed a daily lesson in singing and sacred music, for all the students without exception, even though the lesson be brief, are worthy of the highest praise. But under no circumstance shall any such institute be permitted to devote less time than two full hours a week to the serious and practical study of sacred music, and this to apply to all students indiscriminately. Preference must be given to Gregorian chant over all other forms of Church music. These two hours shall not include the time given to necessary rehearsals."

From these words of the Holy Father we gather that the teaching of the chant in our preparatory seminaries is something more than an admonition, it is a command. Therefore, the study of sacred music should be given a prominent place in the curriculum of such seminaries and serious work should be done in it daily. "Even if the lesson be brief," daily work in the theory and practice of Gregorian chant is the only means of impressing the importance of the knowledge of the chant upon young aspirants to the priesthood, and moreover it is the

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only means by which anything like an adequate knowledge of the chant can be obtained. In our preparatory seminaries, as a rule, a very superficial instruction is given in what is termed a course in Gregorian chant. An hour or more a week is set aside for a rehearsal of the Mass and vespers for the following Sunday, an hour snatched from the evening study, when the boys are all tired out and ready for bed, and this embraces all the work in that important branch of clerical training. In reality it is no course at all, it is a rehearsal and a poor one at that. To dignify it by any such word as a course of study is a species of deception. Is it any wonder that our young priests know nothing of the chant, nay, contemn it, and treat the *Motu Proprio* on Church music with disdain? Can we hope that these priests will be zealous for the reform so necessary in Church music? The neglect of the preparatory seminaries thoroughly to educate young men in pure Church music is more than anything else the cause of the slow progress of the reform. If our young seminarians were given a good, solid course in the chant, when they become priests the Church would have earnest leaders in this field who would make this reform a reality in a short time. But to bring this about, as I pointed out in the first part of my paper, we must impress upon the mind of the boy entering the preparatory seminary that the study of the chant is just as necessary as each and every other study in the curriculum of the seminary, nay, even more so, for he makes no particular use of the knowledge acquired in the other branches taught in the preparatory seminary, when once he is ordained, but all through his priestly life, in the liturgy of the Church, he must call upon the knowledge that he has acquired in the chant. In the last analysis, then, it is the authorities of these seminaries who must give to the chant the importance it deserves, by making it rank equally with the other studies of the curriculum.

Having established the importance of the teaching the chant in our preparatory seminaries, and of impressing the importance of this study upon the young seminarians, the next question is, how much time should be devoted to its study, and of what

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should the instruction in Church music consist? The first part of the question can be answered in no better way than in the words of the Holy Father quoted above, in which he lays down the regulation governing this important matter for seminaries and religious institutions in Rome: "It is the formally expressed wish of His Holiness that every educational institution for the formation of the clergy shall devote special attention to the study of liturgical chant and sacred music, treating them as subjects of the highest importance to the clergy. Those superiors who have installed a daily lesson in singing and sacred music for all the students without exception, are worthy of the highest praise." Therefore, instruction in the chant should be a daily exercise in our preparatory seminaries. Even though but half an hour is allotted to it, let it be daily, and not after all other class-work has been finished. It is not fair to the chant to relegate its instruction to a part of the day which would be unfit for instruction in any of the other branches of the curriculum. Let it be taught in the morning or early afternoon when the boys are still fresh and eager for work. The evening hour just before bed-time is no time for instruction in anything. Let this exercise be a real instruction and not a rehearsal. Let rehearsals in the chant be something distinct and at another time, for rehearsals in the chant are merely putting into practice the notions acquired in the instruction. Let there be a sharp distinction between instruction and rehearsal, for as these two words are not synonyms, so these two exercises are not the same. The seminarians may require but one rehearsal a week, if the daily instruction in the chant is all that it should be, for the seminarians put into practice during the rehearsals the principles acquired in the chant instruction class.

Let us now take up the second part of the question. What should the instruction in Church music consist of? As the course in music in most of our schools is far from thorough, and as the practice of rote singing is still in vogue in this enlightened age, the course in the chant in our preparatory seminaries should begin with the most elementary notions of music. Therefore, the first work of this course is to teach the students how to

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breathe, how to control the breath, and how to place the tone correctly, conditions so necessary for the proper rendition of the chant. Daily exercises in the control of the breath, in the correct placing of the tone, should be the initiatory steps in every lesson. This should be followed by the study of Gregorian notation. If the young seminarians have had any instruction in the notation of modern music it is an easy step to that of Gregorian chant. Let no one commit the crime of trying to teach the singing of Gregorian chant by rote. Rote singing is a relic of a barbarous age. Practicing exercises on the different vowels met with in the Latin language should form an important part in each chant lesson. When the students have a good reading knowledge of Gregorian notes, some of the easier Gregorian motetts may be taken up and studied. Each motett should be sol-faed first, to test the reading knowledge of the student. The important subject of deep breathing should be insisted upon in every exercise or Gregorian number sung.

Here we have outlined in a very general way the foundation work of the study of Gregorian chant, elements of which should be carried through the six years of the preparatory seminary course. After one year's serious work in the above matter, the young seminarian is ready to delve more deeply into the secrets of the chant. Above all things a correct notion of the difficult subject of the rhythm of the chant should be given him. This should form a part of the course of the first year. In the remaining years of his seminary life he should be given a thorough course in the theory and notion of Gregorian chant and its practical execution. A thorough study of the most difficult neums should be made. In his fifth and sixth year, the study of the *Motu Proprio* should be taken up, and practical exercises should be given in singing and directing the chant. A study of the liturgy in relation to the chant, the Mass and Holy Office, should occupy a good part of the time of his sixth year. With a course as thus outlined, the young seminarian enters the major seminary with his study of Gregorian chant completed, and during his six years in the major seminary he is able to put into practice the principles learned in the preparatory seminary

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in the singing of the various offices. When he is advanced to the holy office of priesthood, he leaves the seminary with a thorough knowledge of the Church's own music, he is imbued with a love for and devotion to it, he is enthusiastic for its introduction into the services of the Church, and he becomes an ardent advocate of the principles contained in the *Motu Proprio* of Pius X. The reform in Church Music would not be long delayed if preparatory seminaries would do their work in the proper teaching of the chant. To start the study of the chant at the beginning of the major seminary course is too late. It does not make the same impression then as it does upon the young seminarian in the preparatory stage of his course.

Therefore, it should be our first care to give Gregorian chant its proper setting in the curriculum of the preparatory seminary. The young seminarians from the beginning should be taught its principles. The preliminary notions should be well drilled during the first year of the seminarian's career at the seminary. We should not have the mistaken notion of many, that Plain chant is a mere reading of notes, and therefore is not deserving of serious consideration. It is a serious study, comparing very favorably with any other branch of knowledge in its importance. Plain chant cannot be read at sight any more than the great classical compositions of later masters. Gregorian selections are masterpieces, and require all the study and time that any masterpiece requires in order to have an adequate knowledge of them. Yet plain chant is no more difficult to the young mind than modern music. The secrets of plain chant are not discovered in a day. It is only by constant instruction and practice that one learns its beauties and is able to impress these beauties upon others. The young mind, impressionable as it is, discovers these secrets one by one, and is duly impressed by the singular tonality of the chant. By being in close touch with it day by day it becomes more intelligible to the young seminarian, and he in turn is able to sing it so that it is intelligible to others.

Some one has justly said: "The Gregorian chant is not only a form of religious music; it is the only form adopted and prescribed by authority. It is the chant of the Church. Though

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there can be different chants, different forms, usages and tastes, though there are exceptions approved by the Church, there is but one chant of the Church, — the Gregorian." A great writer has paid this beautiful tribute to the glorious chant of Mother Church: "Gregorian chant purifies the mind. It transports us into a region of supernatural beauty and immateriality; it vivifies and strengthens the life of the soul. No other music carries man so swiftly on its wings to the mysterious world of prayer. Through plain chant we pass from the finite to the Infinite."

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INDEX

PAGE

Altman, O. S. B., Rev. Stanislaus, The Study of Latin in Our Preparatory Seminaries 622
An Ursuline of the Brown County Community, The Spirit of the Ursuline Order and Its Work for Education..... 406
Apologetics, Present-Day, Rev. J. B. Tennelly, S. S., D. D..... 520
Approved Colleges, List of..... 104
Ascetical Theology in the Seminary Curriculum, Rev. Hugh L. Lamb, D. D..... 529

Babcock, Ph. D., LL. D., Kendric C., Variables in Higher Educational Organization 132
Biblical Exegesis in the Seminary, Rev. Joseph A. Nelson, D. D.... 564
Brother G. Philip, F. S. C., Discussion..... 242
Brother George N. Sauer, S. M., On Vocations to the Teaching Brotherhoods 301

Cain, S. J., Rev. Mark, The Danger of False Principles of Pedagogy in Catholic Educational Work..... 441
Candidates of Ordination, Legal Papers for, Rev. Stanislaus Woywood, O. F. M..... 506
Cardinal Gibbons and the Deaf, Rev. Michael A. Purtell, S. J..... 355
Catholic Art Development, A Plea for, Rev. P. Raphael, O. S. B.... 579
Catholic Blind Education Section, Proceedings..... 369
Catholic High Schools, Standardization of, Rev. E. A. Mooney, D. D. 156
Catholic Negro Education Section, Proceedings..... 378
Catholic Rural Extension Education, Rev. Edwin V. O'Hara, LL. D. 273
Character Formation, Education for, Rev. Joseph J. Wehrle..... 198
Citizenship, Education for, Rev. Joseph F. Dunney..... 168
Clerical Training in the Preparatory Seminary, Rev. Eugene Harrigan, S. S..... 592
College and Secondary School Library Organization, Report of the 107
Colleges, List of Approved 104
Colleges, The Trend of the, Rev. Albert C. Fox, S. J..... 115
Commission on Institutions of Higher Education, Report of the.... 101
Committee on Organization, Report of the 386
Committee on Recommendations, Report of the..... 385
Commission on Standardization, The..... 100
Community Supervisors, Duties of, Sister Aloysius Josephine, S. N. D..... 417
Conference of Religious Superiors, Proceedings..... 384

Digitized by Google

PAGE
Constitution 1
Cooperating with Public Officials, Rev. William A. Kane..... 286
Curriculum, The Rural School, Rev. T. Leo Keaveny..... 266

Danger of False Principles of Pedagogy in Catholic Educational Work, The, Rev. Mark A. Cain, S. J..... 441
Deaf-Mute Section, Proceedings 343
Deaf-Mute Section, Resolutions 347
Deaf-Mute Work in Toledo, John Piazza..... 349
Diocesan High School, The, Rev. John E. Flood..... 280
Diocesan Examinations, The Value and Character of, Rev. George Johnson, Ph. D..... 313
Dillon, Rev. John A., Discussion..... 319
Department of Colleges and Secondary Schools, Proceedings..... 99
Department of Colleges and Secondary Schools, Resolutions..... 109
Discussion, Sister M. Carmel..... 339
" Rev. John A. Dillon..... 319
" Sister Dolorosa 337
" Rev. E. A. Flynn..... 191
" Rev. Felix M. Kirsch, O. M. Cap..... 644
" Rev. A. E. Lafontaine..... 193
" Rev. Hugh A. Lamb, D. D..... 84
" Wilfrid J. Lessard..... 289
" Sister Mary Loretto..... 216
" Brother G. Philip, F. S. C..... 242
" Rev. P. M. Stief..... 206
" Rev. E. P. Tivnan, S. J..... 130
" Rev. Francis J. Walsh, Ph. D..... 83
Drouet, C. M., Rev. F. P., The Place of Special Introduction to Both Testaments in the Seminary Curriculum..... 549
Dunney, Rev. Joseph F., Education for Citizenship..... 168
Duties of Community Supervisors, Sister Aloysius Josephine, S. N. D. 417

Education for Character Formation, Rev. Joseph J. Wehrle..... 198
Education for Citizenship, Rev. Joseph F. Dunney..... 168
Educational Measurements, The Pedagogical Value of, Rev. John A. O'Brien, Ph. D..... 245
Educational Reform, Principles of, Rev. Patrick J. McCormick, S. T. L., Ph. D..... 89
Efficiency in Schools for the Blind, Standards of, Sister M. Geronimo, O. S. D..... 371
Elocution in the Preparatory Seminary, Rev. Ermin Schneider, O. F. M..... 611

Digitized by Google

PAGE
English in the Preparatory Seminary, The Teaching of, Rev. George W. Paré 638
Executive Board, Meetings of the..... 9

Financial Report 1
Flood, Rev. John E., The Diocesan High School..... 280
Flynn, Rev. Edwin A., Discussion..... 191
Forces and Factors of Control in Parish School Education, The, Rev. John J. Harbrecht..... 221
Fox, S. J., Rev. Albert C., The Trend of the Colleges..... 115
Future of the Small College, The, Rev. Felix M. Kirsch, O. M. Cap.. 53

General Introduction to Holy Scripture in the Seminary, The Place of, Rev. Aloysius Ziskovsky..... 538
General Meetings, Proceedings..... 41
General Resolutions 51
Gregorian Chant in Preparatory Seminaries, Teaching of, Rev. F. Joseph Kelly, Mus. D..... 646

Hannigan, S. S. J., Rev. Charles, High Schools for Our Colored Catholics 380
Harbrecht, Rev. John J., The Forces and Factors of Control in Parish School Education..... 221
Harrigan, S. S., Rev. Eugene F., Clerical Training in the Preparatory Seminary 592
Higher Education, Report of the Commission on Institutions of.... 101
Higher Educational Organization, Variables in, Kendric C. Babcock, Ph. D., LL. D..... 132
Higher Education of Women Under Catholic Auspices, The, Sister M. Catherine 429
High Schools for Our Colored Catholics, Rev. Charles Hannigan, S. S. J..... 380

Introduction 7

Johnson, Ph. D., Rev. George, A Plan of Teacher Certification..... 388
Johnson, Ph. D., Rev. George, The Value and Character of Diocesan Examinations 313

Kane, Rev. William A., Cooperating With Public Officials..... 286
Keaveny, Rev. T. Leo., The Rural School Curriculum..... 266
Kelly, Mus. D., Rev. F. Joseph, Teaching of Gregorian Chant in Preparatory Seminaries 646
Kirsch, O. M. Cap., Rev. Felix, Discussion..... 644
Kirsch, O. M. Cap., Rev. Felix, The Future of the Small College.... 53

Digitized by Google

PAGE
Lafontaine, Rev. A. E., Discussion 193
Lafontaine, Rev. A. E., Relative Duties of Pastor and Principal in Local School Administration 291
Lamb, D. D., Rev. Hugh L., Ascetical Theology in the Seminary Curriculum 529
Lamb, D. D., Rev. Hugh L., Discussion 84
Latin in Our Preparatory Seminaries, The Study of, Rev. Stanislaus Altman, O. S. B. 622
Lay Apostolate, Report of the Committee on Training for the, ... 105
Legal Papers for Candidates of Ordination, Rev. Stanislaus Woywood, O. F. M. 506
Lessard, Wilfred J., Discussion 289
Library Organization, Report of the College and Secondary School 107
List of Approved Colleges 104

McCormick, S. T. L., Ph. D., Rev. Patrick J., Principles of Educational Reform 89
Meetings of the Executive Board 9
Meetings, General 41
Meetings of the Local Teachers 322
Moeller, D. D., Most Rev. Henry, Sermon of 41
Mooney, D. D., Rev. E. A., Standardization of Catholic High Schools 156
Movement Toward the Standardization of Colleges and Universities, The, Dr. George F. Zook 139
Murray, Rev. James P., The Problem of Motivation 237

Negro Education Section, Catholic 378
Nelson, D. D., Rev. Joseph A., Biblical Exegesis in the Seminary.. 564
Nicola, Rt. Rev. Msgr. J. B., Report of 111

O'Brien, Ph. D., Rev. John A., The Pedagogical Value of Educational Measurements 245
Officers vii
O'Hara, LL. D., Rev. Edwin V., Catholic Rural Extension Education 273
O'Hara, Rev. Joseph M., The Supervision of Catholic Schools by Community Supervisors 209
On Vocations to the Teaching Brotherhoods, Brother George N. Sauer, S. M. 301
Our Colored Catholics, High Schools for, Rev. Charles Hannigan, S. S. J. 380

Paré, Rev. George W., The Teaching of English in the Preparatory Seminary 638
Parish School Department, Proceedings 164
Parish School Department, Resolutions 166

Digitized by Google

PAGE
Pedagogical Training, The Religious Spirit and, Rev. Henry Woods, S. J. 395
Pedagogical Value of Educational Measurements, The, Rev. John A. O'Brien, Ph. D..... 245
Philosophy of Standardization, The, Rev. Austin G. Schmidt, S. J. 68
Physical Training for the Blind, Sister M. Stephanie..... 374
Piazza, John, Deaf-Mute Work in Toledo..... 349
Plan of Teacher Certification, A, Rev. George Johnson, Ph. D.... 388
Place of General Introduction to Holy Scripture in the Seminary, The, Rev. Aloysius Ziskovsky..... 538
Place of Special Introduction to Both Testaments in the Seminary Curriculum, The, Rev. F. P. Drouet, C. M..... 549
Plea for Catholic Art Development, A, Rev. P. Raphael, O. S. B.... 579
Practical Civic Training, General and Local, Sister Mary Adelaide, C. PP. S..... 323
Preparatory Seminary, Clerical Training in the, Rev. Eugene F. Harrigan, S. S..... 592
Preparatory Seminary, Elocution in the, Rev. Ermin Schneider, O. F. M..... 611
Preparatory Seminary, The Teaching of English in the, Rev. George W. Paré 638
Preparatory Seminary Curriculum, The Useful vs. the Disciplinary in the, Rev. Charles D. White, D. D..... 602
Preparatory Seminary Section, Proceedings..... 586
Preparatory Seminary Section, Resolutions..... 589
Preparatory Seminaries, Teaching of Gregorian Chant in, Rev. Joseph F. Kelly, Mus. D..... 646
Preparatory Seminaries, The Study of Latin in Our, Rev. Stanislaus Altman, O. S. B..... 622
Present-Day Apologetics, Rev. J. B. Tennelly, S. S., D. D..... 520
Principles of Educational Reform, Rev. Patrick J. McCormick, S. T. L., Ph. D..... 89
Problem of Motivation, The, Rev. James P. Murray..... 237
Proceedings, Catholic Blind Education Section..... 369
Proceedings, Catholic Negro Education Section..... 378
Proceedings, Conference of Religious Superiors..... 384
Proceedings, Deaf-Mute Section..... 343
Proceedings, Department of Colleges and Secondary Schools..... 99
Proceedings, General Meetings..... 41
Proceedings, Meetings of the Local Teachers..... 322
Proceedings, Parish School Department..... 164
Proceedings, Preparatory Seminary Section..... 586
Proceedings, Seminary Department..... 472
Proceedings, Superintendents' Section..... 276
Purtell, S. J., Rev. Michael A., Cardinal Gibbons and the Deaf..... 355

Digitized by Google

PAGE

Qualitative Point of View in Standardization, The, V. Rev. M. A. Schumacher, C. S. C., Ph. D..... 149

Raphael, O. S. B., Rev. P., A Plea for Catholic Art Development.. 579
Recent Papal Decrees, The Teaching of Scripture in the Seminaries in the Light of, Rev. C. L. Souvay, C. M., D.D..... 490
Relative Duties of Pastor and Principal in Local School Administration, Rev. A. E. Lafontaine..... 291
Religious Spirit and Pedagogical Training, The, Rev. Henry Woods, S. J. 395
Report of College and Secondary School Library Organization..... 107
Report of Commission on Institutions of Higher Education..... 101
Report of Committee on Organization..... 386
Report of Committee on Recommendation..... 385
Report of Committee on Training for the Lay Apostolate..... 105
Report of Right Rev. J. B. Nicola..... 111
Report of the Secretary General..... 10
Resolutions, Department of Colleges and Secondary Schools..... 109
Resolutions Deaf-Mute Section..... 347
Resolutions, General 51
Resolutions, Parish School Department..... 166
Resolutions, Preparatory Seminary Section..... 589
Resolutions, Seminary Department..... 487
Rural Extension Education, Catholic, Rev. Edwin V. O'Hara, LL. D. 273
Rural School Curriculum, The, Rev. T. Leo Keaveny..... 266

Sauer, S. M., Brother George N., On Vocations to the Teaching Brotherhoods 301
Schmidt, S. J., Rev. Austin G., The Philosophy of Standardization.. 68
Schneider, O. F. M., Rev. Ermin, Elocution in the Preparatory Seminary 611
Schumacher, C. S. C., Ph. D., V. Rev. M. A., The Qualitative Point of View in Standardization..... 149
Section, Catholic Blind Education..... 369
Section, Catholic Negro Education..... 378
Section, Deaf-Mute 343
Section, Preparatory Seminary..... 586
Section, Superintendents' 276
Seminary Department, Proceedings..... 472
Seminary Department, Resolutions..... 487
Sermon of Most Rev. Henry Moeller, D. D..... 41
Shall We Educate Our Catholic Blind in the Parish School, Sister M. Joseph 376
Sister Aloysius Josephine, S. N. D., Duties of Community Supervisors 417

Digitized by Google

PAGE
Sister Mary Adelaide, C. PP. S., Practical Civic Training, General and Local 323
Sister Mary Carmel, Discussion 339
Sister M. Catherine, The Higher Education of Women Under Catholic Auspices 429
Sister Dolorosa, Discussion 337
Sister M. Geronimo, O. S. D., Standards of Efficiency in Schools for the Blind 371
Sister M. Joseph, Shall We Educate Our Catholic Blind in the Parish School 376
Sister Mary Loretto, Discussion 216
Sister M. Stephanie, Physical Training for the Blind 374
Small Colleges, The Future of the, Rev. Felix M. Kirsch, O. M. Cap. 53
Souvay, C. M., D. D., Rev. C. L., The Teaching of Scripture in the Seminaries in the Light of Recent Papal Decrees 490
Special Introduction to Both Testaments in the Seminary Curriculum, The Place of, Rev. F. P. Drouet, C. M 549
Spirit of the Ursuline Order and Its Work for Education, The, An Ursuline of the Brown County Community 406
Standards of Efficiency in Schools for the Blind, Sister M. Geronimo, O. S. D 371
Standardization of Catholic High Schools, Rev. E. A. Mooney, D. D. 156
Standardization of Colleges and Universities, The Movement Toward the, Dr. George F. Zook 139
Standardization, The Commission on 100
Standardization, The Philosophy of, Rev. Austin G. Schmidt, S. J. 68
Standardization, The Qualitative Point of View in, V. Rev. M. A. Schumacher, C. S. C., Ph. D 149
Stief, Rev. P. M., Discussion 206
Superintendents' Section, Proceedings 276
Supervision of Catholic Schools by Community Supervisors, The, Rev. Joseph M. O'Hara 209

Teacher Certification, A Plan of, Rev. George Johnson, Ph. D 388
Teaching of English in the Preparatory Seminary, The, Rev. George W. Paré 638
Teaching of Gregorian Chant in Preparatory Seminaries, Rev. F. Joseph Kelly, Mus. D 646
Teaching of Scripture in the Seminaries in the Light of Recent Papal Decrees, The, C. L. Souvay, C. M., D. D 490
Tennelly, S. S., D. D., Rev. J. B., Present-Day Apologetics 520
Trend of the Colleges, The, Rev. Albert C. Fox, S. J 115
Tivnan, S. J., Rev. E. P., Discussion 130

Digitized by Google

PAGE

Ursuline Order and Its Work for Education, The Spirit of the, An Ursuline of the Brown County Community 406

Value and Character of Diocesan Examinations, The, Rev. George Johnson, Ph. D 313
Variables in Higher Educational Organization, Kendric C. Babcock, Ph. D., LL. D 132

Walsh, Ph. D., Rev. Francis J., Discussion 83
Wehrle, Rev. Joseph J., Education for Character Formation 198
White, D. D., Rev. Charles D., The Useful vs. the Disciplinary in the Preparatory Seminary Curriculum 602
Woods, S. J., Rev. Henry, The Religious Spirit and Pedagogical Training 395
Woywood, O. F. M., Rev. Stanislaus, Legal Papers for Candidates of Ordination 506

Ziskovsky, Rev. Aloysius, The Place of General Introduction to Holy Scripture in the Seminary 538
Zook, Dr. George F., The Movement Toward the Standardization of Colleges and Universities 139

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The Catholic Educational Association
BULLETIN

Vol. XIX NOVEMBER, 1922 No. 1

REPORT
OF THE
PROCEEDINGS AND ADDRESSES
OF THE
NINETEENTH ANNUAL MEETING
PHILADELPHIA, PA.
JUNE 26, 27, 28, 29, 1922

PUBLISHED QUARTERLY BY THE CATHOLIC EDUCATIONAL ASSOCIATION

ANNUAL INDIVIDUAL MEMBERSHIP FEE IN THE ASSOCIATION, $2.00

Office of the Secretary General, 1651 East Main Street, Columbus, Ohio

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Entered as second-class mail matter Nov. 16th, 1907, under the Act of Congress of July 16, 1894, at the postoffice at Columbus, Ohio.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, authorized July 10, 1918.

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CONTENTS

	Page
Officers	vii
Constitution	1
Introduction	7
Meetings of the Executive Board	9
Report of the Secretary General	9
Message from the Holy Father	17
Financial Report	19
GENERAL MEETINGS —	
Proceedings	35
Sermon of Rev. John E. Flood, LL. D.	36
Address of Rt. Rev. T. J. Shahan, D. D.	41
Resolutions	46
Papers of the General Meetings —	
Better Teaching, Rev. Claude J. Pernin, S. J.	48
Observations upon the Political Status of the Parish Schools of Michigan, Judge P. J. M. Hally	62
Principles of Standardization, Rev. George J. Johnson, Ph. D.	82
DEPARTMENT OF COLLEGES AND SECONDARY SCHOOLS —	
Proceedings	92
Report of High School Standardizing Commission	93
Report of the Commission on Standardization for Higher Institutions	96
List of Approved Colleges 1922	97
Report of the Committee on Training for the Lay Apostolate	100
Report of the Committee on Libraries	101
Papers —	
Our Endowment of Consecrated Lives, Rev. Albert C. Fox, S. J.	104
Cultivating the Use of the Library, Rev. Paul J. Foik, C. S. C.	109
College Standardization, Samuel Paul Capen, Ph. D.	115
Factors Which Make for College Efficiency, Adam Leroy Jones, Ph. D.	122
The Academic and Professional Preparation of College Teachers, Brother Thomas, F. S. C.	129
Laboratory Equipment in the Standard College, Rev. Daniel J. McHugh, C. M.	134
A Catholic Index to Periodicals, William Stetson Merrill, A. B.	139
Music in College, Rev. F. Joseph Kelly, Mus. D.	145

Digitized by Google

PARISH SCHOOL DEPARTMENT— PAGE

Proceedings 152
Resolutions 153

Papers and Discussions—

Aims and Purposes in Teaching Religion, Rev. Joseph V. S. McClancy 156
Discussion, Rev. P. M. Stief 163
Bible Study and Church History in the Religion Course, Rev. William F. Lawlor 165
Discussion, Rev. Francis J. McElwane 172
The Project Method, Rev. William Schmitt 174
Discussion, Rev. Charles F. McEvoy 185
Discussion, Rev. Joseph A. Boyle 187
Vitalizing the Work in English, Rev. Joseph M. O'Hara 190
Discussion, Sister M. Theodosia, B. A. 199
Discussion, Sister M. Olivia 201
The Development of Thinking Power in Children, Rev. Edward B. Jordan 204
Discussion, Rev. James A. Byrnes 215
Tests and Examinations, Brother John A. Waldron, S. M. 217
Discussion, Rev. Joseph A. Dunney 223
Discussion, Brother Aubert, C. F. X. 231

SUPERINTENDENTS' SECTION—

Proceedings 233

Papers and Discussions—

The Place of the Lay Teacher in Parish Schools, Rev. Michael J. Larkin 234
Discussion, Rev. Joseph V. S. McClancy 237
Advertising the Work and Worth of Catholic Education, Rev. Joseph V. S. McClancy 240
Discussion, Rev. P. J. Clune 246
Discussion, Rev. Joseph A. Dunney 248
The Organization of Diocesan Examinations, Rev. Charles F. McEvoy 250
Methods of Supervising Grade Teachers, Rev. Ralph L. Hayes, D. D. 259
Teaching Pedagogy to Seminarians, Rev. Augustine F. Hickey. 269
Discussion, Rev. William Schmitt 274
How Can We Improve the Usefulness of the Superintendents' Section? Rev. Joseph M. O'Hara 276

Digitized by Google

MEETING OF THE LOCAL TEACHERS — PAGE
Proceedings 279

Papers and Discussions —
The Supervising Principal and the Teacher, Sister M. Berenice, I. H. M. 280
Discussion, Sister Mary Eberharda, O. S. F. 286
Discussion, Sister M. Aquin 289
The Training of the Child Voice in Our Schools, Rev. F. Joseph Kelly, Mus. D. 294
Discussion, Mother St. Bernard 303
Discussion, Sister Jadwiga, S. S. J. 306

DEAF-MUTE SECTION —
Proceedings 308
Resolutions 317

Papers —
A College for the Deaf, Rev. Hugh A. Dalton, S. J. 319
Experiences in the Missionary Field for the Deaf, Rev. Daniel Higgins, C. SS. R. 322
Taking Care of the Deaf in Toledo, Mrs. Joseph Acker, Sr. 326

CATHOLIC BLIND EDUCATION SECTION —
Proceedings 330

Papers —
In the Secondary Department of a School for the Blind 332
The Musical Education of the Sightless, Sister M. Benigna, O. S. D. 336
A Day in the Grammar School, Sister M. Stephanie 339

CATHOLIC NEGRO EDUCATION SECTION —
Proceedings 343

Papers —
Urgent Need of More High Schools for Colored Catholic Children, W. P. Dickerson, M. D. 346
The Little Mission School, Brother Florence, O. F. M. 351

CONFERENCE OF RELIGIOUS SUPERIORS —
Proceedings 360

Papers —
The Problem of Teacher Certification, Rev. Ralph L. Hayes, D. D. 362

Digitized by Google

Papers — Continued. PAGE

A Superior's Paramount Duty, Mother M. Josepha..... 370
Novitiate Training, Sister M. Gertrude, A. M..... 376
The Necessary Subordination of Educational Theories to Sound Sociology, Rev. Henry Woods, S. J..... 385
The Teachers' Pedagogical Conference, Rev. Felix M. Kirsch, O. M. Cap..... 398

SEMINARY DEPARTMENT —

Proceedings 412
Letter of Rev. P. Raphael, O. S. B..... 421
Resolutions 426

Papers —

The Present Status of Clerical Education in the United States, V. Rev. John F. Fenlon, S. S., D. D..... 429
Education and Mission Progress, Rev. P. J. Byrne, A. F. M..... 441
Papers for Ordinands, Rev. Stanislaus Woywood, O. F. M..... 452
Weeding Out the Unfit, V. Rev. Wm. P. Barr, C. M., Ph. D., S. T. D..... 473
The *Magisterium Ordinarium* of the Church, Rev. Charles A. Bruehl, Ph. D..... 487
The Ideal Major Seminary, V. Rev. Ambrose Kohlbeck, C. S. B., S. T. D..... 494
After the Seminary — What? Rev. William Carter, C. M..... 504
Distribution and Use of Time, Rev. Raphael Markham, S. T. D. 515

PREPARATORY SEMINARY SECTION —

Proceedings 525
Report of the Committee on Standardization..... 526
Resolutions 531

Papers —

The Young Levite and His Degree, Rev. Lambert Burton, O. S. B., A. M. 533
The Place of Greek in Our Curriculum, Rev. Thomas J. Deegan, D. D. 541
The Characteristics of Discipline in a Preparatory Seminary, Rev. F. Joseph Kelly, Ph. D..... 547

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THE CATHOLIC EDUCATIONAL ASSOCIATION

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Deaf-Mute Section

Chairman — Rev. Henry J. Waldhaus, Cincinnati, O.
Secretary — Rev. Henry Kaufman, Cincinnati, O.

Catholic Blind Education Section

Chairman — Rev. Joseph M. Stadelman, S. J.
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Chairman — Rev. Henry J. Richter, Cincinnati, O.
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Vice Chairman — Rev. Dennis Hayes, LL. D., Detroit, Mich.
Secretary — Rev. Lambert Burton, O. S. B., Atcheson, Kans.

GENERAL OFFICE OF THE ASSOCIATION
1651 East Main St., Columbus, Ohio

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CONSTITUTION

ARTICLE I

NAME

SECTION 1. The name of this Association shall be The Catholic Educational Association of the United States.

ARTICLE II

OBJECT

SECTION 1. The object of this Association shall be to keep in the minds of the people the necessity of religious instruction and training as a basis of morality and sound education; and to promote the principles and safeguard the interests of Catholic education in all its departments.

SEC. 2. To advance the general interests of Catholic education, to encourage the spirit of cooperation and mutual helpfulness among Catholic educators, to promote by study, conference and discussion the thoroughness of Catholic educational work in the United States.

SEC. 3. To help the cause of Catholic education by the publication and circulation of such matter as shall further these ends.

ARTICLE III

DEPARTMENTS

SECTION 1. The Association shall consist of the Catholic Seminary Department; the Catholic College and University Department; the Catholic School Department. Other Departments may be added with the approval of the Executive Board of the Association.

SEC. 2. Each Department regulates its own affairs and elects its own officers. There shall, however, be nothing in its regulations inconsistent with the provisions of this Constitution.

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ARTICLE IV

OFFICERS

SECTION 1. The officers of the Association shall be a President General; several Vice Presidents General to correspond in number with the number of Departments in the Association; a Secretary General; a Treasurer General; and an Executive Board. The Executive Board shall consist of these officers, and the Presidents of the Departments, and two other members elected from each Department of the Association.

SEC. 2. All officers shall hold office until the end of the annual meeting wherein their successors shall have been elected, unless otherwise specified in this Constitution.

ARTICLE V

THE PRESIDENT GENERAL

SECTION 1. The President General shall be elected annually by ballot, in a general meeting of the Association.

SEC. 2. The President General shall preside at all meetings of the Association, and at the meetings of the Executive Board. He shall call meetings of the Executive Board by and with the consent of three members of the Board, and whenever a majority of the Board so desire.

ARTICLE VI

THE VICE PRESIDENTS GENERAL

SECTION 1. The Vice Presidents General, one from each Department, shall be elected by ballot in the general meeting of the Association. In the absence of the President General, the First Vice President General shall perform his duties. In the absence of the President General and First Vice President General, the duties of the President General shall be performed by the Second Vice President General; and in the absence of all these, the Third Vice President General shall perform the duties. In the absence of the President General and all Vice Presidents General, a pro tempore chairman shall be elected by the Association on nomination, the Secretary putting the question.

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ARTICLE VII

THE SECRETARY GENERAL

SECTION 1. The Secretary General shall be elected by the Executive Board. The term of his office shall not exceed three years, and he shall be eligible to re-election. He shall receive a suitable salary, and the term of his office and the amount of his compensation shall be fixed by the Executive Board.

SEC. 2. The Secretary General shall be Secretary of the general meetings of the Association and of the Executive Board. He shall receive and keep on record all matters pertaining to the Association and shall perform such other duties as the Executive Board may determine. He shall make settlement with the Treasurer General for all receipts of his office at least once every month. He shall give bond for the faithful discharge of his duties. He shall have his records at the annual meeting and at the meetings of the Executive Board.

ARTICLE VIII

THE TREASURER GENERAL

SECTION 1. The Treasurer General shall be the custodian of all moneys of the Association, except such funds as he may be directed by the Executive Board to hand over to the Trustees of the Association for investment. He shall pay all bills when certified by the President General and Secretary General, acting with the authority of the Executive Board. He shall make annual report to the Executive Board, and shall give bond for the faithful discharge of his duties.

ARTICLE IX

THE EXECUTIVE BOARD

SECTION 1. The Executive Board shall have the management of the affairs of the Association. It shall make arrangements for the meetings of the Association, which shall take place annually. It shall have power to make regulations concerning the writing, reading and publishing of the papers of the Association meetings.

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SEC. 2. It shall have charge of the finances of the Association. The expenses of the Association and the expenses of the Departments shall be paid from the Association treasury, under the direction and with the authorization of the Executive Board. No expense shall be incurred except as authorized by the Executive Board.

SEC. 3. It shall have power to regulate admission into the Association, to fix membership fees and to provide means for carrying on the work of the Association.

SEC. 4. It shall have power to create Trustees to hold the funds of the Association. It shall have power to form committees of its own members to facilite the discharge of its work. It shall audit the accounts of the Secretary General and of the Treasurer General. It shall have power to interpret the Constitution and regulations of the Association, and in matters of dispute its decision shall be final. It shall have power to fill all vacancies occurring among its members.

SEC. 5. The Executive Board shall hold at least one meeting each year.

ARTICLE X

MEMBERSHIP

SECTION 1. Any one who is desirous of promoting the objects of this Association may be admitted to membership on payment of membership fee. Payment of the annual fee entitles the member to vote in meetings of this Association, and to a copy of the publications of the Association issued after admission into the Association. The right to vote in Department meetings is determined by the regulations of the several Departments.

ARTICLE XI

MEETINGS

SECTION 1. Meetings of the Association shall be held at such time and place as may be determined by the Executive Board of the Association.

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ARTICLE XII

AMENDMENTS

SECTION 1. This Constitution may be amended by a two-thirds vote of the members present at an annual meeting, provided that such amendment has been approved by the Executive Board and proposed to the members at a general meeting one year before.

ARTICLE XIII

BY-LAWS

SECTION 1. By-laws not inconsistent with this Constitution may be adopted at the annual meeting by a majority vote of the members present and voting; but no by-law shall be adopted on the same day on which it is proposed.

BY-LAWS

1. The Executive Board shall have power to fix its own quorum, which shall not be less than one-third of its number.

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INTRODUCTION

The Report of the Proceedings and Addresses of the Nineteenth Annual Meeting of the Catholic Educational Association is herewith presented, and gives the record of one of the most notable and successful meetings held in the history of the Association. The meeting was held in Philadelphia at the invitation and under the patronage of His Eminence, Cardinal Dougherty. It brought together representative Catholic educators from all parts of the country, in helpful deliberation and discussion.

A spirit of candid criticism and an earnest and honest effort to face the real facts of the educational situation have been characteristic of all meetings of the Catholic Educational Association. Defects have been frankly recognized and a courageous effort made to apply proper remedies. The desire to improve and to make our educational work worthy in every way of the noble traditions of Catholic education, has been the guiding principle in the discussions and deliberations of every annual meeting. It was the inspiration of the Philadelphia meeting.

Catholic educators feel a deep sense of responsibility in their work, and it is this spirit of earnestness and loyalty to Catholic ideals that sustains the Association. All who attended the Philadelphia meeting returned to their homes with new incentive and desire to promote to the extent of their ability the work that means so much for the good of religion and the true welfare of the State. They regard the defense of the principles of Catholic education as the strongest bulwark found to-day against the rising tide of communism and neo-paganism.

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MEETINGS OF THE EXECUTIVE BOARD

PHILADELPHIA, PA., JUNE 26, 1922

A meeting of the Executive Board of the Catholic Educational Association was held at the Bellevue-Stratford Hotel at 3:00 P. M. The following members were present:

Rt. Rev. Thomas J. Shahan, D. D.; Rt. Rev. Msgr. John B. Peterson, Ph. D.; Very Rev. James A. Burns, C. S. C., Ph. D.; Rt. Rev. Msgr. Francis W. Howard; Rt. Rev. Msgr. Francis T. Moran, D. D.; Rev. F. V. Corcoran, C. M., D. D., Ph. D.; Very Rev. John F. Fenlon, S. S., D. D.; Rev. Albert C. Fox, S. J.; Rev. D. J. McHugh, C. M., M. S.; Rev. Augustine F. Hickey, S. T. L.; Rt. Rev. Msgr. Joseph F. Smith, P. R.; Rev. Ralph L. Hayes, D. D.

Prayer was said. By invitation of the Board several members of the Association were present at the session. The minutes of the previous meeting were read and approved.

Rt. Rev. Msgr. Francis W. Howard, Secretary General of the Association read his annual report. It was ordered to be printed in the proceedings of the Convention.

REPORT OF THE SECRETARY GENERAL

Herewith I submit my annual report as Secretary General of the Catholic Educational Association.

The Association has had a prosperous and active year. There has been no material change in its condition and no substantial change in the character of its work. The benefits of its influence are felt throughout our educational system, and Catholic educators find it a suitable means of intercommunication and conference, as well as a help in meeting the problems with which they must cope. As the Association is organized on a purely voluntary basis and has no authority to bind any of its members, its work is necessarily limited to the task of formulating the principles and outlines of an educational policy that will enable Catholic educators in this country to safeguard and ex-

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tend the educational work of the Church. For this reason the Association has found it advisable in past years to decline important commitments and it does not undertake expensive or permanent engagements. The Association has always enjoyed the favor of the Bishops of the country, and the good will manifested on all sides is the basis of its work and a guarantee of its future usefulness.

MEMBERSHIP

The membership of the Association now embraces practically all of our universities, seminaries, colleges, many high schools, parish schools, and individual teachers. The following are the statistics of our membership for the year ending June 30, 1922:

Membership June 24, 1922 —		
Seminaries	16	
Preparatory Seminaries	10	
Colleges	80	
Women's Colleges	25	
Sustaining Members	7	
Academies	166	
General Membership	1971	
Total		2275

PUBLICATIONS

Four thousand copies of the Report of the Proceedings and Addresses of the Eighteenth Annual Meeting of the Association, containing 670 pages were printed and circulated. This is the largest report thus far published by us, and is a good addition to the list of the publications of the Association. Many pamphlets and reprints of articles were printed and published. With the lowering of the cost of printing much more work of this character could be done. It would be well to hold meetings of the Commitee on Publication and make plans for the extension of this work. Any Bulletin issued by the Association commands attention and has a good effect.

FINANCIAL

A deficit was carried from the month of January to the month of May, but the receipts of May and June, together with

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the revenue we may anticipate at this meeting, will enable us to carry on our work next year as usual. Many of the colleges of the country, in response to a special request of the Finance Committee of the Association, sent an extra donation to wipe out the deficit, and the Executive Board is indebted to them for their generous and material assistance. It can be said with truth and great satisfaction that the financial problem has never given our Association concern, and that we have had the funds each year necessary to carry on our work.

PROGRAM

The officers of the Association and its Departments have prepared their programs with promptness and good judgment. The Secretary General feels indebted to them for their good will and considerateness shown on all occasions.

WORK AND ORGANIZATION

The Association is composed of three Departments, and the control is vested in an Executive Board composed of equal representation from each Department. The Executive Board has final authority in all matters affecting the Association, although the executive committee of each Department regulates the affairs of the Department. There has been for some years a demand for the formation of a new Department in the Association to be known as the High School Department. At the present time the Department of Colleges and Secondary Schools deals with the problems of secondary education, but the need of special attention has caused many educators to desire the formation of a new Department to provide for this need.

But too much division and multiplication of sections in the Departments will weaken the Association, and in some cases these divisions and sections desire to hold meetings apart from the regular annual meeting of the Association. For many years before the Association came into existence there was an insistent cry for unity. In the Association we have a basis of unity that leaves complete freedom of action to each member. To maintain even this feeble bond requires much vigilance, and it

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might easily be dissolved by the multiplication of sections and divisions.

It is desirable that there should be a greater simplification of the work of the Association; that we should concentrate more on the important interests; and that the activities and interests of each department be brought more directly under the attention and control of the executive committees of these departments.

GENERAL OBSERVATIONS

There is at the present time a favorable Catholic public opinion in support of the educational work of the Church in this country. We all remember the urging, the insistence, and the expostulation necessary some years ago to require many parents to send their children to Catholic schools and colleges. There has been no change in the legislation of the Church on this vital matter, but to-day we find that our Catholic people are urgent in their desires and insistent in their demand that their children be given the benefits of a Catholic school education, and our difficulty is to develop our educational work to meet the requirements of our growing parishes. Catholic parents now gladly make any sacrifices they are called on to bear; their feeling for their schools is one of genuine pride and loyal devotion; and at the present time we are educating all for whom we can provide proper facilities and trained teachers. There are, of course, those Catholics who for social or other reasons fail to comply with the laws of the Church in this grave matter and send their children to secular schools and colleges. We may always expect to find some Catholics of this type who lack proper self-respect. But the actual fact is that throughout the entire country the attendance at all our educational institutions taxes our capacity.

To maintain this favorable Catholic public sentiment that now exists, and to meet these reasonable demands of Catholic parents, we must face a program of extensive educational development calling for a large outlay of money and a large number of new teachers. New schools must be erected, old buildings must in many cases be replaced. The expense for upkeep and improvements mounts higher every year. We have perhaps not given sufficient attention to the seriousness of the problem that con-

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fronts us. The resources of our parishes are not illimitable, and there is not a pastor of a thriving parish in this country who is not burdened with anxiety over the problem of providing ways and means of giving the little ones of his flock the Christian education their parents are now so desirous of having for them. We cannot compete with the State in its extravagance, nor is there any disposition on our part to make the attempt, but it will be for some years to come a heavy task on pastors to provide for the children of their parishes the reasonable minimum. Happily there is no cause that now appeals so strongly to the Catholic parent in the United States as the Christian education of his children, and the loyal cooperation of pastors, parents and teachers will surmount all difficulties.

The high school movement has acquired a great momentum. This development also calls for a large outlay of money. The high school problem is one of wider concern than that of the parish school. In some localities several parishes unite under a plan approved by the Bishop to provide the proper facilities; in other cases the Bishop himself takes direct charge, while in many cases the high school education is given by a religious order on its own responsibility at the request of the Bishop. If we can secure the teachers to take charge of the high school classes, and if we carefully avoid the extravagances of secular high school education, we shall be able to meet the demands for secondary training, at least to a considerable extent.

Catholic colleges and universities stand in most urgent need of large financial outlay to enable them to continue and to expand their work. Unless Catholic men of wealth can be inspired with the desire to foster and support Catholic institutions of higher learning, the future of Catholic higher education is not promising. Our colleges and universities are doing all their resources will permit them to do, and unless they receive the assistance they have a right to expect, the college will not keep up, and the failure of the college would probably mean in time the failure of our educational work. We have no greater need than that of Catholic leaders, men and women trained in the principles of Catholic faith, and full of loyalty and devotion to the Catholic cause.

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But while we felicitate ourselves on the favorable conditions we find among our own people, we also know that the external enemies of Catholic education were never more active, and that open attempts are made to enact measures that would put an end to the legal existence of our Catholic schools. The project of centralizing educational control in the Federal Government at Washington has not been abandoned, and this project has the earnest support of all organized forces that would seek to make it impossible for the Church to carry out her divine mission of teaching the young. Perhaps the Michigan situation is the most aggravated attempt at religious persecution the Church has to contend with at the present time, and the Catholic people of that State, under the leadership of their Bishops, have given a splendid example of loyalty to the cause of Christian education.

Another and a more insidious and pernicious evil is the tendency towards gradual secularization of Catholic schools through the influence of State regulation, State standardization and State competition and training. Many religious superiors see this danger and deplore it. Of what avail would it be to have schools that are Catholic only in name, but secular in all respects save only in the teaching of Christian doctrine?

Professor Frank S. Spalding, of Yale University, quotes, in a recent article, the following statement of Sir Auckland Geddes: "The aim of education is to turn out minds that see facts in a certain color." Professor Spalding asserts that this sentence sums up the purpose of education, and that its significance and importance have been so little recognized by American educators that it has never been formulated by them. Now, the Catholic educator has always held that the all-important thing in a Catholic school is not the building, nor the teacher, nor the discipline, the studies nor even the Christian doctrine; the all-important thing is the Catholic habit of life and the Catholic point of view or the attitude of mind in regard to things that are fundamental. We have no other purpose in all our educational work than to train our children to see the facts of life in the light of the religion of Jesus Christ. The Christian faith is the primary principle of our lives, and it is our dominant purpose, as educators, to give our children this viewpoint in life. If our schools, there-

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fore, were secular schools, except for the brief period in which Christian doctrine is taught, they would not deserve the name of Catholic schools, nor would they be worth the sacrifices we make to maintain them.

Perhaps it may be said that these are dangers that threaten rather than evils that exist. While we all recognize the fact that there are things that need correction in our educational work, and we have room for improvement in many directions, it remains true, as has been so often stated by many of our Bishops, that the Catholic educational system is the bulwark of the Catholic faith in our country. Catholic educators, therefore, will do all in their power to maintain in our schools the Catholic spirit, the Catholic atmosphere, the Catholic viewpoint of life. Our schools are the secure foundation of our future, and we shall sedulously guard against all influences that would tend to undermine them or compass their destruction.

The Treasurer General, Rt. Rev. Msgr. Francis T. Moran, D. D., presented his report. An Auditing Committee, consisting of Rev. Ralph L. Hayes, Rev. J. F. Fenlon and Rev. D. J. McHugh, C. M., was appointed by the chairman to examine the books and vouchers. After recess the Committee reported as follows:

"The Auditing Committee has examined the books and vouchers of the Treasurer General, and found them complete and correct."

The Committee on Program asked approval of the program as printed, and it was adopted as the Official Program for the Nineteenth Annual Meeting of the Association.

Presidents of the Departments of the Association made informal reports, but presented no matter that called for action.

Rev. F. V. Corcoran brought up for discussion the subject of a list of Standard Catholic Colleges that has been published during the past year. The Executive Board after giving consideration to the matter decided that there was no action to be taken by the Board in the premises.

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It was ordered that a cablegram be sent to the Cardinal Secretary of State, asking the blessing of the Holy Father.

The meeting adjourned.

PHILADELPHIA, PA., Thursday, June 29, 1922

A meeting of the Executive Board was held at the Catholic Girls' High School, Nineteenth and Wood Sts., at 4:30 P. M. The following members were present: Rt. Rev. Thomas J. Shahan, D. D.; Rt. Rev. Msgr. Francis W. Howard; Rt. Rev. Msgr. Francis T. Moran, D. D.; Rev. F. V. Corcoran, C. M., D. D., Ph. D.; Rt. Rev. Msgr. Edmond J. FitzMaurice, D. D.; Rt. Rev. Archabbot Aurelius, O. S. B.; Rev. Albert C. Fox, S. J.; Rev. D. J. McHugh, C. M., M. S.; Rev. Joseph V. S. McClancy; Rt. Rev. Msgr. Joseph F. Smith, P. R.; Rev. Ralph L. Hayes, D. D. Several members of the Association were present by invitation.

The reading of the minutes of the previous meeting was omitted.

It was moved and seconded that Committees on Program, on Finance and Publication, be appointed by the Chairman with the same powers possessed by these Committees in former years. The motion was carried and the following members were appointed:

Committee on Program: Rt. Rev. Msgr. John B. Peterson, Ph. D., Very Rev. James A. Burns, C. S. C., Ph. D., Rt. Rev. Msgr. Francis W. Howard.

Committee on Finance: Rt. Rev. Thomas J. Shahan, D. D., Rev. Albert C. Fox, S. J., Rt. Rev. Msgr. Francis T. Moran, D. D.

Committee on Publication: Rt. Rev. Thomas J. Shahan, D. D., Rt. Rev. Msgr. Francis W. Howard.

Dr. Corcoran requested that at the next annual meeting the advisability of holding all meetings in one group of buildings be considered by the Committee on Program. The time and place for holding the next annual meeting were informally discussed. As the members were not prepared to make a decision, the matter was referred to the Committee on Program with full power to act.

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It was moved that the address of Judge Hally on "Some Observations on the Political Status of Catholic Schools in Michigan," be sent to the priests and Catholic schools of the country. It was stated that the expense involved might be in the neighborhood of one thousand dollars. After discussion it was unanimously voted that the address be sent out as suggested, and that it be given an extensive circulation during the course of the year.

The meeting then adjourned to meet at the call of the Chairman.

FRANCIS W. HOWARD,
Secretary.

MESSAGE FROM THE HOLY FATHER

At the beginning of the convention the following message was sent to the Holy Father, Pius XI, through the Cardinal Secretary of State:

CARDINAL GASPARRI, ROME, ITALY:

The Catholic Educational Association assembled at Philadelphia in nineteenth annual meeting sends the Holy Father most cordial salutations and most humbly begs apostolic blessing upon its deliberations.

CARDINAL DOUGHERTY,
BISHOP SHAHAN.

The following answer was received:

CARDINAL DOUGHERTY:

The Holy Father is deeply touched by the filial homage expressed in the name of the Catholic Educational Association. He returns thanks to the members, and with all his heart he bestows on them the Apostolic blessing they implore.

CARDINAL GASPARRI.

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FINANCIAL REPORT

OF

The Catholic Educational Association

TREASURER'S REPORT

Cleveland, Ohio, July 1, 1922

Receipts

1921		To Cash —	
July	1.	Balance on hand	$3,937 17
July	1.	To Interest	2 17
July	26.	Received dues at Convention, Cincinnati	239 00
Aug.	8.	Received per Secretary General	399 00
Sept.	7.	Received per Secretary General	155 00
Oct.	8.	Received per Secretary General	77 50
Nov.	12.	Received per Secretary General	51 06
Dec.	12.	Received per Secretary General	49 40
1922			
Jan.	7.	Received per Secretary General	52 28
Jan.	10.	To Interest	59 55
Feb.	18.	Received per Secretary General	71 70
Mar.	4.	Received per Secretary General	19 00
Apr.	7.	Received per Secretary General	12 00
May	8.	Received per Secretary General	136 00
June	2.	Received per Secretary General	4,348 14
June	26.	Received per Secretary General	822 06
		Total Cash Received	$10,431 03

Expenditures

1921		By Cash —	
July	28.	Order No. 1. Dues American Council of Education	$100 00
July	28.	Order No. 2. Secretary General, expense account	500 00
July	28.	Order No. 3. Salary of Office Help for June	85 00
July	28.	Order No. 4. Office Expenses	18 21
July	28.	Order No. 5. Cablegram to Holy Father	10 36
July	28.	Order No. 6. F. J. Heer Printing Co. — Printing Circulars, February and May Bulletins	255 63
July	28.	Order No. 7. Salary Secretary General, June 15 to Sept. 15	250 00
Aug.	23.	Order No. 8. Postage	26 51
Aug.	23.	Order No. 9. Convention Expenses College Department	101 57
Aug.	23.	Order No. 10. Heer Printing Co.	35 86
Aug.	23.	Order No. 11. Office Expenses	28 63
Aug.	23.	Order No. 12. Salary of Office Help for July	85 00
Sept.	28.	Order No. 13. Central Ohio Paper Co.	42 20
Sept.	28.	Order No. 14. Expense Deaf-Mute Conference	7 00

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Sept. 28.	Order No. 15.	Salary Secretary General, Sept. 15 to Dec. 15.....	250 00
Dec. 31.	Order No. 16.	Editorial Assistance	400 00
Dec. 31.	Order No. 17.	Salary of Office Help for Aug., Sept., Oct.....	255 00
Dec. 31.	Order No. 18.	F. J. Heer Printing Co.....	74 99
Dec. 31.	Order No. 19.	Deposit for Mailing	99 63
Dec. 31.	Order No. 20.	F. J. Heer Printing Co. —	
		4,000 Report copies of Cincinnati meeting.....	2,284 71
1922			
June 8.	Balance on Order No. 20.....		400 74
June 8.	Order No. 21.	Salary of Secretary General Dec. 15 to Mar. 15...	250 00
June 8.	Order No. 22.	Salary of Office Help for Nov. and Dec.....	170 00
June 8.	Order No. 23.	Office Help, as per itemized.....	86 60
June 8.	Order No. 24.	Muntel Press Co. —	
		College Standard Questionnaire.....	59 47
June 8.	Order No. 25.	Central Ohio Paper Co.....	30 20
June 8.	Order No. 26.	F. J. Heer Printing Co.....	12 38
June 8.	Order No. 27.	Kennedy & Co., 3 copies Catholic Directory.....	9 69
June 8.	Order No. 28.	Postage	80 12
June 8.	Order No. 29.	Office Expenses	16 51
June 8.	Order No. 30.	Columbus Printing Co.....	17 00
June 8.	Order No. 31.	Allowance to Treasurer	100 00
June 8.	Order No. 32.	Salary Secretary General Mar. 15 to June 15.....	250 00
June 8.	Order No. 33.	Office Expenses	11 36
June 8.	Order No. 34.	Salary of Office Help, Jan., Feb., Mar. and April.	340 00
		Total Cash Expended	$6,691 37

Summary

1922		
June 30.	Total Receipts to date	$10,431 03
June 30.	Bills paid as per order and vouchers attached.....	6,694 37
	Cash on hand in treasury.....	$3,736 66
	Net Cash received during year.....	6,493 86

Signed: FRANCIS T. MORAN,
Treasurer.

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RECEIPTS OF THE SECRETARY GENERAL'S OFFICE

The following is an itemized statement of the receipts of the office of the Secretary General for the year, July 1, 1921, to June 30, 1922:

July, 1921		
1.	Cash on hand	$8,987 17
8.	St. John's Eccl. Sem., Boston	20 00
8.	Rt. Rev. Msgr. J. Peterson, Boston	2 00
8.	Loyola College, Baltimore	10 00
8.	St. Joseph's Coll., Emmitsburg	10 00
8.	Rev. G. Metzger, Brooklyn	10 00
8.	A. N. Palmer Co., New York	10 00
8.	St. Mary's Academy, Denver	10 00
8.	Sr. M. St. Charles, Santa Rosa, Cal.	5 00
8.	Miss A. C. Ferry, San Francisco	2 00
8.	Rev. J. C. Byrne, St. Paul	4 00
8.	R. Crane, Cincinnati	4 00
8.	Rev. G. F. Hickey, Urbana, O.	2 00
8.	J. P. Hurley, Brooklyn	2 00
8.	Rev. G. P. Jennings, Cleveland	2 00
8.	F. Mulligan, Corpus Christi	2 00
8.	Rev. J. O'Brien, Champaign, Ill.	2 00
8.	Rev. T. J. O'Hern, Buffalo	4 00
8.	J. Rustland, New York	8 00
8.	St. Francis School, Milwaukee	2 00
8.	Rev. A. B. Salick, Milwaukee	2 00
8.	Sr. Alphonsa, Springfield, Ill.	4 00
8.	Sr. M. Calliste, Laurel, Md.	2 00
8.	Sr. M. Coronata, Philadelphia	2 00
8.	Srs. Notre Dame, Baltimore	4 00
8.	Sr. Fabiane, Elizabeth, N. J.	2 00
8.	Srs. St. Joseph, Cambridge, Mass.	2 00
8.	Sr. M. Richard, Milwaukee	2 00
8.	Sr. M. Theresita, Cincinnati	2 00
8.	Sr. M. Conception, San Francisco	2 00
8.	Sr. St. Aubert, Chicago	2 00
8.	Sr. Theresa, Port Jefferson, L. I.	2 00
8.	Srs. Charity, Newton, Mass.	2 00
8.	Srs. Charity, Roxbury, Mass.	2 00
8.	Srs. Holy Cross, Morris, Ill.	2 00
8.	Srs. Notre Dame, E. Toledo	2 00
8.	Srs. Providence, Indianapolis	2 00
8.	Srs. St. Francis, Hammond, Ind.	2 00
8.	Srs. St. Joseph, Philadelphia	2 00
8.	Srs. St. Jos., Schuylkill Haven, Pa.	2 00
8.	Rev. J. Weyland, Jersey City	10 00
8.	Miss A. Brennan, Toledo	2 00
8.	Bro. Bernardine, Chicago	2 00
8.	Aquinas Acad., Tacoma, Wash.	2 00
8.	Rev. J. Ford, Hillyard, Wash.	2 00
13.	Hays Cath. Coll., Hays, Kans.	10 00
13.	St. Bernard Coll., St. Bern., Ala	20 00
13.	Sr. Madeleine, Pleasantville, N. Y.	2 00
13.	Bro. Sulpicius, Somerville, Mass.	20 00
13.	Rev. D. J. Bustin, New York	2 00
13.	Rev. M. McAuliffe, Hartford	2 00
13.	Mother Josephine, Hartford	10 00
13.	Mt. St. Scholastica's Acad., Atchison, Kans.	2 00
13.	Rev. M. Murray, Belmont, Cal.	4 00
13.	Sr. St. Anne, Graceville, Minn.	4 00
15.	Coll. St. Catherine, St. Paul	10 00
July, 1921		
15.	Holy Names Acad. and Normal Sch., Seattle	5 00
15.	Holy Names Acad., and Normal Sch., Spokane	10 00
15.	Mt. Mercy Acad., Grand Rapids.	5 00
15.	Rev. I. B. Craney, Dubuque	2 00
15.	Redemptorist Fathers, St. Louis.	2 00
15.	Sr. M. Rosalia, Sharpsburg, Pa.	2 00
15.	Sr. St. John B. de Rossi, Sydney Mines, N. S.	2 00
15.	Rev. C. D. White, Grand Rapids.	2 00
15.	Sr. M. Honora, Escanaba, Mich.	4 00
15.	Sr. Constantine, Roxbury, Mass.	2 00
15.	B. Herder Book Co., St. Louis.	2 00
15.	Rev. J. M. Stadelman, New York	2 00
22.	Bro. Adam, San Jose, Cal.	6 00
22.	Bro. Michael, Nivelles, Belgium.	2 00
22.	V. Rev. A. Heinrich, Tokio, Japan	2 00
22.	Rev. L. Yeske, Dayton, O.	4 00
22.	T. W. McGovern, Columbus	2 00
22.	V. Rev. A. McMahon, San Francisco	4 00
22.	Rev. J. H. McMahon, New York	2 00
22.	Rev. U. Peters, Johnstown, Pa.	2 00
22.	Rev. R. Sampson, Oakland, Cal.	4 00
22.	Rev. P. Scheier, Farmer, S. D.	2 00
22.	Sr. Agnes Joseph, Buffalo	2 00
22.	Sr. Aurelia Mary, Los Angeles.	4 00
22.	Srs. Loretto, Moberly, Mo.	2 00
22.	Srs. Notre Dame, Brooklyn	2 00
22.	Srs. St. Francis, Egg Harbor City, N. J.	2 00
22.	Rev. P. W. Smith, Jersey City	2 00
22.	Sr. Dolorosa, Cincinnati	2 00
28.	Rev. F. Drees, Leming, Tex.	4 00
28.	Rev. J. Mies, Adrian, Mich.	2 00
28.	Srs. Charity, Chicago	4 00
28.	Sr. Philomena, St. Charles, Ill.	8 00
30.	Rev. J. Klopp, Hurley, Wis.	10 00
30.	Mother M. Cecilia, Convent, N. J.	2 00
30.	Rev. L. Rath, Fort Wayne, Ind.	2 00
28.	Sr. M. Clara, Erie, Pa.	4 00
30.	Srs. Resurrection, Schenectady.	16 00
30.	St. John's Acad., Los Angeles	2 00
30.	Interest	2 17

CONVENTION RECEIPTS

June, 1921		
28.	Kenrick Sem., Webster Groves, Mo.	$20 00
28.	University of Dayton, Dayton, O.	10 00
28.	Sacred Heart Acad., Cedar Rapids, Ia.	5 00
28.	Trinity Acad., Cottonton, Ala.	5 00
28.	Rev. J. F. Barbian, Milwaukee	2 00
28.	Bro. L. Bornhorn, Hamilton, O.	4 00
28.	Bro. A. Schratz, Cincinnati, O.	2 00
28.	Bro. J. Waldron, Kirkwood, Mo.	2 00

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June, 1921

28. Bro. Michael, Nivelles, Belgium.. 2 00
28. Bro. Thomas, New York..... 2 00
28. F. M. Crowley, Washington 2 00
28. Rev. H. F. Dugan, St. Mary-of-the-Woods, Ind. 2 00
28. Rev. J. Flood, Philadelphia..... 2 00
28. Rev. J. W. Haun, Winona, Minn. 2 00
28. Rev. J. Harbrecht, Cincinnati... 2 00
28. Rev. E. Harrigan, Catonsville.... 2 00
28. Rev. J. H. Honnigford, St. Mary-of-the-Woods, Ind. 2 00
28. Rev. G. Johnson, Toledo..... 2 00
28. Rev. W. A. Kane, Cleveland 2 00
28. Rev. T. L. Keaveny, Washington 2 00
28. Rev. J. Kozlowski, Chicago 2 00
28. Rev. A. Lafontaine, Ft. Wayne. 2 00
28. Rev. W. F. Lawlor, Jersey City.. 2 00
28. W. J. Lessard, Manchester, N. H. 2 00
28. Rev. C. J. Linskey, Detroit..... 2 00
28. A. C. Monahan, Washington.... 2 00
28. Mother M. Petra, St. Louis..... 2 00
28. Rev. M. Mulvihill, Cincinnati.... 2 00
28. Rev. P. Pfisterer, Manchester.... 2 00
28. Rev. J. Reeves, Greensburg, Pa.. 2 00
28. Rev. H. J. Richter, Cincinnati.... 2 00
28. Rev. J. H. Rolfes, Cincinnati.... 2 00
28. Rev. A. J. Sawkins, Toledo..... 2 00
28. Sr. M. Aimee, Pittsburgh..... 2 00
28. Sr. M. Bertrand, Pittsburgh..... 2 00
28. Sr. M. Clare, Cleveland 2 00
28. Sr. M. Francesca, Pittsburgh.... 2 00
28. Sr. M. Grace, Pittsburgh..... 2 00
28. Srs. St. Francis, Rochester, Minn. 2 00
28. Rev. W. Stinson, Newton, Mass. 2 00
28. Rev. J. Tennelly, Washington.... 2 00
28. D. P. Towers, New York..... 2 00
28. V. Rev. L. Tragesser, Kirkwood, Mo. 2 00
29. O. L. Mercy Acad., Cincinnati.... 5 00
29. Ursuline Acad., Cleveland..... 5 00
29. Benedictine Srs., Newark, N. J... 5 00
29. Mother Walburga, Ludlow, Ky... 5 00
29. Mother Mgt. Mary, Ridgely, Md. 2 00
29. Rev. J. Nicola, Milan, Italy..... 2 00
29. Sr. Catherine, Mt. Wash., Md... 2 00
29. Sr. Josephine, Cedar Rapids, Ia.. 2 00
29. Srs. Holy Child Jesus, Philadelphia 2 00
30. Mother Regina, Elizabeth, N. J.. 10 00
30. Sr. M. Gonzaga, Ft. Wayne..... 10 00
30. Srs. Holy Child Jesus, Sharon, Pa. 10 00
30. Acad. Holy Child Jesus, New York 5 00
30. St. Mary's H. Sch., St. Marys, Pa. 5 00
30. St. Patrick's Acad., Phoenix City, Ala. 5 00
30. Acad. Immc. Conc., Ferdinand, Ind. 5 00
30. Holy Cross Sch., So. Covington, Ky. 5 00
30. Benedictine Srs., Wilmington, Del. 2 00
30. Bro. F. Tassin, Louisville, Ky... 2 00
30. Dom. Nor. Sch., Amityville, L. I. 2 00
30. R. E. Ferry, New York..... 2 00
30. C. H. Mills, Chicago..... 2 00
30. Mother M. Kilian, Glen Riddle, Pa. 2 00
30. Rev. M. J. Oliver, Toronto, Can. 2 00
30. Sr. Leona, Mt. St. Jos., O..... 2 00
30. Sr. Mgt. Mary, Louisville..... 2 00
30. Sr. M. Gonzaga, Ft. Wayne..... 2 00
30. Sr. M. Jadwiga, Philadelphia..... 2 00

June, 1921

30. Sr. Mildred, Philadelphia..... 2 00
30. Srs. St. Joseph, Philadelphia..... 2 00
30. Sr. Rose Anita, Convent, N. J... 2 00
30. Sr. Teresa Gertrude, Conv., N. J. 2 00
30. Ephpheta Deaf Aux., Toledo..... 2 00

August, 1921

4. Rev. J. Connor, Burnley, Eng.... 4 00
4. Rev. R. Armstrong, N. Yakima, Wash. 2 00
4. Rev. J. Donnelly, Fitchburg, Mass. 2 00
4. Rev. G. Mayerhoefer, Hamilton, O. 8 00
4. Rev. J. W. Melody, Chicago..... 2 00
9. St. Agnes Acad., Indianapolis.... 2 00
9. Felician Srs., E. Buffalo..... 6 00
9. Loretto Acad., Santa Fe 10 00
9. Rev. J. Fitzmaurice, Waterbury.. 4 00
9. Rev. D. McGinley, Ashland, Pa.. 4 00
11. Srs. St. Francis, Hastings, N. Y.. 2 00
11. Miss M. R. Cavanaugh, Washington 2 00
11. Rev. P. Ternes, Marine City, Mich. 2 00
20. The St. Paul Sem., St. Paul..... 20 00
20. Acad. Sacred Heart, Lake Forest, Ill. 10 00
20. Rev. L. Keenan, Dundee, Ill.... 2 00
20. Mother Celestine, Decatur, Ill... 2 00
20. Reports 2 00
20. Sr. M. Stanislaus, Spokane..... 2 00
20. Srs. Holy Cross, Washington.... 2 00
22. E. J. Mulry, Boston..... 2 00
22. W. Dickerson, M. D., Newport News, Va..... 4 00
31. St. Peter's Acad., San Francisco 5 00
31. Rev. C. Hegerich, Pittsburgh.... 2 00
31. Holy Trinity Sch., Cincinnati.... 4 00
31. St. Henry School, Cincinnati.... 2 00
31. Miss A. M. Larkin, Chicago.... 10 00
31. Sr. Laetitia, New York..... 2 00
31. Sr. Cantalicia, Ft. Madison, Ia.. 4 00
31. Srs. Charity, Chicago..... 2 00
31. Srs. Immc. Heart, Philadelphia.. 4 00
31. Srs. Prec. Blood, St. Louis..... 2 00
31. Srs. Presentation, San Francisco. 2 00
31. Srs. St. Francis, Platte Center, Neb. 4 00
31. Sr. Francis, Emmitsburg, Md.... 2 00
31. Mother M. Augustine, Brooklyn 2 00
31. Mother M. Augustine, Brooklyn 10 00
31. St. Joseph's Inst., Westchester.. 2 00

September, 1921

7. Rev. G. Vaquero, Jaro, Iloilo, P. I..... 2 00
7. Report 50
9. Srs. Poor Handmaids Xt., Chicago 6 00
9. Rev. J. B. Herbers, Dubuque.... 2 00
9. O. L. Lake Coll., San Antonio.. 10 00
14. St. Ambrose Coll., Davenport.... 10 00
14. Bro. Joseph, Oakland, Cal..... 4 00
14. Rev. P. C. Yorke, San Francisco 2 00
14. Sr. M. Lucilla, Mishawka, Ind.. 2 00
29. O. L. Lourdes Acad., River Rouge, Mich..... 5 00
29. Reports 4 00
29. Rev. P. Barry, Burlington, Vt.. 2 00
29. Cathedral Sch., Burlington, Vt.. 2 00
29. Chris. Bros., Cumberland, Md.... 2 00
29. Rev. E. P. Graham, Sandusky, O. 2 00
29. Rev. M. Hamburger, Cincinnati. 2 00

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September, 1921
29. St. Jos. Sch., Deaf, Oakland, Calif. 4 00
29. St. Mary's Sch., Elyria, O..... 2 00
29. St. Rose Acad., Vincennes, Ind. 4 00
29. Srs. Div. Prov., Elmwood Pl. O. 2 00
29. Srs. Holy Child Jesus, Philadelphia 2 00
29. Srs. Mercy, Louisville, Ky..... 4 00
30. Sr. M. Bartholomew, Providence 2 00

October, 1921
4. Bros. Mary, Pittsburgh..... 2 00
4. Rev. T. Duffy, S. Arcot, India.. 2 00
4. Rev. F. Legowski, Fremont, O.. 2 00
4. Sr. M. Simplicia, Boston..... 2 00
4. Srs. Charity, Brockton, Mass.... 2 00
10. Rev. W. Costello, New Berlin, Ill. 2 00
10. Rev. T. MacDonald, Antigonish, N. S. 2 00
10. Rt. Rev. Msgr. F. O'Brien, Kalamazoo, Mich. 2 00
10. Rev. J. T. Ruffing, Canton, O... 2 00
10. Sr. M. Michael, Chicago..... 2 00
10. Srs. Visitation, Wheeling, W. Va. 2 00
10. Report 2 00
10. Stamp 02
10. Mr. J. Gilrain, Manchester, N. H..... 2 00
10. Rev. E. Warren, Oakland, Cal... 2 00
10. Sr. M. Rose, Ironwood, Mich. 4 00
10. Srs. Charity, Boston..... 2 00
15. Rev. L. Brown, Catonsville, Md 2 00
15. Srs. Notre Dame, Crestline, O.. 2 00
28. Rev. P. Brady, Natrona, Pa.... 2 00
28. Bro. J. Fink, St. Boniface, Man. 2 00
28. Rev. C. Sullivan, Springfield, Mass. 2 00
28. Srs. St. Joseph, Springfield, Mass. 2 00
28. Stamps 04
31. Acad. Holy Child Jesus, Sharon Hill, Pa..... 5 00

November, 1921
11. Franciscan Srs., Rockford, Ill... 2 00
16. Rev. C. McAleer, Spokane..... 2 00
16. Rev. F. Heidenreich, Detroit..... 2 00
16. Bros. Mary, New York..... 2 00
18. Rev. W. L. Shea, St. Louis..... 2 00
18. Sr. M. Aveline, Olpe, Kans..... 6 00
18. Srs. St. Joseph, Philadelphia.... 2 00
22. Rt. Rev. C. E. Byrne, D. D., Galveston 10 00
23. Reports 5 00
23. Rev. F. Kuster, Chester, Conn.. 2 00
23. Rev. A. P. Black, Pittsburgh.... 2 00
30. Rev. T. Conlin, Chicopee, Mass. 6 00
30. Srs. Notre Dame, Providence.... 2 00
30. Rev. E. Griffin, Pittsburgh..... 2 00
30. Rev. J. Troy, Bay City, Mich... 2 00
30. Bulletins 40

December, 1921
7. St. Mary-of-the-Woods Coll., Ind. 10 00
7. Miss M. Doyle, Alliance, O..... 2 00
7. Sr. M. Clarice, Chicago..... 4 00
7. Nov. Holy Names, Oakland, Cal. 2 00
7. Srs. Charity, Halifax, N. S..... 2 00
14. E. W. Reading, Remsen, Ia..... 2 00
14. Rev. A. Havestadt, Dodgeville, Wis. 4 00
14. Stamps 28
15. J. B. Wise, Stithton, Ky..... 2 00

December, 1921
28. O. L. Angels H. Sch., Glen Riddle, Pa..... 5 00
28. Rev. C. Wiederhold, Reading, O. 2 00
30. V. Rev. Msgr. E. Hoban, Chicago 4 00
30. Rev. C. Van Colen, Gladwin, Mich. 2 00
30. Report 1 00
30. Bro. Bede, Louisville..... 10 00

January, 1922
7. Marywood College, Scranton, Pa.. 10 00
Pa. 10 00
7. Notre Dame Acad., Cincinnati... 5 00
7. Reports 4 00
7. Holy Rosary Sch., Milwaukee.... 2 00
7. Rev. D. Schweitzer, Burkettsville, O..... 2 00
7. Stamps 20
7. Rev. J. McHugh, Washington... 2 00
7. Report 1 00
7. Dr. E. D. Aucoin, Montreal..... 2 40
14. Cathedral Boys Sch., Richmond. 2 00
14. Rev. R. MacDonald, Havre Boucher, N. S..... 2 00
14. Reports 2 00
26. St. Mary's Acad. & Coll., Portland, Ore..... 10 00
26. Srs. Prec. Blood, Deer Park, O.. 2 00
26. Rev. A. Foerster, Carroll, Ia.... 2 00
26. Reports 2 00
26. Report 1 00
26. Mr. A. Lussier, Los Angeles.... 2 00
26. Sr. M. Hilary, Columbia, Ill.... 2 00
26. Rev. P. Foik, Notre Dame, Ind. 2 00
26. Rev. M. Butala, Joliet, Ill..... 2 00
26. Sr. M. Amata, Miles City, Mont. 2 00
26. Mother Angele de Notre Dame, Rome, Italy..... 2 00
26. Stamps 10
31. Coll. Holy Names, Oakland, Cal. 5 00
31. Sr. Superior, Oakland, Cal..... 2 00
31. Report 1 00

February, 1922
18. Rev. F. N. Pitt, Finley, Ky..... 2 00
18. Rev. J. Praught, Alameda, Cal.. 4 00
18. Rev. A. Schneider, Fowler, Mich. 2 00
18. Srs. St. Joseph, Bayonne, N. J... 2 00
18. Rev. T. G. Wall, Jackson, Mich. 2 00
18. Report 1 00
18. Report 1 00
28. St. Mark's H. Sch., St. Louis... 5 00
28. Interest 59 55

March, 1922
7. Report 1 00
7. Jesuit Fathers, Yakima, Wash.. 2 00
22. Miss Mary Molloy, Winona, Minn. 2 00
22. Srs. Charity, Lockland, O..... 2 00
22. Sr. M. Liguori, Newport, R. I.. 2 00
22. Rev. T. H. Rinche, Buenos Aires, So. America..... 2 00
22. Report 1 00

April, 1922
15. Sr. M. Louise, Concordia, Kans. 25 00
15. Rt. Rev. Msgr. P. J. Supple, Roxbury, Mass..... 2 00
15. Reports 2 00
15. Report 1 00
25. Rt. Rev. J. Schrembs, D. D., Cleveland 25 00

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April, 1922

25. Rev. W. McGuire, Apple River, Ill. 10 00
25. Miss E. Hasson, Wilmington, Del 2 00
29. Rt. Rev. J. T. McNicholas, D. D., Duluth 50 00
29. Rt. Rev. T. J. Shahan, D. D., Washington 10 00
29. Princeton Univ., Princeton, N. J. 9 00

May, 1922

10. Dennis Cardinal Dougherty, Philadelphia 100 00
10. William Cardinal O'Connell, Boston 100 00
10. Rt. Rev. H. Althoff, D. D., Belleville, Ill. 10 00
10. Rt. Rev. H. C. Boyle, D. D., Pittsburgh 25 00
10. Rt. Rev. F. Brossart, D. D., Covington, Ky. 25 00
10. Rev. H. Hillenmeyer, Covington 2 00
10. Rt. Rev. C. E. Byrne, D. D., Galveston 15 00
10. Rt. Rev. P. J. Donahue, D. D., Wheeling, W. Va. 10 00
10. Rt. Rev. J. A. Duffy, D. D., Grand Island, Nebr. 10 00
10. Rt. Rev. G. A. Guertin, D. D., Manchester, N. H. 10 00
10. Rt. Rev. J. E. Gunn, D. D., Pass Christian, Miss. 10 00
10. Rt. Rev. L. Haid, O. S. B., D. D., Belmont, N. C. 5 00
10. Rt. Rev. J. J. Hartley, D. D., Columbus 10 00
10. Rt. Rev. T. F. Lillis, D. D., Kansas City, Mo. 10 00
10. Rt. Rev. P. R. McDevitt, D. D., Harrisburg, Pa. 10 00
10. Rt. Rev. J. B. Morris, D. D., Little Rock, Ark. 20 00
10. Rt. Rev. A. J. Schuler, D. D., El Paso, Tex. 10 00
10. Rt. Rev. T. J. Walsh, D. D., Trenton, N. J. 25 00
10. Mt. Rev. J. W. Shaw, D. D., New Orleans, La. 25 00
10. Rt. Rev. T. J. Shahan, D. D., Washington 10 00
10. Cath. Univ. of America, Washington 10 00
10. College & Acad. Sacred Heart, Clifton, Cincinnati 10 00
10. College & Acad. Sacred Heart, Clifton, Cincinnati 25 00
10. Marquette University, Milwaukee 10 00
10. Marquette University, Milwaukee 10 00
10. St. Cyril's College, Chicago 10 00
10. St. Cyril's College, Chicago 5 00
10. St. Francis Prep. Sem., Cincinnati 10 00
10. St. Francis Prep. Sem., Cincinnati 5 00
10. St. Francis Sem., St. Francis, Wis. 20 00
10. St. Francis Sem., St. Francis, Wis. 5 00
10. St. Joseph's Coll., Philadelphia 10 00
10. St. Joseph's Coll., Philadelphia 15 00
10. St. Lawrence Eccl., College, Mt. Calvary, Wis. 10 00
10. St. Lawrence Eccl. College, Mt. Calvary, Wis. 10 00
10. St. Mary's Coll., St. Marys, Ks. 10 00
10. St. Mary's Coll., St. Marys, Ks. 5 00
10. Holy Redeemer H. Sch., Detroit 5 00
10. D. F. Burns, Boston 2 00

May, 1922

10. Rev. W. A. Daly, Washington 2 00
10. Rev. J. Gaughan, Minneapolis 2 00
10. Rev. T. Larkin, Westerly, R. I. 2 00
10. Rev. C. Merkle, Newport, Ky. 2 00
10. Rev. H. Herringhaus, Independence, Ky. 2 00
10. Rev. F. A. Moeller, St. Louis 2 00
10. Rt. Rev. Msgr. T. V. Tobin, Little Rock 2 00
10. Franciscan Fathers, Cincinnati 2 00
10. Rev. P. Reichertz, Mt. Calvary, Wis. 2 00
10. Bro. G. Sauer, Dayton, O. 10 00
10. Bro. Michael, Nivelles, Belgium 2 00
15. The Josephinum, Columbus 20 00
15. The Josephinum, Columbus 10 00
15. Rev. F. Valerius, Columbus 2 00
15. St. Mary's Miss. Coll., Techny, Ill. 10 00
15. St. Mary's Miss. Coll., Techny, Ill. 5 00
15. Acad. Visitation, St. Louis 4 00
15. Georgetown Univ., Washington 10 00
15. Georgetown Unit., Washington 2 00
15. Canisius College, Buffalo 10 00
15. Canisius College, Buffalo 13 00
15. V. Rev. M. J. Ahern, Buffalo 2 00
15. Rt. Rev. J. J. Cantwell, D. D., Los Angeles 25 00
15. Mt. Rev. H. Moeller, D. D., Cincinnati 10 00
15. Rt. Rev. E. D. Kelly, D. D., Grand Rapids 10 00
15. Catholic Foreign Mission Society, Maryknoll, N. Y. 20 00
15. Catholic Foreign Mission Society, Maryknoll, N. Y. 10 00
15. University Notre Dame, Notre Dame, Ind. 10 00
15. University Notre Dame, Notre Dame, Ind. 15 00
15. Loretto Heights College, Loretto, Colo. 10 00
15. Loretto Heights College, Loretto, Colo. 15 00
15. St. Mary's Coll., Northeast, Pa. 10 00
15. St. Mary's Coll., Northeast, Pa. 5 00
15. St. Ignatius University, San Francisco 10 00
15. St. Ignatius University, San Francisco 5 00
15. College St. Elizabeth, Convent Station, N. J. 10 00
15. College St. Elizabeth, Convent Station, N. J. 5 00
15. St. Xavier College, Chicago 10 00
15. St. Xavier College, Chicago 10 00
15. Mother Barbara, Woodland, Cal. 4 00
15. Mother Barbara, Woodland, Cal. 1 00
15. Holy Rosary Acad., Woodland, Cal. 5 00
15. St. Joseph's College, Collegeville, Ind. 10 00
15. St. Joseph's College, Collegeville, Ind. 10 00
15. Campion College, Prairie du Chien, Wis. 10 00
15. Campion College, Prairie du Chien, Wis. 10 00
15. O. L. Lake Coll., San Antonio 10 00
15. O. L. Lake Coll., San Antonio 10 00
15. Acad. O. L. Lake, San Antonio 5 00
15. J. C. Rent, Pittsburgh 2 00
15. Srs. St. Benedict, Ferdinand, Ind. 10 00
15. Srs. St. Benedict, Ferdinand, Ind. 2 00

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May, 1922		
15.	Rt. Rev. E. Heelan, D. D., Sioux City, Ia.	25 00
15.	Rt. Rev. J. P. Lynch, D. D., Dallas	10 00
15.	Coll. Holy Cross, Worcester	10 00
15.	Coll. Holy Cross, Worcester	10 00
15.	Quincy College, Quincy, Ill.	80 00
15.	Quincy College, Quincy, Ill.	20 00
15.	Mt. Rev. A. Dowling, D. D., St. Paul	25 00
19.	Rt. Rev. J. M. Cannon, D. D., Erie	10 00
24.	Mt. Rev. P. J. Hayes, D. D., New York	60 00
24.	St. Francis Coll., Brooklyn	10 00
24.	St. Francis Coll., Brooklyn	10 00
24.	Rt. Rev. J. Chartrand, D. D., Indianapolis	20 00
24.	Loretto Coll., Webster Groves, Mo.	10 00
24.	Loretto Coll., Webster Groves, Mo.	10 00
24.	Acad. Holy Child Jesus, Suffern, N. Y.	5 00
24.	F. F. Ainsworth, Chicago	2 00
24.	Bro. E. Abdon, Newark, N. J.	4 00
24.	Bro. Alphonsus, Chicago	2 00
24.	Bro. F. Weber, Belleville, Ill.	2 00
24.	Rev. W. Burke, Delavan, Ill.	4 00
24.	Rev. W. Byrne, Ontario, N. Y.	2 00
24.	Rev. J. Cahalan, Ann Arbor, Mich.	2 00
24.	Chris. Bros. Acad., Albany	2 00
24.	Conv. Immc. Conc., Sylvania, O.	2 00
24.	Rev. J. G. Doherty, Detroit	2 00
24.	Dominican Sisters, New York	2 00
24.	Rev. J. A. Dunney, Albany	2 00
24.	Rev. P. H. Durnin, Milwaukee	2 00
24.	Rev. G. Eisenbacher, Chicago	2 00
24.	Rev. H. R. Farrell, Buffalo	2 00
24.	Fathers St. Stanislaus Ch., Cleveland	2 00
24.	Franciscan Frs., Harbor Springs, Mich.	4 00
24.	V. Rev. J. Gillen, Cairo, Ill.	4 00
24.	Rev. J. Guendling, Peru, Ind.	2 00
24.	Rev. C. A. Hickey, Dayton, O.	2 00
24.	Rev. J. F. Hickey, Cincinnati	2 00
24.	Holy Rosary Sch., New York	4 00
24.	Rev. F. A. Houck, Toledo	2 00
24.	Immaculata Sem., Washington	2 00
24.	Rev. H. J. Kaufmann, Detroit	2 00
24.	Rt. Rev. Msgr. F. Keane, Pittsburgh	2 00
24.	Rev. J. Keleher, W. Newton, Mass.	2 00
24.	Rev. J. J. Kozlowski, Chicago	2 00
24.	Rev. M. Lambing, Scottdale, Pa.	2 00
24.	Rev. J. Louis, Maybee, Mich.	2 00
24.	Rev. W. McConnell, Belmar, N. J.	2 00
24.	Rev. C. McEvoy, Syracuse	2 00
24.	Rt. Rev. Msgr. A. Manning, Lima, O.	2 00
24.	Rev. F. J. Martin, Louisville	2 00
24.	Rev. M. M. Meara, Columbus	2 00
24.	Rev. J. Mitty, Highland Falls, N. Y.	2 00
24.	Rev. P. Mooney, Hancock, Minn.	2 00
24.	Rev. F. T. Moran, Cleveland	2 00
24.	Mother Evangelista, Youngstown, Ohio	2 00
24.	Mt. St. Joseph Nov., Philadelphia	2 00
24.	Rev. J. J. Murphy, Columbus	2 00
24.	M. Murphy, Grand Forks, N. D.	2 00
May, 1922		
24.	Rev. A. Nacey, Gross Point, Farms, Mich.	2 00
24.	Rev. R. Neagle, Malden, Mass.	2 00
24.	Rev. J. Poulin, Muskegon, Mich.	2 00
24.	Rev. G. Regenfuss, St. Francis, Wis.	2 00
24.	Rt. Rev. Msgr. F. Rempe, Chicago	2 00
24.	Rev. D. Riordan, E. Woburn, Mass.	4 00
24.	Rev. J. Ruba, Grand Rapids	2 00
24.	Rev. F. Rupert, Delphos, O.	2 00
24.	St. John's Sch., Toledo	2 00
24.	Rev. G. Schmidt, Cincinnati	4 00
24.	Rev. W. Schmitt, Cincinnati	4 00
24.	V. Rev. J. Sheahan, Poughkeepsie, N. Y.	2 00
24.	Rev. W. Sheehan, Sherrill, N. Y.	2 00
24.	Sr. M. Anne, Buffalo	2 00
24.	Sr. M. Anselma, St. Paul	2 00
24.	Sr. M. Berchman, Philadelphia	2 00
24.	Sr. M. Cecilia, Pittsburgh	2 00
24.	Sr. M. Clare, Baden, Pa.	2 00
24.	Sr. Theresa, Port Jefferson, L. I.	2 00
24.	Srs. Divine Prov., Pittsburgh	2 00
24.	Srs. Notre Dame, St. Louis	4 00
24.	Srs. Notre Dame, St. Louis	2 00
24.	Srs. St. Dominic, Akron, O.	2 00
24.	Srs. St. Joseph, Lebanon, Pa.	2 00
24.	Srs. St. Joseph, Philadelphia	2 00
24.	Srs. St. Joseph, Philadelphia	2 00
24.	W. G. Smith, Philadelphia	2 00
24.	Rev. J. Surprenant, Saginaw, Mich.	2 00
24.	Rev. L. Tieman, Cincinnati	2 00
24.	Rev. P. J. Tinan, Chicago	2 00
24.	Rt. Rev. Msgr. F. J. Van Antwerp, Detroit	10 00
24.	Acad. Sac. Heart Mary, St. Louis	5 00
24.	Notre Dame Acad., Cincinnati	5 00
24.	St. Mary's Springs Acad., Shepard, O.	5 00
24.	Dominican Srs., Shepard, O.	2 00
24.	Srs. Notre Dame, Dayton, O.	5 00
24.	St. Xavier Acad., Chicago	5 00
24.	Rev. C. Auer, Artesian, S. D.	2 00
24.	Bro. Albert, Dyersville, Ia.	2 00
24.	Bro. Bonaventure, Donaldsonville, La.	2 00
24.	Bro. Ryamond, St. Louis	2 00
24.	Rev. R. G. Connor, Glendale, O.	2 00
24.	Rev. J. Donahoe, Minneapolis	2 00
24.	C. Erath, New Orleans	2 00
24.	Rev. T. Gillen, Pittsburgh	2 00
24.	Rev. F. Hauser, Chicago	2 00
24.	Holy Trinity Sch., Cincinnati	2 00
24.	Holy Trinity Sch., Middletown, Ohio	2 00
24.	H. Krone, Hackensack, N. J.	2 00
24.	J. Lehnhoff, Cincinnati	2 00
24.	Mother Superior, St. Martin, O.	4 00
24.	Mt. Notre Dame Acad., Reading, Ohio	2 00
24.	F. Mulligan, Cornus Christi, Tex.	2 00
24.	Rev. J. S. Murphy, Galveston	2 00
24.	Joseph Otten, Pittsburgh	2 00
24.	Presentation Srs., Aberdeen, S. D.	2 00
24.	Rev. A. Rabe, Clayton, Mo.	2 00
24.	St. Joseph's Mon. Sch., Baltimore	2 00
24.	St. Joseph's Sch., Cleveland	2 00
24.	St. Lawrence Sch., Cincinnati	2 00
24.	St. Mary Sch., Gainesville, Tex.	2 00

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May, 1922		
24.	Rev. J. J. Shaw, Lowell, Mass...	2 00
24.	Sr. M. Aquinas, Crafton Sta., Pa.	2 00
24.	Sr. M. Benitia, Brooklyn.....	2 00
24.	Sr. M. Bernard, Ft. Smith, Ark.	2 00
24.	Sr. M. Helena, Erie.....	2 00
24.	Sr. Peter Nolasco, New Orleans	2 00
24.	Srs. Christian Charity, Wilmette, Ill.	2 00
24.	Srs. Notre Dame, E. Boston.....	2 00
24.	Srs. Notre Dame, Cincinnati.....	2 00
24.	Srs. Notre Dame, Dodge, Nebr.	2 00
24.	Srs. Notre Dame, St. Louis.....	4 00
24.	Srs. Notre Dame, Lynn, Mass...	2 00
24.	Srs. Notre Dame, Youngstown, O.	2 00
24.	Srs. St. Joseph, Brooklyn.....	2 00
24.	Srs. St. Joseph, Philadelphia.....	2 00
24.	Ursuline Sisters, Tiffin, O.....	2 00
24.	Rev. F. Wachendorfer, Collegeville, Ind.....	2 00
24.	Rev. L. Yeske, Dayton, O.....	2 00
24.	V. Rev. A. Heinrich, Tokio, Japan	2 00
24.	Bros. Sac. Heart, Alexandria, La.	2 00
24.	Rt. Rev. Abbot, St. Meinrad, Ind.	2 00
24.	Rev. T. Barrett, Woodstock, Md.	12 00
24.	Rev. F. Bradley, Fall River.....	2 00
24.	Bro. C. Knebel, Cleveland.....	6 00
24.	Bro. Leo, New York.....	2 00
24.	Bro. Patrick, New York.....	2 00
24.	Bros. Mary, Erie.....	2 00
24.	Rev. N. Brust, St. Francis, Wis.	6 00
24.	Col. P. Callahan, Louisville.....	2 00
24.	Chris. Bros. Clason Pt. Mil. Acad. Bronx, N. Y.....	2 00
24.	Rt. Rev. J. Connolly, St. Louis..	2 00
24.	St. Teresa's Sch., St. Louis.....	2 00
24.	Rev. J. M. Cooper, Washington.	2 00
24.	Rev. J. Culemans, Moline, Ill....	2 00
24.	Rt. Rev. Msgr. D. F. Curtin, Glens Falls, N. Y.....	4 00
24.	Rev. A. Havestadt, Dodgeville, Wis.	2 00
24.	Rev. F. P. Havey, Washington..	8 00
24.	Holy Cross Dom. Conv., Brooklyn	4 00
24.	Rev. G. Johnson, Portland, Me..	2 00
24.	Rev. J. McGraw, Syracuse.....	2 00
24.	Rev. B. Moeller, Norwood, O....	2 00
24.	Mother Isabella, Buffalo.....	2 00
24.	Mother M. Agatha, Columbus..	2 00
24.	Mother M. Pauline, Notre Dame, Ind.	2 00
24.	Mother Bettina, Notre Dame, Ind	2 00
24.	Mother Pauline, St. Marys, Pa..	2 00
24.	Mother Petra, Rockville Centre, N. Y.....	2 00
24.	Mother Walburga, Covington.....	2 00
24.	Rev. B. O'Reilly, Dayton, O.....	2 00
24.	V. Rev. Fr. Provincial, St. Louis	2 00
24.	Redemptorist Frs., New Orleans.	2 00
24.	Rt. Rev. Msgr. M. Ryan, Pittsburgh	6 00
24.	Rev. J. O'Connor, Pittsburgh....	2 00
24.	Srs. Mercy, Pittsburgh	2 00
24.	Sac. Heart Acad., Watertown, Mass.	2 00
24.	St. Rose Acad., Vincennes, Ind..	2 00
24.	Sr. M. Agnes, Mt. St. Joseph, O.	2 00
24.	Sr. M. Alcantara, Joliet, Ill.....	2 00
24.	Sr. M. Dolorita, Corona, L. I....	2 00
24.	Sr. M. Octavia, Anderson, Ind..	2 00
24.	Sr. Ignatia, Memphis.....	2 00
24.	Sr. St. Aubert, Chicago.....	2 00
24.	Srs. Charity Naz., Newport, Ky..	2 00

May, 1922		
24.	Srs. Notre Dame, Chicago.....	2 00
24.	Srs. Notre Dame, Milwaukee...	5 00
24.	Srs. St. Francis, Cincinnati.....	6 00
24.	Srs. St. Joseph, Baden, Pa.....	6 00
24.	Srs. St. Joseph, Tacony, Pa.....	2 00
24.	Rt. Rev. Msgr. A. J. Teeling, Lynn, Mass.....	4 00
24.	Rev. J. V. Tracy, Boston.....	2 00
24.	Ursuline Acad., Youngstown, O.	2 00
24.	Ursuline Nuns, St. Louis.....	2 00
24.	Mt. St. Mary Sem., Cincinnati..	20 00
24.	Sacred Heart Sem., Detroit.....	10 00
24.	Aquinas Coll., Columbus.....	10 00
24.	Conception Coll., Conception, Mo.	10 00
24.	Hays Cath. Coll., Hays, Kans....	10 00
24.	Loyola College, Baltimore.....	10 00
24.	Loyola University, New Orleans.	10 00
24.	Mt. St. Joseph's Coll., Baltimore	10 00
24.	St. Francis Coll., Loretta, Pa...	20 00
24.	Rev. D. Segourn, Loretta, Pa...	4 00
24.	St. Ignatius Coll., Cleveland.....	10 00
24.	St. John's Univ., Collegeville, Minn.	10 00
24.	St. Louis Univ., St. Louis.....	10 00
24.	Spring Hill Coll., Spr. Hill, Ala.	10 00
24.	University Detroit, Detroit.....	10 00
24.	Acad. Sacred Heart, St. Louis..	5 00
24.	Acad. St. Scholastica, Chicago....	5 00
24.	Carlton Acad., Summit, N. J.....	5 00
24.	La Salle Acad., Providence.....	10 00
24.	Gonzaga Coll., Washington.....	5 00
24.	Mt. Mercy Acad., Grand Rapids..	5 00
24.	St. Joseph's Prep. Sch., Danvers, Mass.	5 00
24.	St. Joseph's Acad., Columbus.....	5 00
24.	St. Mary's Acad., Paducah, Ky..	5 00
24.	Srs. Mercy, Philadelphia.....	5 00
24.	Ursuline Acad., Alton, Ill.....	5 00
24.	Bulletins	3 00
24.	Rev. G. Metzger, Brooklyn.....	10 00
24.	Srs. St. Joseph, St. Louis.....	5 00
24.	Bro. Gerald, Kirkwood, Mo.....	2 00
24.	Rt. Rev. T. E. Cassidy, V. G., Fall River.....	2 00
24.	Conv. H. C. J., Melrose, Mass...	2 00
24.	Rev. F. Gassler, Baton Rouge, La.	2 00
24.	D. C. Fauss, New York.....	2 00
24.	J. J. Kirwin, New York.....	2 00
24.	Rev. H. J. Heck, Columbus.....	2 00
24.	Holy Family Conv., Manitowoc, Wis.	2 00
24.	Rev. J. Lonergan, Sutersville, Pa.	2 00
24.	V. Rev. P. McInerney, Topeka, Kansas	2 00
24.	Rev. J. Mullen, Hudson, Mass...	2 00
24.	St. Joseph's Acad., Terre Haute	2 00
24.	St. Joseph's Sch., Milwaukee.....	2 00
24.	Rev. A. Schneider, Fowler, Mich.	2 00
24.	Rev. F. Siegfried, Overbrook, Pa.	4 00
24.	Sr. Adeltrudis, Cresco, Ia.....	2 00
24.	Sr. Armela, Paterson, N. J.....	2 00
24.	Sr. Claudine, Waterbury, Conn..	2 00
24.	Sr. Leonora, Convent, N. J.....	2 00
24.	Sr. M. Ethel, Kansas City, Mo..	2 00
24.	Sr. St. Alexander, St. Laurent, Canada	2 00
24.	Srs. charity, Lowell, Mass.....	2 00
24.	Srs. Notre Dame, Peabody, Mass.	2 00
24.	Srs. Notre Dame, Roxbury, Mass.	2 00
24.	Srs. Notre Dame, St. Chas., Mo.	2 00
24.	Srs. Notre Dame, Springfield, Mass.	2 00
24.	Srs. St. Agnes, Fond-du-Lac, Wis.	2 00

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24. Srs. St. Francis, Omaha..... 2 00
24. Srs. St. Francis, Streator, Ill.... 2 00
24. Srs. St. Francis, Trenton, N. J... 2 00
24. Srs. St. Joseph, Wichita, Kans... 4 00
24. Rev. D. Sullivan, Greensburg, Pa. 2 00
24. Rev. J. J. Wynne, New York.... 2 00
24. O. L. Lourdes Acad., River Rouge, Mich. 5 00
24. Rev. J. Dalton, Worcester, Mass. 2 00
24. Dominican Frs., Zanesville, O... 2 00
24. Rev. H. Eilermann, Harrison, O. 2 00
24. Rev. W. Gallena, Painesville, O. 2 00
24. Rev. A. F. Hickey, Boston..... 2 00
24. Rev. A. B. Kruegler, Albany.... 2 00
24. Librarian, Poughkeepsie, N. Y.. 2 00
24. Mother Gerardino, Willimantic, Conn. 2 00
24. Mother Leonarda, Stella Niagara, N. Y..... 2 00
24. Mother Prioress, Sinsinawa, Wis. 2 00
24. Rt. Rev. Msgr. J. B. Peterson, Boston 2 00
24. Presentation Acad., Louisville.... 2 00
24. St. Bonifacius Sch., Philadelphia 2 00
24. Sr. Isabel, Louisville..... 2 00
24. Sr. M. Elsina, Cincinnati..... 2 00
24. Sr. St. Ann., Graceville, Minn.... 2 00
24. Srs. Charity, Wilkinsburg, Pa.... 2 00
24. Srs. Notre Dame, E. Toledo..... 2 00
24. Srs. St. Francis, Buffalo..... 2 00
24. Srs. St. Francis, Hammond, Ind. 2 00
24. Srs. St. Joseph, Allentown, Pa... 2 00
24. Rev. P. Sloan, Jamesville, N. Y. 10 00
24. St. Benedict's Coll., Newark.... 5 00
24. Rev. F. X. E. Albert, New York 2 00
24. Rev. W. J. Barry, E. Boston.... 2 00
24. Bros. Mary, Pittsburgh..... 2 00
24. Rev. C. Fallon, Pittsburgh..... 4 00
24. Rev. J. Greaney, Woodlawn, Pa. 2 00
24. Guild Cath. Women, St. Paul.... 2 00
24. Rev. R. L. Hayes, Pittsburgh.... 2 00
24. Rev. L. Kania, Green Bay, Wis. 2 00
24. Rev. G. A. Lyons, So. Boston.... 2 00
24. Rev. M. Meathe, Detroit..... 2 00
24. Mother Jos. Marie, Kansas City. 2 00
24. Mother St. Mgt., Waterbury, Conn. 2 00
24. Rev. J. J. Murphy, Boston..... 4 00
24. Notre Dame Acad., Cincinnati.... 4 00
24. Rev. P. O'Malley, Dubuque..... 4 00
24. Rev. J. O'Reilly, Lawrence, Mass. 2 00
24. Rev. J. P. O'Reilly, Chicago..... 2 00
24. E. W. Reading, Remsen, Ia..... 2 15
24. St. Monica's Sch., Jamaica, L. I. 2 00
24. Sr. M. ...nes, Glouster, Mass. . 2 00
24. Sr. M. Domitilla, Haverhill, Mass. 2 00
24. Sr. M. Leonissa, Staten Island.. 2 00
24. Sr. M. Regina, Paterson, N. J... 2 00
24. Srs. Div. Providence, Kalida, O. 2 00
24. Srs. Notre Dame, Wabasha, Minn. 2 00
24. Srs. St. Francis, Johnstown, Pa. 2 00
24. Rev. E. Suppan, New Lexington, Ohio 2 00
24. Rt. Rev. Msgr. P. J. Supple, Roxbury, Mass..... 2 00
24. Rev. R. H. Tierney, N. Y..... 2 00
24. Sr. M. Auxentia, Cambridge, Mass. 2 00
24. Bro. Eugene, Brooklyn..... 2 00
24. W. C. Bruce, Milwaukee..... 2 00
24. Rev. A. Buch, Callicoon, N. Y.. 6 00
24. H. P. Conway, Chicago..... 2 00
24. Rev. J. Corcoran, Pittsburgh.... 4 00
24. J. C. Dockrill, Chicago..... 2 00

May, 1922

24. Rev. C. J. Drew, New York..... 2 00
24. Rev. H. F. Dugan, St. Mary-of-the-Woods, Ind..... 2 00
24. Rev. M. J. Huston, Milwaukee.. 2 00
24. Rev. J. Kaster, New London, Wis. 8 00
24. Rev. J. A. Kessler, Detroit..... 2 00
24. Rev. A. M. Leyden, Columbus.. 2 00
24. J. F. McCormick, New York..... 2 00
24. Rt. Rev. Msgr. P. J. McDonnell, Chicago 12 00
24. Mother M. Praxedes, Loretto, Ky. 2 00
24. Mother M. Vincent, Joliet, Ill... 2 50
24. Sr. Carmelite, Circleville, O..... 2 00
24. Srs. Notre Dame, Sandusky, O.. 2 00
24. Srs. St. Francis, La Fayette, Ind. 2 00
24. Rev. S. P. Weisinger, Columbus 2 00
31. Rt. Rev. J. J. Nilan, D. D., Hartford 50 00
31. St. Mary's Seminary, Baltimore 20 00
31. St. Mary's Seminary, Baltimore.. 20 00
31. Coll. St. Francis Xav., Brooklyn 10 00
31. Fordham University, Fordham, N. Y..... 10 00
31. Providence Coll., Providence..... 10 00
31. St. Xavier Coll., Cincinnati..... 10 00
31. Acad. Holy Child Jesus, New York 5 00
31. Acad. O. L. Mercy, Milford, Conn. 5 00
31. Loyola H. Sch., Cleveland..... 5 00
31. Mt. St. Joseph Acad., Rutland, Vt. 5 00
31. O. L. Wisdom Acad., Ozone Park, L. I..... 10 00
31. Mother Agnes, Ozone Park, L. I. 4 00
31. Sr. Mary, Ozone Park, L. I..... 4 00
31. Marycliff Academy, Arlington Heights, Mass..... 5 00
31. Presentation Acad., Marksville, La. 5 00
31. St. Benedict Acad., St. Marys, Pa. 5 00
31. St. Joseph's Acad., Cincinnati... 5 00
31. St. Margaret Acad., Minneapolis 5 00
31. Rev. J. Barry, Brookfield, Mass. 2 00
31. Rev. R. Butin, Washington..... 2 00
31. Dominican Srs., W. Lynn, Mass. 2 00
31. Rev. W. Fitzgerald, Spokane..... 2 00
31. Holy Angels Conv., Jonesboro, Ark. 2 00
31. Rev. C. McGrath, Somerville, Mass. 2 00
31. Mot. Fidelis, Manchester, N. H. 2 00
31. Oblate Fathers, Buffalo..... 2 00
31. Rev. T. Oestreich, Belmont, N. C. 2 00
31. Sr. Louise, Waverly, Mass..... 2 00
31. Sr. M. Alphonsa, Minneapolis.... 10 00
31. Sr. Beatrice, Bristol, R. I..... 2 00
31. Sr. M. ...stula, Chicago..... 2 00
31. Sr. Fridoline, Glen Riddle, Pa... 2 00
31. Sr. M. Pius, Kansas City, Mo.... 6 00
31. Sr. St. Alphonsus, Brooklyn..... 2 00
31. Sr. St. Mark, Brooklyn..... 2 00
31. Sr. Wilfrida, Wilkes-Barre, Pa.. 2 00
31. Srs. Charity, Roxbury, Mass..... 2 00
31. Srs. Chris. Charity, Chicago..... 2 00
31. Srs. Notre Dame, Cleveland..... 2 00
31. Srs. Notre Dame, Cleveland..... 2 00
31. Srs. Notre Dame, Marinette, Wis. 2 00
31. Srs. Prec. Blood, Deer Park, O. 2 00
31. Srs. Prec. Blood, St. Louis..... 2 00
31. Srs. St. Dominic, Jersey City.... 4 00
31. Srs. St. Dominic, Bronx, N. Y.. 2 00
31. Srs. St. Joseph, Randolph, Mass. 2 00

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May, 1922
31. J. W. Willis, St. Paul..... 2 10
31. Notre Dame Coll., Baltimore.... 10 00
31. Notre Dame Acad., Baltimore.... 5 00
31. O. L. Good Counsel, Mankato, Minn. 5 00
31. Sr. M. Josepha, Pittsburgh..... 5 00
31. Rev. K. G. Beyer, La Crosse.... 2 00
31. Bro. Columban, Buffalo..... 2 00
31. Miss M. J. Chute, Minneapolis... 2 00
31. Rev. J. Colligan, Olcott, N. Y.... 6 00
31. Conv. O. L. Perp. Help, Buffalo 2 00
31. Rev. C. Dolan, Ubly P. O., Mich. 2 00
31. Dominican Normal Sch., Amityville, L. I..... 2 00
31. Rev. T. Fagan, Milwaukee..... 2 00
31. Franciscan Fathers, Chicago..... 2 00
31. Franciscan Sisters, Brooklyn..... 4 00
31. Rev. M. Gleason, Salem, Mass... 2 00
31. Rev. J. C. Hogan, Stevens Point, Wis. 2 00
31. Rev. L. A. Kutz, So. St. Louis.. 2 00
31. Mother Francis, Baltic, Conn.... 2 00
31. Mother Florence, San Antonio... 2 00
31. Mother Mechtilde, S. Lawrence, Mass. 2 00
31. Mother Veneranda, Oldenburg, Ind. 2 00
31. Notre Dame Acad., Cincinnati.... 2 00
31. St. Augustine Sch., Cincinnati... 2 00
31. St. Francis X. Sch., Cincinnati.. 2 00
31. St. John's Sch., Cincinnati..... 2 00
31. St. Philomena Sch., Cincinnati... 2 00
31. Rev. T. O'Connor, Mt. Pleasant, Mich. 10 00
31. Phil. Protectory, Phoenixville, Pa. 2 00
31. St. Colman Conv., Ardmore, Pa. 2 00
31. St. Katharine Conv., Baltimore.. 2 00
31. St. Liborius Sch., St. Louis..... 4 00
31. St. Mark's Sch., Cincinnati..... 2 00
31. P. Schaefer, Champaign, Ill..... 2 00
31. Sr. Angelica of Mary, Chicago.. 2 00
31. Sr. M. Josine, Madison, Wis.... 2 00
31. Sr. M. de Pazzi, Lancaster, N. Y. 2 00
31. Sr. M. Raymondina, Brooklyn... 4 00
31. Sr. M. Serena, Madison, Wis.... 2 00
31. Sr. M. Thomasine, Chicago..... 2 00
31. Sr. Onesima, New Athens, Ill... 2 00
31. Sr. Salesina, Edina, Mo..... 4 00
31. Srs. Holy Cross, Morris, Ill..... 2 00
31. Srs. Holy Cross, So. Bend, Ind.. 2 00
31. Sch. Srs. Notre Dame, Baltimore 2 00
31. Srs. Notre Dame, Cambridge, Mass. 2 00
31. Srs. Notre Dame, New Trier, Minn. 2 00
31. Srs. St. Dominic, Bronx, N. Y... 4 00
31. Srs. St. Francis, Ft. Wayne..... 2 00
31. Srs. St. Francis, Freeport, Ill.... 2 00
31. Srs. St. Joseph, Glenside, Pa.... 2 00
31. Srs. St. Joseph, Pittsburgh..... 2 00
31. Srs. St. Joseph, St. Louis..... 2 00
31. Srs. St. Joseph, Philadelphia..... 4 00
31. Rev. H. Waldhaus, Cincinnati... 2 00
31. Sr. Ignatius Lovola, Montreal.... 2 00
31. Rev. J. H. Rolfes, Cincinnati.... 2 00
31. Kenrick Sem., Webster Groves, Mo. 20 00
31. Niagara University, Niagara, N. Y. 40 00
31. Creighton University, Omaha..... 10 00
31. Trinity College, Washington..... 10 00
31. Acad. Notre Dame, Lowell, Mass. 5 00
31. Acad. Sacred Heart, Albany..... 5 00
31. Immc. Conc. Acad., Belleville, Ill. 5 00
31. Loyola Academy, Chicago..... 5 00

May, 1922
31. O. L. Lourdes Acad., E. Oakland 5 00
31. Sac. Heart Acad., Grand Rapids 5 00
31. St. Agnes Acad., Alliance, Neb.. 5 00
31. St. Joseph Prep. Coll., Kirkwood, Mo. 5 00
31. St. Martin Acad., Sturgis, S. D.. 15 00
30. St. Scholastica's Acad., Covington, La. 5 00
31. Rev. P. Barry, Burlington, Vt... 2 00
31. Cathedral Sch., Burlington, Vt.. 2 00
31. Benedictine Srs., Pittsburgh..... 2 00
31. Rev. O. Bleil, Madisonville, La.. 4 00
31. Bro. A. Hollinger, Peoria, Ill.... 2 00
31. Rev. C. Baschab, Sausalito, Cal. 2 00
31. Bro. Luke Joseph, Memphis..... 2 00
31. Rev. E. A. Flynn, Mantic, Conn. 2 00
31. Rev. W. Haberstock, Milwaukee. 2 00
31. Rev. J. Jepson, Menlo Park, Cal. 2 00
31. Rev. P. J. Judge, Omaha..... 2 00
31. Mother M. Katharine, Maud, Pa. 2 00
31. Mother Regina, Elizabeth, N. J.. 2 00
31. Rev. T. J. O'Brien, Brooklyn.... 2 00
31. Rev. J. M. O'Hara, Philadelphia 2 00
31. Rev. F. N. Pitt, Finley, Ky..... 2 00
31. Presentation Acad., Berkeley, Cal. 2 00
31. Pres. Srs, San Francisco..... 2 00
31. St. Francis Sch., Cleveland..... 2 00
31. St. Joseph's Convent, Fitchburg, Mass. 2 00
31. St. Mary's Sch., Oakland, Cal... 2 00
31. St. Peter's Sch., Danbury, Conn. 2 00
31. Salvatorian Fathers, St. Nazianz, Wis. 2 00
31. Rev. P. Scheier, Farmer, S. D... 2 00
31. Rev. F. Schulze, St. Francis, Wis. 2 00
31. Sr. Augustine, Syracuse..... 2 00
31. Sr. Eulogia, Green Bay..... 2 00
31. Sr. Alvarez, Minneapolis..... 2 00
31. Sr. L. Gonzales, Springfield, O... 2 00
31. Sr. M. Amatus, Fresno, Cal..... 2 00
31. Sr. Ambrosia, Ashley, Pa..... 2 00
31. Sr. Benedicta, Oakland, Cal..... 2 00
31. Sr. M. Eveline, Grand Rapids.... 2 00
31. Sr. Gonzaga, Bernardsville, N. J. 2 00
31. Sr. Gonzaga, East Chicago, Ind. 2 00
31. Sr. Immaculata, Suffern, N. Y... 2 00
31. Sr. M. Salvator, Philadelphia.... 2 00
31. Srs. Charity, Dorchester, Mass.. 2 00
31. Srs. Charity, Dubuque..... 2 00
31. Srs. Div. Providence, Dayton, Ky. 6 00
31. Srs. Holy Names, Schenectady, N. Y..... 2 00
31. Srs. Notre Dame, Hamilton, O... 2 00
31. SS. Notre Dame, Highlandtown, Md. 2 00
31. Srs. Notre Dame, Lawrence, Mass. 2 00
31. Srs. Notre Dame, New Orleans.. 2 00
31. Srs. Notre Dame, Worcester, Mass. 2 00
31. Srs. St. Francis, Lindsay, Neb... 2 00
31. Rev. H. Stand, Oldenburg, Ind.. 2 00
31. Prof. T. W. Turner, Washington 4 00
31. Rev. N. M. Wagner, Brooklyn.. 2 00
31. Rev. P. C. Yorke, San Francisco 2 00
31. St. Patrick Sem., Menlo Pk., Cal. 10 00
31. Mt. Angel Coll., St. Benedict, La. 20 00
31. Subiaco Coll., Subiaco, Ark..... 10 00
31. St. Benedict Coll., Atchison, Kan. 10 00
31. Rev. D. Lavery, Atcheson, Kans. 4 00
31. St. Charles Coll., Catonsville.... 10 00
31. St. Fidelis Coll., Herman, Pa.... 10 00
31. Seattle College, Seattle..... 10 00
31. Immc. Conc. Acad., San Francisco 5 00
31. Dominican Srs., San Francisco.. 2 00

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May, 1922		
31.	St. Boniface Sch., San Francisco	2 00
31.	Loretto Acad., St. Louis	5 00
31.	Srs. Loretto, St. Louis	2 00
31.	Mt. St. Joseph Coll. Inst., Philadelphia	5 00
31.	Sac. Heart Acad., Los Angeles	5 00
31.	Dominican Srs., Los Angeles	2 00
31.	St. Viator Sch., Chicago	2 00
31.	St. Xavier Acad., Providence	5 00
31.	Ursuline Acad., Pittsburgh	5 00
31.	Ursuline Acad., Toledo, O	5 00
31.	Rev. P. Gallagher, Conshocken, Pa.	2 00
31.	Miss G. Gaughn, Rochester, N. Y.	4 00
31.	Rev. F. McManus, Council Bluffs, Ia.	2 00
31.	Mother Berchmans, Leavenworth	4 00
31.	St. Mary's Acad., Leavenworth	2 00
31.	Redemptorist Fathers, St. Louis	2 00
31.	J. A. Roe, Detroit	2 00
31.	St. Joseph Conv., Stevens Point	2 00
31.	Sr. M. Clare, Stevens Point, Wis.	6 00
31.	St. M. Cornelia, Bronx, N. Y	2 00
31.	Sr. M. Edwin, Chicago	4 00
31.	Sr. M. Lucilla, Canton, O	4 00
31.	Sr. Rose Gertrude, Woodhaven, N. Y.	2 00
31.	Sr. St. John B. de Rossi, Sydney Mines, N. S.	2 00
31.	Srs. Charity, Roxbury, Mass	2 00
31.	Srs. Holy Cross, Washington	2 00
31.	Srs. St. Francis, Millvale, Pa	2 00
31.	Srs. Visitation, Wheeling, W. Va.	2 00
31.	Rev. J. Wuest, Detroit	2 00
31.	Coll. New Rochelle, New Rochelle	10 00
31.	Acad. Holy Names, Alhambra, Cal.	5 00
31.	Acad. Mt. St. Vincent-on-Hudson	5 00
31.	Acad. Sacred Heart, Fall River	5 00
31.	Mt. Hope Acad., Westchester, N. Y.	5 00
31.	St. Mary's Acad., Austin, Tex	5 00
31.	Acad. N. D. Prov., Newport, Ky.	2 00
31.	Rev. T. Aldridge, New Haven, Conn.	2 00
31.	Rev. Jas. Burns, Notre Dame, Ind.	2 00
31.	Bro. Director, Glencoe, Mo	4 00
31.	Bro. J. Doorley, New Rochelle	2 00
31.	Bro. P. A. Coyle, Cleveland	2 00
31.	Rev. S. Carmody, So. Bellingham, Washington	2 00
31.	Rt. Rev. Msgr. M. D. Connolly, San Francisco	2 00
31.	R. J. Deferrari, Washington	2 00
31.	Dominican Srs., Miss. San Jose	2 00
31.	Editor, Waco, Tex	2 00
31.	Felician Srs., Lodi, N. J	2 00
31.	Rev. B. Gerold, Pittsburgh	2 00
31.	Rev. J. Jacobi, San Antonio	2 00
31.	Rev. J. McDonald, New Waterford, N. S.	2 25
31.	Mother Thecla, St. Francis, Wis.	2 00
31.	Mother Soline, Pawtucket, R. I.	4 00
31.	Mrs. N. Mullins, Yakima, Wash.	4 00
31.	Notre Dame Acad., Santa Clara	4 00
31.	Paulist Fathers, Portland, Ore	2 00
31.	Rev. J. Ryan, Danbury, Conn	2 00
31.	Srs. Mercy, West Hartford	2 00
31.	St. Charles Sch., Bellows Falls, Vt.	2 00
31.	St. John's Sch., San Francisco	2 00

May, 1922		
31.	St. Mary-of-the-Springs Acad., Fond-du-Lac, Wis.	2 00
31.	St. Patrick's Com. Acad., Chicago	2 00
31.	St. Raphael Conv., Hyde Park, Mass.	2 00
31.	St. Rose's Conv., La Crosse	2 00
31.	St. Stanislaus Nov., Cleveland	2 00
31.	St. Agnes Regina, Brooklyn	2 00
31.	Sr. M. Adele, Brooklyn	2 00
31.	Sr. M. Aquinas, Tucson, Ariz	4 00
31.	Sr. M. Martinela, Brooklyn	4 00
31.	Srs. Charity, Roxbury, Mass	2 00
31.	Srs. Prec. Blood, St. Louis	2 00
31.	Srs. St. Francis, Chicago	2 00
31.	Srs. St. Francis, Gallup, N. M	2 00
31.	Srs. St. Joseph, Jersey City	2 00
31.	Rev. P. Wallischeck, Santa Barbara, Cal.	2 00
31.	Boston Coll., Chestnut Hill, Mass.	10 00
31.	Rev. W. Stinson, Chestnut Hill	2 00
31.	Cathedral Coll., New York	10 00
31.	Jefferson Coll., Convent, La	10 00
31.	St. Ignatius Coll., Chicago	10 00
31.	Holy Ghost Inst., Techny, Ill	5 00
31.	Loretto Acad., Pueblo, Colo	5 00
31.	O. L. Angels High Sch., Glen Riddle, Pa.	5 00
31.	Srs. St. Francis, Glen Riddle	2 00
31.	J. M. Dohan, Philadelphia	2 00
31.	Rev. A. Doherty, Cambridgeport, Mass.	8 00
31.	Rev. H. Ehr, Stevens Point, Wis.	2 00
31.	Rev. I. Fealy, Camp Travis, Tex.	2 00
31.	Rev. W. Keefe, Norwich, Conn	2 00
31.	Mt. St. Mary's, Fall River, Mass.	2 00
31.	St. Leo Abbey, St. Leo, Fla	2 00
31.	Rev. P. Schnetzer, San Antonio	2 00
31.	Sr. Margaret, Pittsburgh	4 00
31.	Sr. M. Carita, New York	2 00
31.	Sr. M. Colette, Bronx, N. Y	2 00
31.	Sr. M. Inez, Altoona, Pa	2 00
31.	Sr. Liguori, New Lexington, O.	4 00
31.	Sr. M. Loretto, Convent, N. J	2 00
31.	Srs. Charity, Corning, O	2 00
31.	Srs. Holy Cross, Boise, Idaho	2 00
31.	Srs. St. Francis, Philadelphia	2 00
31.	Srs. St. Joseph, Charlestown, Mass.	2 00
31.	Reigs College, Denver	10 00
31.	St. Mary's Coll., Monroe, Mich	10 00
31.	St. Mary of the Woods College, Ind.	10 00
31.	Srs. Prov., St. Mary-of-the-Woods, Ind.	2 00
31.	St. Stanislaus Coll., Bay St. Louis, Miss.	10 00
31.	Acad. Immc. Conc., Ferdinand, Ind.	5 00
31.	Corpus Christi H. Sch., Galesburg, Ill.	5 00
31.	Jesuit H. School, New Orleans	5 00
31.	Loretto Acad., Las Cruces, N. M.	5 00
31.	St. Joseph's Acad., Ottumwa, Ia	10 00
31.	Mt. St. Joseph Urs. Acad., St. Joseph, Ky.	5 00
31.	St. Louis Acad., Tottenville, L. I.	5 00
31.	Sr. M. Ignatius, Nazareth, Ky	5 00
31.	Miss J. M. Barry, Derby, Conn.	2 00
31.	Rev. J. Cassin, Santa Rosa, Cal.	2 00
31.	Felician Srs., E. Buffalo	2 00
31.	Rev. H. Gartland, Union Hill, N. J.	2 00
31.	Rev. F. Hufnagel, Duluth	2 00
31.	Jesuit Fathers, Mankato, Minn	2 00

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31. J. Kenedy, Sarita, Tex.	2 00
31. Rev. J. J. McGarry, Boston	2 00
31. Rev. F. Mergen, Clyde, Mo.	2 00
31. Mother Celestin, Decatur, Ill.	2 00
31. Mother Anselm, Amityville, L. I.	2 00
31. Mt. Carmel Conv., Thibodaux, La.	4 00
31. Rev. J. O'Brien, Champaign, Ill.	2 00
31. Miss J. I. O'Harra, Westchester, N. Y.	2 00
31. St. David's Conv., Chicago	2 00
31. St. Joseph Inst., Oxnard, Cal.	2 00
31. Rev. W. L. Shea, St. Louis	2 00
31. Sr. Felicitas, Shoal Creek, Ark.	2 00
31. Srs. St. Joseph, Philadelphia	2 00
31. Sr. M. Joseph, Peekskill, N .Y.	2 00
31. Sr. M. Jovita, Madison, Minn.	2 00
31. Sr. M. Lioba, Kitchener, Ont.	4 00
31. Sr. M. Raymond, Amesbury, Mass.	2 00
31. Sr. M. Remigia, Aurora, Ill.	2 00
31. Srs. Holy Child Jesus, Chicago	2 00
31. Sr. Valeria, Manistique, Mich.	2 00
31. Sr. Adjutoria, Irvington, N. J.	2 00
31. Srs. Charity, Davenport	2 00
31. Srs. Notre Dame, Chicopee, Mass.	2 00
31. Srs. Notre Dame, Cleveland	2 00
31. Srs. Notre Dame, Gilbertville, Ia.	2 00
31. Srs. Notre Dame, Pittsburgh	2 00
31. Srs. Notre Dame, Salem, Mass.	2 00
31. Srs. St. Joseph, Cape May, N. J.	4 00
31. Srs. St. Joseph, Chicago	2 00
31. Srs. St. Joseph, Germantown, Pa.	2 00
31. Srs. St. Jos., McSherrytown, Pa.	2 00
31. Srs. St. Joseph, Philadelphia	2 00
31. Rev. J. Stapleton, Detroit	2 00
31. St. Charles Sem., Overbrook, Pa.	20 00
31. St. John's Coll., Toledo	10 00
31. Roman Cath. H. Sch., Philadelphia	5 00
31. Benziger Bros., Chicago	2 00
31. St. Francis Sch., Irvington, Md.	2 00
31. Srs. Charity, New Haven, Conn.	2 00
31. Srs. Notre Dame, Fremont, O.	2 00
31. Srs. St. Dominic, Blauvelt, N. Y.	2 00
31. H. Vlymen, Hempstead, N. Y.	2 00
31. Coll. Mt. St. Vincent-on-Hudson	10 00
31. Coll. St. Teresa, Winona, Minn.	10 00
31. Manhattan College, New York	10 00
31. Bro. Jasper, New York	4 00
31. Bro. Thomas, New York	4 00
31. St. Bede's Coll., Peru, Ill.	10 00
31. St. Thomas Coll., Villanova, Pa.	10 00
31. Immc. Conc., Acad., Davenport.	5 00
31. Loretto Acad., Kansas City, Mo.	5 00
31. O. L. Mercy Acad., Cincinnati	5 00
31. Rev. A. Bremer, Columbus	4 00
31. Bros. Mary, Baltimore	2 00
31. Rev. D. Connor, Jersey Shore, Pa.	2 00
31. Rev. W. A. Cummings, Chicago	2 00
31. Rev. T. J. Downey, Leavenworth	2 00
31. Madam M. Gorman, St. Joseph, Mo.	2 00
31. Mrs. C. Jackson, Waterbury, Conn.	2 00
31. V. Rev. W. Kenna, Boston	2 00
31. Rev. M. Larkin, New Rochelle	6 00
31. Rt. Rev. Msgr. J. Smith, New York	4 00
31. Rev. J. McErlean, Delphos, Kans.	2 00
31. Mother Avelline, Caldwell, N. J.	2 00
31. Mother Blanche, Fayetteville, O.	2 00
31. Mother Solano, Pendleton, Ore.	2 00
31. Rev. M. Reddy, Providence, R. I.	2 00
31. Sac. Heart Acad., Madison, Wis.	2 00

May, 1922	
31. St. Mary Sch., McKees Rocks, Pa.	2 00
31. Sr. Margaret M. Brady, St. Louis	2 00
31. Sr. Mary of Angels, Tucson, Ariz.	2 00
31. Srs. St. Joseph, Brooklyn	2 00
31. Sr. M. Raymond, New York	2 00
31. Srs. Notre Dame, Pittsburgh	2 00
31. Mrs. P. C. Dwyer, Buffalo	2 00
31. Sr. St. Patrick, Montreal	2 00
31. Srs. Div. Prov., Mt. Healthy, O.	2 00
31. Srs. Immc. Heart Mary, Detroit.	2 00
31. Srs. Notre Dame, Lorain, O.	2 00
31. Srs. St. Francs, Millhousen, Ind.	2 00
31. Srs. St. Joseph; Philadelphia	2 00
31. Rev. W. C. Tredtin, Philadelphia	2 00
31. Mt. St. Agnes H. Sch., Mt. Washington, Md.	5 00
31. Aquinas Acad., Tacoma, Wash.	2 00
31. Bro. Charles, Poughkeepsie, N. Y.	2 00
31. Bro. Daly, New York	2 00
31. Chris. Bros., New York	2 00
31. Mother Rose Madeline, Kent, Eng.	2 00
31. Mt. St. Scholastica's Acad., Canon City, Colo.	5 00
31. B. V. Murphy, Chicago	2 00
31. St. Joseph's Sem., Yonkers, N. Y.	20 00
31. St. Vincent Sem., Beatty, Pa.	20 00
31. Duquesne University, Pittsburgh.	10 00
31. St. Clara Coll., Sinsinawa Mound, Wis.	10 00
31. Mother M. Samuel, Sinsinawa Mound, Wis.	2 00
31. St. Mary's Coll., Notre Dame, Ind.	10 00
31. Conv. Holy Family, San Francisco	10 00
31. Acad. Holy Cross, Washington	5 00
31. Acad. Our Lady, Chicago	5 00
31. Acad. Villa Madonna, Ludlow, Ky.	5 00
31. Inst. Notre Dame, Baltimore	5 00
31. St. Agnes Acad., Houston, Tex.	5 00
31. St. Joseph Nor. Coll., Springfield, Mass.	5 00
31. St. Mary Acad., Salt Lake City.	5 00
31. Ursuline Acad., Cleveland	5 00
31. Rev. J. Barron, Brooklyn	2 00
31. Benedictine Srs., Pittsburgh	2 00
31. De La Salle Inst., Martinez, Cal.	2 00
31. Rev. P. C. Conway, Chicago	2 00
31. Rev. E. Diego, Newman, Cal.	2 00
31. Rev. J. Donnelly, Fitchburg, Mass.	2 00
31. Rev. M. Donavan, Philadelphia.	2 00
31. Mother Mary, Philadelphia	2 00
31. Rev. E. Fitzgerald, Clinton, Mass.	2 00
31. Rev. R. Grace, Kalamazoo, Mich.	2 00
31. Rev. A. Hemmersbach, Cincinnati	2 00
31. Rev. J. B. Herbers, Dubuque	2 00
31. Rev. A. Link, West Valley, N. Y.	4 00
31. Rev. P. J. McCormick, Washington	2 00
31. A. A. McDonald, New York	2 00
31. Mother Mary of Lourdes, Albany	4 00
31. Rev. J. O'Brien, Somerville, Mass.	2 00
31. Rev. M. Onate, San Antonio	2 00
31. O. L. Rosary Conv., Philadelphia	2 00
31. F. H. Rea, Paterson, N. J.	2 00
31. Sacred Heart Conv., Pittsburgh.	2 00
31. St. Catherine's Training Sch., San Francisco	2 00
31. St. Joseph's Orph., Cincinnati	2 00

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May, 1922

31.	St. Simon's Acad., Washington, Ind.	2 00
31.	St. Stephen's Sch., Sacramento	2 00
31.	St. Xavier's Sch., Spokane	2 00
31.	Sr. Agnes Joseph, Buffalo	2 00
31.	St. Agnes Acad., Memphis	2 00
31.	Sr. Carmela, San Jose, Cal.	2 00
31.	Sr. Catherine, St. Louis	2 00
31.	Sr. Aloysius, Laurium, Mich.	2 00
31.	Sr. M. Amanda, St. Louis	2 00
31.	Sr. M. Carmelia, Philadelphia	2 00
31.	Sr. M. de Sales, Paris, Ill.	4 00
31.	Sr. M. Francis, San Antonio	2 00
31.	Sr. Gottharda, New York	2 00
31.	Sr. M. Josepha, Milwaukee	2 00
31.	Sr. Seraphica, Milwaukee	2 00
31.	Sr. M. Pierre, Leonardtown, Md.	2 00
31.	Sr. Victoria, Prescott, Ariz.	8 00
31.	Sr. St. Ambrose, Tottenville, L. I.	2 00
31.	Sr. Superior, Buffalo	2 00
31.	Sr. Superior, Buffalo	2 00
31.	Srs. Charity, Pittsburgh	6 00
31.	Srs. Holy Child Jesus, Philadelphia	2 00
31.	Srs. Holy Cross, Alexandria, Va.	2 00
31.	Srs. Loretto, Toronto, O.	2 00
31.	Srs. Notre Dame, Waltham, Mass.	2 00
31.	Srs. St. Francis, Chicago	2 00
31.	Srs. St. Francis, Gardenville, Md.	4 00
31.	Srs. St. Francis, Jemez, N. M.	2 00
31.	Srs. St. Francis, Mansfield, O.	2 00
31.	Srs. St. Francis, Platte Center, Neb.	2 00
31.	Srs. St. Francis, Platte Center, Neb.	2 00
31.	Srs. St. Francis, Remington, Ind.	2 00
31.	Srs. St. Francis, St. John, Ind.	2 00
31.	Srs. St. Joseph, Los Angeles	6 00
31.	Srs. St. Joseph; Orange, N. J.	2 00
31.	Stamps	04
31.	F. Atkinson, Emmitsburg, Md.	2 00
31.	Mt. St. Mary's Sem., Emmitsburg	20 00
31.	Coll. Mt. St. Jos., Mt. St. Jos., O.	10 00
31.	Acad. Mt. St. Jos., Mt. St. Jos., O.	5 00
31.	Sr. Leonita, Cincinnati	2 00
31.	Acad. Sacred Heart, Galveston	25 00
31.	Holy Trinity H. Sch., Brooklyn	5 00
31.	Assumption Sch., Baltimore	2 00
31.	Franciscan Srs., Boston	2 00
31.	Rev. G. Heinz, Atchison, Kans.	2 00
31.	Mother Rose, Nazareth, Ky.	2 00
31.	Rev. P. J. O'Rourke, St. Louis	4 00
31.	Sr. M. Lawrence, Buffalo	2 00
31.	Sr. M. Lucilla, Mishawaka, Ind.	2 00
31.	Sr. Superior, Miss. San Jose, Cal.	2 00
31.	Srs. Mercy, Baltimore	2 00
31.	Srs. Notre Dame, Redwood City, Cal.	2 00
31.	Srs. Prec. Blood, Maria Stein, O.	2 00
31.	Srs. St. Francis, Milwaukee	2 00
31.	Rev. J. Tennelly, Washington	2 00
31.	Rev. J. Woods, Woodstock, Md.	2 00
31.	Redemptorist Fathers, Bronx, N. Y.	4 00
31.	St. John's Sem., Brooklyn	20 00
31.	Gonzaga University, Spokane	10 00
31.	St. Bernard Coll., St. Bernard, Ala.	10 00
31.	St. Joseph Coll., Emmitsburg, Md.	10 00
31.	Sr. Francis, Emmitsburg, Md.	2 00
31.	A. N. Palmer Co., New York	10 00
31.	Holy Name Acad. and Nor. Sch., Seattle	5 00

May, 1922

31.	Mater Misericordiae, Merion, Pa.	5 00
31.	Mt. St. Mary on Hudson, Newburgh, N. Y.	5 00
31.	Nazareth Coll., Nazareth, Ky.	5 00
31.	St. Joseph's Acad., St. Paul	5 00
31.	Benziger Bros., New York	2 00
31.	Bro. Philip, Scranton	6 00
31.	Rev. R. Brown, Grand Rapids	2 00
31.	Rev. M. Butala, Joliet, Ill.	2 00
31.	Cecilian Conservatory, Philadel.	2 00
31.	Christian Bros., Baltimore	2 00
31.	Rt. Rev. Msgr. J. N. Connolly, New York	2 00
31.	Rev. D. Cunnion, Bronx, N. Y.	4 00
31.	Dominican Srs., Fall River	2 00
31.	Rev. C. Dubray, Washington	2 00
31.	Rev. J. E. Grady, Rochester	2 00
31.	Rev. A. Granger, Kankakee, Ill.	2 00
31.	Rev. D. Halpin, Chillicothe, O.	2 00
31.	La Salle Institute, Troy, N. Y.	2 00
31.	Rev. R. McDonald, Braddock, Pa.	2 00
31.	Rt. Rev. Msgr. J. H. McMahon, New York	2 00
31.	Rev. M. McManus, Brookline, Mass.	2 00
31.	Rev. P. Marke, Teutopolis, Ill.	2 00
31.	Rev. E. Masterson, Cherokee, Ia.	4 00
31.	Mother M. Chrysostom, Duluth	2 00
31.	Mother Florence, Mt. St. Jos., O.	2 00
31.	Sr. Alexine, Mt. St. Joseph, O.	2 00
31.	Sr. Eveline, Mt. St. Joseph, O.	2 00
31.	Rev. R. Murphy, E. Longmeadow, Mass.	2 00
31.	Rev. R. Mylott, Cleveland	2 00
31.	Rev. J. O'Hern, Rochester	2 00
31.	St. Anthony Sch., San Francisco	2 00
31.	St. Paul Ap. Par. Sch., New York	2 00
31.	St. Vincent Sch., Los Angeles	2 00
31.	Sr. Hildegarde, Pueblo, Colo.	2 00
31.	Sr. Leo Xavier, New York	2 00
31.	Sr. Agnella, Columbus, Nebr.	2 00
31.	Sr. M. Anaclete, Rochester	4 00
31.	Sr. Blanche Rooney, Troy, N. Y.	2 00
31.	Sr. Camillus, Sharpsburg, Pa.	2 00
31.	Sr. M. Digna, St. Joseph, Minn.	2 00
31.	Sr. Elise, Chippewa Falls, Wis.	2 00
31.	Sr. M. Gall, Baltimore	2 00
31.	Sr. M. Henrica, Brooklyn	2 00
31.	Sr. Mildred, Victoria, B. C.	2 00
31.	Sr. M. Jolanta, Milwaukee	4 00
31.	Sr. Reginald, New Britain, Conn.	2 00
31.	Sr. M. Remigia, St. Louis	2 00
31.	Sr. Monica Marie, New York	2 00
31.	Sr. Superior, Lowell, Mass.	2 00
31.	Sr. Supr. Blanche, Baltimore	2 00
31.	Srs. Charity, Memphis	2 00
31.	Srs. Charity, Swissvale, Pa.	2 00
31.	Srs. Div. Prov., Ludlow, Ky.	2 00
31.	Srs. I. H. M., West Chester, Pa.	2 00
31.	Srs. Mercy, Sausalito, Cal.	2 00
31.	Srs. Notre Dame, Brookhaven, Miss.	6 00
31.	Srs. Notre Dame, Brooklyn	2 00
31.	Srs. Notre Dame, Malden, Mass.	2 00
31.	Srs. Poor Handsmaids of Christ, Chicago	2 00
31.	Srs. Prec. Blood, Omaha	2 00
31.	Srs. Providence, Chicago	4 00
31.	Srs. St. Francis, Cedar Lake, Ind.	2 00
31.	Srs. St. Francis, Hermann, Mo.	4 00
31.	Srs. St. Francis, Kentland, Ind.	2 00
31.	Srs. St. Joseph, Chester, Pa.	2 00
31.	Srs. St. Joseph, Conshohocken, Pa.	2 00
31.	Rev. T. Small, Chicago	4 10

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May, 1922
31. Rev. J. Sullivan, San Francisco. 2 00
31. Bro. F. James, Rock Castle, Va.. 4 00
31. Christian Bros., Minneapolis..... 2 00
31. Dominican Srs., Portland, Ore... 4 00
31. Rev. R. J. Roche, Milwaukee.... 2 00
31. Srs. Notre Dame, Delphos, O..... 2 00

June, 1922
3. Coll. Notre Dame, San Jose, Cal. 10 00
3. Sr. M. Regis, San Jose, Cal..... 4 00
3. D'Youville College, Buffalo..... 10 00
3. D'Youville College, Buffalo..... 25 00
3. St. Joseph's Prep. Seminary, St. Benedict, La..... 10 00
3. Santa Rosa Coll., Santa Rosa, Cal. 5 00
3. V. Rev. Princ. Bernard, New York 4 00
3. Bro. P. Ryan, Mamaroneck, N. Y. 2 00
3. V. Rev. F. Dillon, Portland, Ore. 2 00
3. Rev. W. Kirby, Batavia, N. Y.... 2 00
3. Rev. J. A. O'Connor, Pittsburgh 2 00
3. St. John's Pr. Sch., Pittsburgh.. 2 00
3. St. Mary's Sch., Elyria, O..... 2 00
3. Sr. Dolorosa, Detroit 2 00
3. Sr. M. Clarissa, Baltimore..... 2 00
3. Sr. M. Coronata, York, Pa..... 2 00
3. Sr. Leontina, Lake Linden, Mich. 2 00
3. Sr. M. Rimilla, St. Louis..... 2 00
3. Srs. Holy Cross, Ogden, Utah.... 2 00
3. Srs. Notre Dame, Baltimore..... 2 00
3. Srs. Providence, Indianapolis.... 2 00
3. Srs. St. Francis, Joliet, Ill..... 2 00
3. Srs. St. Francis, Wilmington, Del. 2 00
3. Srs. St. Joseph, Philadelphia..... 2 00
3. Rev. P. W. Smith, Jersey City... 2 00
6. Dominican Coll., San Rafael, Cal. 10 00
6. Acad. Sacred Heart, San Francisco 5 00
6. Mt. St. Mary Acad., Burlington, Vt. 15 00
6. St. Mary Acad., Owatonna, Minn. 10 00
6. St. Mary Hospital, San Francisco 5 00
6. Sr. Magdalene, Ann Arbor, Mich. 5 00
6. Bro. Julius, St. Louis 2 00
6. Reports 17 00
6. Rev. J. Harbrecht, Cincinnati 2 00
6. Ladies Loretto, N. Falls, Ont..... 4 00
6. Mother Christopher, Philadelphia 2 00
6. E. J. Mulry, Boston 2 00
6. Rev. J. Reeves, Greensburg, Pa.. 2 00
6. St. Agnes Convent, Chicago 2 00
6. St. Andrew's Conv., Bayonne, N. J. 2 00
6. St. Anthony Conv., Sacramento.. 4 00
6. St. Francis Sch., Milwaukee..... 2 00
6. A. Schmitt, Cincinnati..... 2 00
6. Sr. M. Patricia, Butte, Mont..... 2 00
6. Sr. M. Catherine, St. Louis..... 2 00
6. Sr. M. Loyola, Chicago 2 00
6. Mother Nothburga, Philadelphia.. 2 00
6. Sr. Mildred, Philadelphia..... 2 00
6. Srs. Charity, Mt. Pleasant, Pa... 6 00
6. Srs. Holy Names, Pomona, Cal... 8 00
6. Srs. Humility Mary, Cleveland... 2 00
6. Srs. St. Agnes, New London, Wis. 2 00
6. Rev. C. Wallbraun, Chicago..... 2 00
7. St. Francis Xav. Coll., Antigonish, N. S. 10 00
7. Loretto Acad., Santa Fe, N. M... 5 00
7. St. Joseph Acad., Guthrie, Okla.. 10 00
7. St. Mary of Pines Acad., Chatawa, Miss. 15 00

June, 1922
7. St. Ursula Acad., Cincinnati 5 00
7. J. T. Arthur, St. Louis..... 2 00
7. H. Brogue, Baltimore..... 2 00
7. Bro. Basilian, Waltham, Mass.... 2 00
7. Holy Rosary Sch., Columbus..... 2 00
7. Rt. Rev. Msgr. F. W. Howard, Columbus 2 00
7. Rev. J. Mies, Dearborn, Mich.... 2 00
7. Mother Ernestina, Taunton, Mass. 2 00
7. J. Rustland, New York..... 2 00
7. Sr. Eugenia Fealy, Normandy, Mo. 2 00
7. Sr. Mary, Nazareth, Mich. 2 00
7. Srs. St. Joseph I, Nazareth, Mich. 2 00
7. Srs. St. Joseph II, Nazareth, Mich. 2 00
7. Sr. Bertille, New Brighton, L. I. 2 00
7. Sr. M. Brendan, New York..... 2 00
7. Sr. M. Fabiane, Elizabeth, N. J... 2 00
7. Sr. Lambert, Pasadena, Cal..... 2 00
7. Sr. M. Regis, Yonkers, N. Y..... 2 00
7. Sr. Symphorosa, Santa Monica, Cal. 2 00
7. Srs. Veronica and Thecla, Murphysboro, Ill. 6 00
7. Srs. Charity, Petaluma, Cal. 2 00
7. Srs. Most Precious Blood, O'Fallon, Mo. 2 00
7. Srs. Notre Dame, Somerville, Mass. 2 00
7. Srs. Notre Dame, Woburn, Mass. 2 00
7. Srs. St. Dominic, College Point, N. Y. 2 00
7. Srs. St. Francis, Duncan, Nebr.. 2 00
7. Srs. St. Francis, La Fayette, Ind. 2 00
7. Srs. St. Francis, Rochester, Minn. 2 00
7. Miss Z. E. Stauf, Baltimore..... 2 00
7. Sr. M. Clare, Cleveland 2 00
7. Sr. M. Cortona, Silverton, Ore... 4 00
8. Coll. St. Catherine, St. Paul..... 10 00
8. St. Mary's Coll., Prairie du Chien, Wis. 10 00
8. St. Mary's College, Prairie du Chien, Wis. 10 00
8. St. Rita's Coll., Chicago..... 10 00
8. St. Mary's Acad., Prairie du Chien, Wis. 5 00
8. Rt. Rev. Msgr. E. M. Murphy, Philadelphia 4 00
8. St. Francis de Sales Acad., Bennington, Vt. 2 00
8. St. Wendelin's Sch., Fostoria, O.. 2 00
8. Sr. Catherine, Wilkes-Barre, Pa.. 2 00
8. Sr. M. Alphonsus, St. Louis..... 2 00
8. Sr. M. Conception, San Francisco 2 00
8. Srs. Charity, Boston..... 2 00
8. Srs. Notre Dame, So. Boston..... 2 00
8. Rev. O. Ziegler, St. Francis, Wis. 2 00
9. Stamps 06
9. Marywood College, Scranton 10 00
9. Marywood College, Scranton 5 00
9. University of Dallas, Dallas 10 00
9. Miss F. Donovan, Philadelphia... 2 00
9. Mother Damien, Del Rio, Texas. 2 00
9. Mother M. Louis, Brentwood, N. Y. 2 00
9. Sacred Heart Acad., Hallettsville, Texas 4 00
9. St. Peter's Coll., Jersey City..... 4 00
9. Srs. Notre Dame, Forney, Tex.. 4 00
9. Rev. C. Stetter, Kentland, Ind... 2 00
14. Coll. St. Thomas, St. Paul..... 10 00
14. Sr. Marie Michelle, Nazareth, Ky. 5 00
14. Rev. J. Nicolo, Milan, Italy..... 2 00

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June, 1922		
15.	Rt. Rev. P. P. Rhode, D. D., Green Bay	10 00
15.	Columbia College, Dubuque	10 00
15.	De Paul University, Chicago	10 00
15.	Loretto Heights Coll., Denver	10 00
15.	St. Mary's Coll., Winona	10 00
15.	St. Viator Coll., Bourbonnais	10 00
15.	Rev. J. O'Mahoney, Bourbonnais	2 00
15.	Cathedral Latin Sch., leveland	5 00
15.	Holy Family Acad., Chicago	5 00
15.	St. Mary's Acad., Denver	5 00
15.	Miss A. Brennan, Toledo	2 00
15.	Bro. J. Fink, Manitoba, Can.	2 00
15.	Cathedral Boys Sch., Richmond	2 00
15.	Christian Bros., St. Paul	2 00
15.	Rev. A. Dusold, Waupaca, Wis.	2 00
15.	Mrs. M. P. Fischer, Dayton, O.	2 00
15.	Rev. T. G. Flynn, Dixon, Ill.	2 00
15.	Rev. T. F. Keane, New York	2 00
15.	Rev. P. Keating, Oakland, Cal.	8 00
15.	Mother Angeline, Oakland, Cal.	2 00
15.	Mother Stanislaus, Grand Forks, N. D.	4 00
15.	Mt. Aloysius Acad., Cresson, Pa.	8 00
15.	Rev. J. O'Regan, New Orleans	2 00
15.	J. Pelletier, Boston	2 00
15.	Mrs. J. J. Sheeran, Brooklyn	2 00
15.	Rev. M. P. Reid. Montreal, Can.	2 00
15.	Sr. Mary, New York	2 00
15.	Sr. Crescentia, Jefferson City	6 00
15.	Sr. Alphonsa, Springfield, Ill.	2 00
15.	Sr. M. Emiliana, Amarillo, Tex.	2 00
15.	Sr. M. Immaculata, Detroit	2 00
15.	Sr. M. Michael, St. Louis	2 00
15.	Sr. M. Rita, Towson, Md.	12 00
15.	Srs. Charity, Newton, Mass.	2 00
15.	Srs. Notre Dame, Cleveland	4 00
15.	Srs. St. Joseph, Newark, N. J.	2 00
15.	Srs. St. Joseph, Rochester	2 00
15.	Srs. St. Joseph, Philadelphia	4 00
15.	Rev. J. Sobieszcyk, Chicago	2 00
15.	Mrs. M. Waller, Oakland, Cal.	2 00
15.	Srs. St. Casimir, Chicago	2 00
15.	Sr. Cantalicia, Ft. Madison, Ia.	2 00
15.	Coll. St. Francis Xav., New York	5 00
15.	Rev. F. Lavelle, Amenia, N. Y.	8 00
15.	Sr. M. Aquinas, Dubuque	2 00
15.	Rev. G. Weber, Buffalo	2 00
20.	St. Norbert's Coll., W. Depere, Wis.	10 00
20.	Acad. O. L. Providence, Chicago	5 00
20.	Bro. C. Huebert, Victoria, Tex.	2 00
20.	Bro. Francis, New Orleans	2 00
20.	Christian Bros., Eddington, Pa.	2 00
20.	Dominican Srs., Aurora, Ill.	2 00
20.	W. Fitch, Gulfport, Miss.	2 00
20.	Rev. A. Foerster, Carroll, Ia.	2 00
20.	Rev. T. Hoffman, W. Terre Haute	2 00

June, 1922		
20.	Prof. H. Hyvernat, Washington	2 00
20.	Rev. W. McMullen, Pittsburgh	2 00
20.	Mother Teresa, New York	2 00
20.	St. Ann's Sch., Baltimore	2 00
20.	Sr. Bonayenture, New Rochelle	2 00
20.	Sr. Chrysostom, Brooklyn	2 00
20.	Sr. St. Margaret of Cross, Whitney Pier, N. S.	2 00
20.	Srs. Holy Cross, Ft. Wayne, Ind.	4 00
20.	Srs. St. Francis, Union, Mo.	2 00
20.	Mrs. J. B. Wise, Stithton, Ky.	2 00
20.	Rev. W. P. Clark, Cincinnati	2 00
20.	Rev. P. Foik, Notre Dame, Ind.	2 00
20.	Mt. Mercy Acad., Buffalo	2 00
20.	Srs. St. Joseph, Philadelphia	2 00
20.	Mt. St. Joseph Coll., Dubuque	10 00
20.	Mt. St. Joseph Coll., Dubuque	15 00
20.	Srs. Charity, Dubuque	2 00
20.	Rev. J. P. Barron, Boone, Ia.	2 00
20.	Rev. J. Higgins, E. Cambridge, Mass.	2 00
20.	Rev. G. P. Jennings, Cleveland	2 00
20.	Srs. Charity, Brockton, Mass.	2 00
24.	Coll. Mt. St. Mary, Plainfield, N. J.	10 00
24.	Coll. Mt. St. Mary, Plainfield, N. J.	10 00
24.	St. Mary H. Sch., Wilkes-Barre, Pa.	5 00
24.	Mt. St. Joseph Acad., Philadelphia	5 00
24.	Mt. St. Joseph Nov., Philadelphia	2 00
24.	Mt. St. Joseph Nor. Inst., Philadelphia	2 00
24.	St. Joseph Acad., West Park, O.	5 00
24.	C. F. Belden, Boston	2 00
24.	Rev. D. Carroll, Cynthiana, Ky.	2 00
24.	J. P. Hurley, Brooklyn	2 00
24.	Rev. F. Kessing, Cincinnati	2 00
24.	Rev. F. Macelwane, Toledo	2 00
24.	Miss. Helpers S. H., Baltimore	2 00
24.	Mother M. Borgia, Boston	2 00
24.	St. Basil's Sch., Chicago	2 00
24.	St. Mary's Sch., Cincinnati	2 00
24.	Sr. M. Jerome, Bronx, N. Y.	2 00
24.	Srs. Charity, Detroit	2 00
24.	Srs. Charity, Halifax, N. S.	2 00
24.	Srs. Notre Dame, Brookline, Mass.	2 00
24.	Srs. St. Francis, Joliet, Ill.	2 00
24.	Srs. St. Francis, Memphis	2 00
24.	Rev. M. A. Sullivan, Hartford	2 00

Total receipts	$10,431 03
Cash on hand, July 1, 1921	$3,937 17
Net receipts of year	$6,432 14
Total	$10,431 03

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GENERAL MEETINGS

PROCEEDINGS

PHILADELPHIA, PA., JUNE 27, 1922

The Nineteenth Annual Meeting of the Catholic Educational Association was held in Philadelphia, Pa., June 26-30, 1922, at the invitation of His Eminence, Cardinal Dougherty, Archbishop of Philadelphia.

A reception was given at the Bellevue-Stratford Hotel on Monday evening, June 26. Rt. Rev. Msgr. Edmond J. FitzMaurice, D. D., Chairman of the Local Committee on Arrangements, opened the meeting with a brief address of welcome. Bishop Shahan spoke a few words for the Association. His Eminence, Cardinal Dougherty, in a few happy remarks, expressed his pleasure in welcoming the members of the Association to Philadelphia, and implored the divine blessing on their deliberations. It was eminently fitting, declared the Cardinal, that the meeting be held in Philadelphia, where religious liberty was written into the Constitution of the United States. Not many years before the framing of that immortal document, Catholics, he said, had been forbidden in some of the thirteen original States of this country to have schools. If it had not been, he continued, that in Philadelphia religious liberty was extended to all denominations the fine gathering of Monday evening might not have been possible. It was in this city, the old capital of the United States, the Cradle of Liberty, where the Bell rang out the joyous tidings to all the people of the land.

In conclusion, His Eminence stated that he joined most heartily with Monsignor FitzMaurice, chairman of the local convention committee, and with all his brothers of the priesthood of the archdiocese, in assuring the delegates that Philadelphia would be pleased to have the Association return at any future year for its deliberations.

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The delegates were then presented to His Eminence. A number of the distinguished clergymen of Philadelphia were present at this reception in the receiving line.

THE OPENING MASS

On Tuesday morning, June 27, Pontifical Mass was celebrated by His Eminence in St. Peter and St. Paul's Cathedral. The sermon on this occasion was delivered by Rev. John E. Flood, LL. D., Superintendent of Parish Schools of the archdiocese of Philadelphia.

SERMON OF REV. JOHN E. FLOOD, LL. D.

It is singularly appropriate that the annual meeting of the Catholic Educational Association should begin before God's altar. As delegates of the Catholic educational forces of our country, you represent a vast army that is daily battling for the cause of Jesus Christ against the powers of evil. It is God's work in which you are engaged. No worldly motives have led you to consecrate your lives to the all-important work of Christian education. Nothing but the spirit of divine faith, of that faith that shows the necessity of keeping Christ in the minds and hearts of the rising generation, has led you to dedicate yourselves to this holy enterprise. "God wills it" is your motto, and like the crusaders of old you have gone forth in His name and for His interests. What though the modern world challenge your right to engage in this work and strive to prevent you from performing this office of charity, your answer must ever be that of the Apostles when the Sanhedrin would forbid them to teach in the Name of Jesus, "If it be just in the sight of God to hear you rather than God, judge ye." (Acts iv., 19).

This work for God must go on. And this solemn impetration of divine assistance at the beginning of these three days' deliberations is the keynote of our meeting. It should serve to remind us that Catholic education is one of the offices of Christ's Church, to be performed to the very best of our ability, never to be lightly regarded, and never to be surrendered, no matter how

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heavy the burden or how great the opposition. As the great army of Christ marches down the course of centuries, harassed always by the foe, from age to age the battle front changes. In the early days the attack was made on the divinity of Christ, first by Judaism, then by State-established paganism, and later by heresy from within. Next was the constitution of the Church attacked, then her philosophy; and, again, the sixteenth century beheld a general attack upon her authority. In the eighteenth century, rationalism sought to undermine the very foundations of revelation, and the echoes of that conflict are with us still. But in our day the attack is from a new quarter, and is aimed chiefly at the school. In lands where atheistic forces are in power, all mention of Christ and of God is to be excluded from text-book and classroom, and the objective openly proclaimed is the destruction of Christianity in its entirety. In other places, where the motive is not so much hatred of Christianity as opposition to the Church, control of education is the weapon selected to kill her influence. And even where there is no hatred of Christianity or no positive desire to undermine the influence of the Church, a false theory that to the State alone belongs the right to educate has begotten a widespread opposition to the Church's educational activities.

Even in our own liberty-loving country there is a growing tendency to regard the Church as an intruder in the field of education. To bolster up a claim to an exclusive right to educate, certain leaders in State education have not hesitated to put forth openly the absurd theory that the child belongs primarily to the State and only secondarily to the parents. In face of the fact that the family is prior in time to the State, and that the State is the creation of the family, these zealots of State monopoly would deny to the parent the right to say how his child shall be educated.

Sound philosophy, indeed, readily concedes to the State the right to demand that the education of the child include all the elements necessary for good citizenship. Furthermore, reason concedes to the State the right to compel parents to give their children an education that will fit them for the duties of life and for the proper discharge of civic obligations. It even concedes to the State the right to undertake the work of education itself

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if the parents so delegate it or if education would otherwise be neglected. But to deny to parents the liberty of choosing a Christian school for their children, especially when that school includes in its curriculum all that is necessary for the formation of good citizens, is beyond the competence of the State, is unjust, immoral and un-American. Trite though these truths may be, we must repeat them continually, aye, even shout them from the house-tops, because many well meaning but unthinking men and women, misled by the groundless theories of the State monopolist, question the right of Catholic parents to have the Church undertake the work of their children's education, and regard the Church as an intruder in the school.

The Church an intruder in education! As well, almost, might she be called an intruder in religion. Before the State was thought of it in the rôle of an educator, the Church had grown hoary with ages of educational activities. Education as a State function scarcely antedates the birth of many men still living, whereas the Church has been an educator from the beginning. Not only did the Apostles and the Bishops, the priests and doctors of the early Church spend themselves in dispelling the moral and intellectual darkness of the nations, but as early as the year 529 the Bishops, assembled at Vaison strongly recommended the establishment of "free schools for the people in every town and village." The Synod of Mainz in the year 813 not only recommended, but positively ordered that every parish should have its school "where the little children of the faithful may learn letters."

Who does not know the glorious record made by the Church in education during the Middle Ages? That story of wonderful achievements in classical and scientific researches, in philosophical and theological studies, in art and architectural schools, and in flourishing universities teeming with intellectual life, and all inspired, established, and fostered by the Church, is too well known to need repetition. Suffice it to say, and we say it without fear of contradiction, that the modern world owes practically all its culture and learning to the Catholic universities and monastic schools of the Middle Ages. And since those days, despite

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defections and persecutions, the Church has never ceased to exert herself to the utmost in education. As soon as persecution ceased in the old lands, and as soon as she had gained a foothold on new lands, we see her busying herself most actively and efficiently in the establishment of schools and universities. Witness the Catholic universities in Spanish America, well established and flourishing before the oldest university in our own country had seen the light of day. Witness the numerous religious congregations, both of men and of women, established in the last three hundred years, for the express purpose of education. And finally, witness the glorious record of the Church in these United States with over one thousand colleges, seminaries and academies, and over sixty-five hundred parish schools with an enrollment of nearly two million youths and children.

Surely with a history such as this, an unbroken record of ages of educational activity, and with a right unquestioned for many centuries, the Church, far from being a newcomer or an intruder in education, is the educator of the world par excellence, and if she had no other right to educate, by prescription she has a right that cannot be questioned. Not only has the Church a right, but she has a positive and strict obligation to take a lively and practical interest in education. Education and religion are by nature so intimately connected and bound together that the Church, as the exponent of the religion of Christ, would fail to perform her full duty, did she not do all in her power to guide and advance education. The interests of God are so vitally affected by the nature of the education His rational creature receives, that the Church would be recreant to her trust did she not concern herself in the school.

If we accept the definition of education as "a preparation for life" and if that life has an eternal destiny as well as a temporal one, a destiny of service for God as well as duties to society, it follows that a very essential purpose of education is in the interest of the Creator. The true philosophy of life as taught by the Son of God must be included in any scheme of education that would lay claim to prepare a Christian for life. And the

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teaching of this Christian philosophy of life is an essential duty of the Church.

He has but an imperfect idea of the scope of education who conceives it as restricted to mental training and the acquiring of information. Even the most enthusiastic advocates of non-sectarian schools concede that moral training is a necessary part of education. But moral training connotes principles. It can be established only on some clear-cut and positive philosophy of life founded on convictions and affording a sanction. This means religion. To inculcate a moral code without a religious basis is to build without a foundation. Non-sectarian schools were not established on the theory that morality or a sound philosophy of life could be taught without a religious basis. It was merely in a spirit of compromise that all forms of religion were to be excluded from the day school. It was fondly hoped that the Sunday school would supply that necessary foundation for moral training. And even though the hope was not realized, the fact that is was entertained shows that the proponents of the non-sectarian school recognized that if education is to be a real preparation for life it must include this philosophy of life of which the Church is the divinely constituted teacher. She has, therefore, an obligation before God and man to interest herself actively and at all times in the education of the rising generation of Christians.

Humbly then, before God's altar, we kneel to beg the Father of Light to guide the counsels of this meeting that is to study how we can perfect our work for His holy interests. By your holy vocation He has assigned you, consecrated teachers, to the defense of the new battle-front of His great army. There are no greater interests at stake in the world to-day, no more important work to be done for God, for morality, for civilization, and for our country, than the interests and work entrusted to you as religious teachers and as leaders of Christian education. May God bless and guide the deliberations of this meeting, may His holy light show us how we can extend our work, perfect our methods and crown with success our efforts in His holy cause.

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FIRST GENERAL SESSION

PHILADELPHIA, PA., TUESDAY, JUNE 27, 1922

The first general meeting of the Association was held at 11:00 A. M., in Alumnae Hall in the Catholic Girls' High School, Nineteenth and Wood Sts. Prayer was said by Bishop Shahan. A hymn was then sung, after which the Bishop gave the following opening address:

ADDRESS OF RIGHT REVEREND T. J. SHAHAN, D. D.

In our country education is fast taking on all the evidences of a nation-wide religion, a national religion if you will; nevertheless, a mental attitude endowed with ardor, faith, devotion, vision and unshakable confidence in itself. Education is held to be the palladium of American freedom, the pledge of American greatness.

When he considers the vast extent of the United States, its incredible resources, its endless possibilities, and when again he dwells upon the apparent wreckage of man's rights and hopes in the old world, the sense of responsibility weighs heavily upon the average thoughtful American, and he concludes as a rule that only by the way of knowledge, full and complete, can the new world be made to give up all that it possesses for the progress of mankind. This new world seems to him the last refuge of oppressed humanity, its last port on the sea of life. It has always been to him more than fish and lumber and furs, more than gold and silver, whether as Puritan he worked out on an inhospitable shore his narrow concepts of divine love and justice, or as Catholic missionary he crossed the immense continent on foot and alone, crucifix in hand, and preaching to savage tribes the holiest lessons of charity, example and self-sacrifice.

Now, American Catholics share quite generally this view of the nature and uses of education, and they resent strongly any suggestion or suspicion that they are less devoted to the cause of education, however broadly stated, than their non-Catholic fellow citizens. While we are very much concerned about the religious content of education, and many non-Catholics have similar anxieties, we are no less devoted to the universal American

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principle: the best possible education for every American boy and girl, with all that this implies in the way of curriculum, methods, time, aids, sacrifices and encouragements of every kind. But we consider that education is more than knowledge of facts and things. It implies a cultivated sense of right and wrong, of virtue and vice. It means for everyone well understood principles of conduct, the secure habit of a good life based on correct teaching and consistent example. It means a just compliance with the divine will as made known to man in God's usual ways. In a good education these moral facts are not kept apart, at is were, in water-tight compartments, but are commingled and combined with all human knowledge, its atmosphere, so to speak, one great unity of facts and faith, of the goods and the rights and the uses of this world with those of the world to come.

John Burroughs was at some pains recently to prove that nature is sheer indifference to right and wrong, good and evil. One may say of education that it is not in itself moral, nor conducive to morality. The moral or ethical note must be imparted from without, must be taught, and mostly by example. "We Christians do not talk great things," said St. Cyprian to the rhetoricians of Carthage, "we live them." It is now notorious that education alone, meaning acquired knowledge, offers no guarantee of personal character, nor a proper sense of social justice, charity, peace, good-will, neighborly service, fair play. If it did offer such, the mighty Prussian State, whose Dagon for a century was pure knowledge, would not have collided with the conscience of mankind and gone down in disaster. If knowledge suffices for the welfare of mankind, the statesmen of Europe, proud heirs of nineteenth century education, would not at this hour be wandering from London to Cannes and from Genoa to the Hague, seeking those fruits of peace which grow only on the soil of justice and mutual forgiveness, that is, within the range of moral wisdom and moral force. How often was all this said by Pius IX., Leo XIII., Pius X., and Benedict XV., in those wonderful documents of instruction, for parallels to which we must go back seven centuries, to an Innocent III., or a Gregory IX! From their public writings could be compiled a perfect an-

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thology in illustration of the many evils which follow the divorce of moral law, order and authority, from that intense pursuit of secular knowledge which we call modern education.

And is not this teaching of the Holy See, so elevated and universal, confirmed by the common human experience of the last decade? After all, in its social aspect, Catholicism is always a vast school of humanity. "Lord, teach us to pray," said the Apostles to Christ, and lo! the God Man became schoolmaster to some rude fishermen and taught them the sublime truths which have ever since been the comfort and the solace of mankind. And soon these poor fishermen were known as disciples, that is, students of Christian wisdom, and as Apostles, that is, heralds of the same through the world. They repeated exactly what they had seen with their eyes and heard with their ears, and so were soon known as martyrs, or witnesses of new religious and moral truths, only too often unpalatable to the men and women of their day.

For the freedom of teaching such truths they paid the market-price of those days: persecution and death. Meantime they had made little primers or summaries of Christian truth, life and thought, and so the new religion began as a world-wide school, a vast propaganda of truth. In the end it wore away all resistance of error and ignorance, and amid the ashes and ruins of its earliest times founded the civilization of to-day, or at least the frame-work which has so long held it together.

Dear friends, we claim to be the spiritual kin of these original teachers of the Christian law, life, thought, hopes and ideals. Through many changes, and out of many races, we claim to represent in the new world the essential tenets of the Gospel, the spirit of the Church's long and eventful history, the educational philosophy which she has lived into being and form, and yet daily ensouls with her ancient wisdom. Beneath this roof are gathered in this hour by commission all the forces of Catholic education in the United States. And as they are conscious of an unbroken continuity, so are they conscious of present unity and harmony, of peace and progress, of mutual charity, and of that prophetic vision of moral success which is latent in every true Christian soul, and is after all only the conscious security of the

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Gospel spirit, life and principles as against the uncertain and shifting wisdom of purely secular life and principles.

The minutes of the meetings held by the Association in Cincinnati in 1921 were approved as printed in the Report of the eighteenth annual meeting of the Association.

The Secretary General, Rt. Rev. Msgr. Francis W. Howard, and the Treasurer General, Rt. Rev. Msgr. Francis T. Moran presented brief statements of their reports made to the Executive Board.

On motion, duly seconded and carried, the President General was authorized to appoint a Committee on Nominations and a Committee on Resolutions. After announcements Rev. Claude Pernin, S. J., Loyola University, Chicago, Ill., gave an address on "Better Teaching."

The following members of Committees were announced:

On Nominations: Rev. F. V. Corcoran, C. M., D. D., Ph. D., Rev. Albert C. Fox, S. J., Rev. Augustine F. Hickey, S. T. L.

On Resolutions: Rt. Rev. Msgr. John B. Peterson, Ph. D., Rt. Rev. Msgr. Francis W. Howard, Very Rev. James A. Burns, C. S. C., Ph. D., Rt. Rev. Msgr. Francis T. Moran, D. D., Brother John A. Waldron, S. M.

SECOND GENERAL SESSION

PHILADELPHIA, PA., WEDNESDAY, JUNE 28, 1922

A general meeting of the Catholic Educational Association was held at the Bellevue-Stratford Hotel at 8:00 P. M. Bishop Shahan called the meeting to order and introduced the speaker of the evening, Judge P. J. M. Hally of the Detroit Bar, who gave an address on "Some Observations on the Political Status of Parish Schools in Michigan".

In the brief discussion that followed the address a request was made that it be printed as a Bulletin of the Association and given a wide circulation.

The meeting adjourned.

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THIRD GENERAL SESSION

PHILADELPHIA, PA., THURSDAY, JUNE 29, 1922

The closing meeting of the Catholic Educational Association was held at 3:00 P. M. in Alumnae Hall of the Catholic Girls' High School, Nineteenth and Wood Sts. Prayer was said and the National Anthem was sung by the assembly. Monsignor Howard took the chair and asked for the report of the Committee on Nominations. Dr. Corcoran acted as secretary. The following report was read by Rev. Albert C. Fox, S. J., announcing that the Committee on Nominations unanimously presented the following members for the general officers of the Association for the ensuing year:

President General, Rt. Rev. Thomas J. Shahan, D. D.; Vice Presidents General, Rt. Rev. Msgr. John B. Peterson, Ph. D., Very Rev. James A. Burns, C. S. C., Ph. D., Rev. Peter C. Yorke, D. D.; Treasurer General, Rt. Rev. Msgr. Francis T. Moran, D. D. Other nominations were called for and none being offered a motion was made to close the nominations. The nominations being closed a motion was made and seconded that the Secretary, Dr. Corcoran, be instructed to cast one ballot for the nominees presented by the Committee. This having been done, the nominees were declared the officers of the Association for the ensuing year. Bishop Shahan took the chair and in a few gracious words thanked the Association for the confidence reposed in himself and his colleagues and promised that they would carry on their work during the coming year to the best of their ability.

The members of the Executive Board from the various Departments were then announced as follows:

From the Seminary Department: Rev. F. V. Corcoran, C. M., D. D., Ph. D., Rt. Rev. Msgr. Edmond J. FitzMaurice, D. D., Rt. Rev. Archabbot Aurelius, O. S. B.

From the College Department: Rev. Albert C. Fox, S. J., Rev. D. J. McHugh, C. M., M. S., Rev. Francis J. Walsh, Ph. D.

From the Parish School Department: Rev. Joseph V. S. McClancy, Rt. Rev. Msgr. Joseph F. Smith, P. R., Rev. Ralph L. Hayes, D. D.

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Dr. George Johnson, Professor of Education of the Catholic University of America, was presented and read the paper of the session on "Principles of Standardization". The reading of this paper was followed by a brief discussion of the subject by Father Fox, S. J.

The resolutions were read by Rev. Dr. Moran and were approved as read.

RESOLUTIONS

We offer our filial homage to our Holy Father, Pope Pius XI.

We express our grateful acknowledgment to his Eminence, Denis Cardinal Dougherty, Archbishop of Philadelphia, at whose invitation and under whose patronage our meeting has been held. We are sincerely grateful to the members of the Committee on Arrangements appointed by him, and to all those who have by their kindness and hospitality made our stay so pleasant and so profitable.

The Church has the right to establish her own elementary, secondary and superior schools, for the teaching of any of the arts and sciences. In the education of Catholic youth religious and moral training shall have the principal place.

The fundamental purpose of the Catholic school, college or university is to safeguard the religious life of the Catholic youth of the land. Accordingly, we urge a more thorough, careful and comprehensive teaching of the great truths with respect to the origin and destiny of man, the institution and rights of the Church, and the duties of man towards God, his neighbor and society. The teaching of religion should, therefore receive most careful attention in all our educational institutions, from the most elementary grades up to and including the university.

Pupils should be taught to appreciate the incomparable blessings they enjoy as citizens of our Republic and should be urged to prepare themselves to exercise in a worthy manner all the duties of American citizenship. Our schools, colleges and universities owe it to the nation to do all in their power to imbue our Catholic youth with a wholesome respect for law and all rightful authority.

Again we affirm our traditional ideal: "Every Catholic child in a Catholic school." Priests and people must now more than ever be united in a vigorous policy in the support of the Catholic school in which the child, together with secular learning, will imbibe the most excellent knowledge and love of Jesus Christ.

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It was announced that a meeting of the Executive Board would be held immediately at the close of the general session.

A hymn was sung, and after Bishop Shahan had given his blessing, the Nineteenth Annual Meeting of the Catholic Educational Association came to an end.

FRANCIS W. HOWARD,
Secretary General.

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PAPERS OF THE GENERAL MEETINGS

BETTER TEACHING

REVEREND CLAUDE J. PERNIN, S. J., LOYOLA UNIVERSITY, CHICAGO, ILLINOIS.

I have been asked to prepare and read a paper before this convention on the rather broad theme of "Better Teaching." My personal preference would be to speak to you rather than to read to you, because I have found that whatever message a man may have is more effectively delivered through the spoken than through the written word. Yet I admit that there is much wisdom in the provision that papers be carefully prepared and read for the meetings of this Association. There is always danger that when a speaker is given a platform and an audience, he will, to use a phrase which Disraeli applied to Gladstone, become "intoxicated with the exuberance of his own verbosity" and never knew when to stop. I have heard a fluent speaker defined as "one who can talk for hours without fatigue to himself." So I shall strive to curb whatever of this unenviable fluency I may possess by sticking close to the written word; but I shall reserve the right to follow it at times in spirit rather than in letter.

He who would face an audience such as this to point out ways of "better teaching" must not only be armed with the lance of truth but protected as well by the breastplate of humility. With truth, because he speaks to a body of professional educators, men and women who have consecrated their lives to an unremitting search for "the truth, the whole truth, and nothing but the truth." And with humility, because no single individual can possibly possess as full a knowledge of widely varying educational conditions and educational needs as is possessed in the aggregate by the representative body before him. I must strive to avoid

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on the one hand the patter of conventional utterance, and, on the other, all radical and ill-considered statements on the broad theme of "better teaching." I do not stand here to flatter you; I surely have not come here to entertain you. Rhetoric, commonplaces, and the echo of other men's thoughts have no place here. We come here to learn; we go hence to act! Every statement, every inference, and every application brought forth by the various speakers at this Convention must be met by the challenge from every hearer: "Is it true? Is it practical?" It is for me and others to scatter the seed; it is for you to winnow the wheat from the chaff. Only thus can we reap the harvest which is to bring forth fruit thirty, sixty and a hundredfold.

By its constitution this Association is pledged "to promote by study, conference and discussion the thoroughness of Catholic education." And this means criticism; constructive criticism if you will, but still the pointing out of faults and deficiencies in our present methods. Thank God for the spirit of "divine discontent!" Without this urge for better work and better methods; without this steady advance like Goethe's star "without rest and without haste," we are mere automata, unworthy of our great task. In the words of Browning:

> "Then welcome each rebuff
> Which turns earth's smoothness rough;
> Each sting that bids nor sit, nor stand, but go!
> Be our joy three parts pain,
> Strive and hold cheap the strain,
> Learn, nor account the pang; dare, never grudge the throe!"

Do we not believe that we as a class are teaching better than we were taught? Are we not equally convinced that the teachers of the next generation will do better work than we are doing to-day? Well then, it is for us collectively and individually to further that progress or we are recreant to our trust. A baneful influence in our midst is the teacher who opposes change with the formula, "let well enough alone." Let me say here that in the great profession of teaching there is no "well enough." I am personally intolerant of that complacent attitude which views educational methods outside the Catholic field as a system of "fads and vagaries." I have met ultra conservatives who condemn unread educational works and periodicals, advocating new

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methods as temerarious and offensive to pious ears. I know Catholic educators who have resisted every invasion of the field by outside agencies of standardization as an impertinent intrusion on their right to be let alone and who have condemned our acceptance of their dominance as the selling of our "birthright for a mess of pottage." And yet, without this spirit of progress where would we be to-day? It is by the method of "trial and error" that science and government and education have moved forward to better things, from generation to generation. And though occasional error is inevitable in every fallible human system, the net result of trial is progress. The dry rot of any educational system is inertia and routine.

There is one principle on which we must all be at variance with the outside educational world. We hold that no system of education can ever be adequate which does not take into account man's supernatural destiny and his immortal soul; which does not inculcate religion as the primary business of life, and that religion the revealed truth entrusted to the infallible Church of Christ. Our charter is founded on the twenty-eighth chapter of St. Matthew's Gospel: "Going therefore, teach all nations, . . . whatsoever I have commanded you." This is the rock on which our educational edifice is reared, and that rock is Christ. When we have said this, we have said much, but we have also said all which expresses the real difference between our own work and the great and inspiring development of education which is going on around us to-day. In all other things we as educators are comrades in a great army. Our objectives are the same; our means should be similar. Narrowness and bigotry are as much out of place on our part as they are out of place on the part of those with whom we differ in religious belief.

Now as Catholic educators, what is the principal deficiency on the part of the teacher and on the part of the students whom we train and send forth? Let me state it in one word, it is lack of background, a lack of that richer knowledge which comes from broad and persistent reading. There may be and probably are individual exceptions here and there; probably most of you who are delegates here and represent the best scholarship and training of your respective communities are not conscious of this defi-

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ciency. But I ask each one of you to look over that portion of the Catholic educational field which has fallen under your immediate observation. I say that there is on the part of the teacher an absence of background due to a lack of broad reading and as a result too much reliance on the text-book, too much leaning on the opinion of others, and too little originality in views. As the result the student after eight or twelve or sixteen years of traveling along a one-track road is inclined to be narrow, dogmatic and intolerant, the very reverse of the end and object of all real education.

Now, this is a fault — a grave fault, but one for which the present generation of teachers is not responsible, except insofar as realizing the condition, they do not strive actively to remedy a deplorable situation. Let me get to the bottom of this. Let me present to you what I think are the causes and let me suggest the remedies so far as the conditions are remediable. First, the simple fact that religious teachers do not read broadly; second, lack of time and too many duties; third, a fear of possible error, and of the loss of religious spirit; and lastly, and most of all, utterly inadequate libraries.

Religious teachers do not read broadly. I make this statement advisedly and deliberately with perhaps some risk of offense. I repeat it with amplifications. The average religious teacher (I am not speaking here of exceptions) has no broad background of knowledge proceeding from years of assimilative reading, is not as a rule aware of source books and of works of reference and does not keep abreast of modern literature and modern research. They are too ready to live from hand to mouth in their daily work. I believe that the successful teacher, the great teacher, should know everything about something and something about everything. I hold with Bacon that "reading maketh the full man" and I believe that it is only from the mental and imaginative wealth resulting from broad reading, persistent reading, assimilative reading, that you or I can go forth as educators, to interest, to guide, and to inspire. Without this background we are prone to be dogmatic, narrow, and intolerant. It has been said whimsically enough that the knowledge of the teacher is like molasses in a jug, that no matter how much issues forth

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some must always stick to the sides. Let me ask you, religious teachers, to look back over the years of your religious life. In those early years your reading was confined to the lives of the saints and to Rodriguez and to similar works on asceticism. And this spiritual reading inspired you to the service of God and personal holiness. If that were the sole end of your consecrated lives I have no protest to make. If your vocation were for the humbler domestic duties, if you were members of those noble contemplative orders, the Poor Clares and the Carmelites, I would have nothing to say. But you stand before the world as educators. You have opened up high schools, academies and colleges; you challenge comparison with the great body of secular educators. In every particular but one (and I speak again advisedly and with no wish to flatter) you are their equals or superiors. The average talent and ability of the religious teacher are superior to those of the average secular educator, because the ill-paid rewards of education do not as a rule enlist the services of high talent or extraordinary ability. More than this the average religious teacher has a devotion to her work which the average secular educator has not. And, finally, the average religious teacher knows that education is for her a life-work, while the average secular teacher regards it too often as the stop-gap between school and marriage or school and some well-paid industrial work. But in the one particular of personal equipment resulting from broad reading and the companionship of books, the same religious teacher falls woefully short for reasons that I shall explain. She is not a reader and is not abreast of the great world of secular thought.

A reason frequently assigned for this lack of preparatory reading is lack of time and too many engrossing duties in the classroom and the house. The hours of teaching demanded of many religious educators are admittedly excessive; there are always too few "workers in the vineyard," too few vocations to the community. I have yet to meet upon a fairly broad acquaintance with the representative religious orders, a single one which does not voice this complaint of too few members for the work in hand. And yet I do not believe that this lack of time or pressure of other duties is a true solution of the difficulty. We find side

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by side in the same religious community a few teachers who have read wisely and broadly and many who are lamentably deficient in the scholarship that comes from reading. How do I explain it? I don't explain it. If you admit the fact, and I believe that in all fairness you must admit it, it is for you to explain, — not for me. But you must seek some other explanation than lack of time and pressure of other duties. The fact is that reading is in large measure a habit. One who knows books, one educated in their use, will read broadly and discriminatingly in the intervals of a busy life; one without this equipment may spend years of leisure in a library and be but little improved by his surroundings. It was to this discriminating knowledge of books that Dr. Johnson referred when he said: "Knowledge is of two kinds. We know a subject ourselves, or we know where we can find information about it. When we inquire into any subject the first thing we have to do is to know what books have treated of it." A reader properly trained can extract more from an index than the untrained reader can do from hours of perusal of the text itself. And this power to read wisely and broadly is the direct result of habits of reading formed under wise guidance during the early and formative years. This power is a by-product of education. No! It is not a by-product; it is a direct result of education more essential than much of the knowledge of which it is the medium.

And this leads me naturally to the third reason assigned for the lack of background of our religious teachers, the fear of error and the fear that such reading may lead to a loss of interior piety or to the acquirement of a worldly spirt. And here I believe I have met squarely the unspoken objection in the minds of many of you here. I believe that this timid attitude is doing and has done much harm in at least one important particular, — the study and the teaching of history. There are many unpalatable truths in mediæval history; there are many things we could well wish had been otherwise. There have been unworthy priests and Bishops and popes, men who disgraced their sacred calling. There have been successors of the Apostles of whom we are tempted to say, as Christ said of one of the twelve Apostles, "It were better for that man that he had

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not been born." There are some few Catholic teachers of history who honestly believe that all such statements are calumnies inspired by bigotry and hatred of the truth. Such teachers are ignorant, whether through their own fault or not, and have no right to teach history until this ignorance is removed. There are others who know and admit the truth but have many doubts and scruples as to how far they should communicate the knowledge of these scandals to the tender mind of their students. They generally end by compromise; by admitting vaguely that there were some irregularities, but stamping the great mass of Protestant history as a tissue of exaggeration, of bigotry, and of prejudice.

Now, in my humble opinion, this is all wrong. We are laying ourselves open to the very charge which we love to make against historians outside the Church. By this process of suppression and palliation we are truly making our own teaching of history a "conspiracy against the truth."

The *facts* of history are enduring and unalterable. The *inferences* drawn from these facts constitute our sole ground of disagreement. Misguided historians argue from the fallibility of churchmen to the fallibility of the Church; from the immorality of the lives they led to the immorality of the doctrines they professed. You and I know or should know clearly the great distinction which solves the apparent contradiction. Our primary duty as Catholic teachers of history consists in setting forth the undoubted fact without hesitation or apology, and making clear with all the insistence and iteration we are capable of, that important principle so that it may never be forgotten. In this way the antidote is instilled in time and the poison can do no harm.

Let me take two examples, actual not fanciful, to illustrate what I mean. Mary Jones, a bright young girl, goes through a Catholic high school. She has been taught the history of the Middle Ages in this expurgated and bowdlerized form by pious but misguided religious teachers. Because she is interested in history she goes to a secular university to continue her studies. There the veil of foolish secrecy is torn away. The effect is disastrous. She is unable to distinguish fact from inference, but most of all she is unable to understand why the truth was so long

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suppressed. Temptations against the faith and even the loss of the faith itself are results directly traceable to the well-meant but futile efforts of her earlier teachers to shield her from the truth. But Mary Smith has a different experience. She, too, is a bright young girl, interested in history. Her wise religious teacher is splendidly equipped for the task. She comes to it with a broad background of historical reading, both in the Catholic and non-Catholic histories. She knows the truth; she is not squeamish in setting it forth, because she is well able to fortify others as she is fortified herself with the distinction that reconciles the errors of fallible human nature with the inerrancy of the Church of God under the guidance of the Holy Ghost. Mary Smith is forever inoculated with the antidote which will render the venom harmless. Whether she goes to a secular university or reads the works of bigoted historians, she will be unmoved at their revelations and smile at their futile efforts to discredit the Bride of Christ. "Why," she will say, "that is nothing. I learned all this years ago as a girl in high school. And the explanation is this . . ."

If our faith is what it should be no truth can ever stagger it, either in the domain of science or in that of history; for truth can never be an enemy of truth. It was the path of history that lead Cardinal Newman into and not away for the Catholic fold, and this holy and learned churchman in his sermon on St. Charles Borromeo thus deals with the darkest night in the history of the Church of God.

"Those times," says the learned Cardinal, "were such as the Church has never seen before nor since, and such as the world must last long for her to see again. It was a time of sifting and peril, and of the 'fall and resurrection of many in Israel.' Our gracious Lord, we know, never will forsake her; He will sustain her in all her dangers and she will last while the world lasts; but if ever there was a time when He seemed preparing to forsake her, it was not the time of persecution when thousands upon thousands of her choicest were cut off and her flock decimated; it was not in the Middle Ages when the ferocity of the soldier and the subtlety of the sophist beleaguered her, — but it was in that dreary time at the close and in the fullness of which St. Philip entered upon his work. Cardinal Baronius has

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said of this dark age that it was a time when Our Lord seemed to be asleep in Peter's boat; but there is another passage of the Gospel which has a marvelous accomplishment in the period of which I have to speak. There was a time when Satan took up the King of Saints and carried Him whither he would. Then was our most holy Saviour and Lord clasped in the arms of ambition, avarice and impurity. . . . . Never as then were the rulers of the Church so near compromising what can never be compromised; never so near denying in private what they taught in public, and undoing by their lives what they professed with their mouths. . . . . .

"This was the time of the revival of what is called classical learning; that is, the learning of ancient Greece and Rome. . . . . What was beautiful was placed before what was true; or rather the beauty of the creature was preferred to the transcendent beauty of the Creator. Nature and art, the rich material, the creative mind, were suffered to invade and oppress the Church instead of ministering to her. . . . . It was Satan carrying her up to the high mountain and showing her all the kingdoms of the earth and their glory with the hope of tempting her to forget her mission."

So much for the fear of error through reading. And now a word about that other anxiety, that in too much reading the religious teacher may become worldly minded and lose her spirit of piety.

I believe that this point of view emphasizes one side of the religious vocation at the expense of the other. For the duty of the religious educator is not only to effect his own sanctification but also to train in our Catholic schools, academies and colleges a cultured generation of educated men and women. Education for us is the Lord's work and we cannot "do the work of the Lord negligently." We can never hope to compete with secular and State institutions in material wealth and physical equipment. We should strive then all the more for that other endowment of mental wealth and spiritual equipment which money cannot buy. This is the direct result of broad and wise and cultural reading and of keeping abreast of the times. If our religious teachers cannot mingle with the world of men and affairs they must associate intimately with the best thought of all the ages in the inspiring companionship of books. If we would not have our Catholic children thronging to the public schools, if we would not

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see our boys and girls jeopardizing their faith in city high schools and our youths endangering their morals in the promiscuous companionship of non-sectarian colleges and universities where religion is toned down to a weak and vague morality, then we must meet the competition by a body of religious educators, who through long years of wide reading and scholarship, have drawn therefrom the finer spirit of culture. Such an army of educators rich in their background of knowledge, broad in their reading, deep in their scholarship, it is the duty of our leaders and of our superiors to equip. Such an army under the cross of Christ and the banner of His Church will raise up in the next generation a Catholic laity not only fervent and devoted to the principles of their faith, but endowed with that mental, spiritual and cultural power which is the end of education and marks the leaders in the world of men.

Last of all, we must seriously set our hand to the building up in our Catholic schools adequate and accessible libraries. I fear that this absolute necessity in education is not being given the attention it deserves. Too often we impoverish ourselves by erecting buildings to cost two hundred or three hundred thousand dollars and begrudge even ten thousand dollars for an initial library appropriation. Many of our school libraries have grown by chance accretions and the gift of books which were so much lumber on the library shelves of our friends. Other libraries have been burdened with shelf after shelf of innocuous rubbish suitable to be read in a hammock on a summer day, but valueless for the formation of literary taste or spiritual power. Others are locked and barred and bolted, to be entered rarely and on tip-toe by the students as a veritable holy of holies. The library in every school should be a mental gymnasium, a working laboratory for all of the classes; accessible, attractive, and filled with the source books and the reference books and the modern treatises which supplement the lectures of the classroom. It is the duty of every teacher to rouse in the mind of every student a curiosity and a desire to know, which can be satisfied by the reading and the consultation of the books upon its shelves. It will be the joy of every student after years of such training to go forth in the world a free citizen of the great empire of the

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world's best books. And it is the duty of school superiors to devote a generous sum every year to the upbuilding and the improvement of the school library. The library is the last place where you can afford to economize. Too often it is the first.

I have but recently learned that there is a movement in this Association to found a section devoted to the upbuilding and the furtherance of libraries in our schools and colleges. I do not know who are behind this movement; I am not a member of that section, but I hereby make formal application for admission, for I am with them body and soul, as I believe that such a section is one most needed to-day in our Catholic Educational Association.

Perhaps you think by this time that I am a fanatic in the matter of books and reading. I am! Perhaps you think that this subject is an obsession with me. It is! Perhaps you think I am wrong in thus over-emphasizing what is only a phase of education. Before you entertain that judgment let me be heard for a moment in my own defense.

I hold with Thomas Carlyle:

"All that a university or final highest school can do for us, is still but what the first school began doing — teach us to read. We learn to read in various languages, in various sciences; we learn the alphabet and letters of all manner of books. But the place where we are to get knowledge even theoretic knowledge is the books themselves."

Now, each man is in a very real sense, "the heir of all the ages in the foremost files of time." For centuries men have thought and felt and seen visions and dreamed dreams. In every generation a few leaders have carried the torch farther and farther into the dark and unexplored frontiers of human knowledge and human thought. In every generation it has been given to a few to feel more deeply than the rest and from their inmost souls the form and pressure of high thoughts have burst. If we could sit at the feet of these great leaders, if we could be their familiars, "learn their great language, catch their clear accents", what an inspiration that would be for culture and for power. Alas, those great leaders in the invisible empire of thought and feeling

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have long since descended in the grave; their golden tongues have been dust for centuries. But they have left the record of their high thought and feeling and ideals behind them in immortal print. There is our heritage, the birthright of all posterity, and the time to enter into that heritage is in the morning of life, when the soul is plastic, when the long, long thoughts of youth can be lifted up above material ambitions to high intellectual ideals. Not one of us can ever hope to vie with these inspired leaders of the race in power and elevated thought. But the wise teacher of to-day who has himself entered into his heritage stands against this background of the wealth of ages with the rising generation gathered around him and through guidance, enthusiasm and inspiration, directs their steps into this rich treasure-house of the race, not by means of handbooks of literature (God save the mark!), not by a few jejune classics, carefully selected, but by sending them, stirred by his own honest enthusiasm, to the books of the masters themselves. And what is the result? He will have equipped the student for life with a taste for interesting and improving reading; he will have given him an impulse to read and learn more and more and more; he will have brought him to a realization of what Emerson meant when he said, "Books are for nothing if not to inspire." Guided and animated by this impulse both to acquire knowledge and to exercise imagination, the individual will continue to educate himself all his life. When the ink-smeared text-books are laid away, when the routine of schooldays has become a memory, he will go forth into that broader school of life with the power and culture which sets him definitely apart from the great mass of men who have not had his advantages or the freedom of the thought of the ages. Without this impulse deep-rooted in his soul, he will soon cease to draw on the accumulated wisdom of the past and the new resources of the present; he will go forward with advancing years into a mental atmosphere that is always growing thinner and his later years will be dull and gray and empty.

It was De Quincy who made the great division of all literature into the "Literature of Knowledge" and the "Literature of Power." What I have said thus far pertains primarily to the Literature of Power. Side by side with this heritage of power

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is the heritage of knowledge growing richer day by day, and to enter into this birthright the student must be taught from early years according to the measure of his growing capacity the use of source books, books of reference and books of general information. Few of our students know of the existence of such books, and fewer still how to use them intelligently. There are teachers who give out information in the classroom in a sort of predigested form. It is all carefully cut and bundled and ticketed — dead knowledge, no more. I have heard this process irreverently compared to that of feeding tin cans to a goat. But the ideal teacher will not be satisfied with this peddling of his own views and the dead products of his own research. Rather he will raise the problem, rouse the curiosity of his hearers, and direct them to the source books immediately accessible in the school library. The average student will listen with but languid interest to the teacher expounding the life of Abraham Lincoln, the Alien and Sedition Laws, or the political career of John Milton, in a dull succession of names and dates and places. But that interest will be stirred to instant life if he is sent to discover for himself in the library through the medium of wise questions which will guide his search, the facts of history or literature. I use these simple illustrations to make the method concrete. All wise pedagogy recognizes that the human mind is far more active than passive, that a single truth discovered for oneself is more gratefully received and more readily retained than a hundred facts driven into the mind by the old-fashioned drill method. The human soul must be awakened by the stimulus of research rather than deadened by the imposition of sterile knowledge.

Some of us remember the chemistry lecture room of a generation ago. The experiments were all performed by the lecturer and watched with mild and perfunctory interest by a group of idle students. Now this same group is turned into the laboratory, the individuals perform the experiments, investigate, verify, and classify for themselves, and as a result the quality of the teaching of science is vastly improved. The day has come to bring wise laboratory methods more and more into the acquisition of

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other than scientific knowledge. And the laboratory of every classroom is the school library.

Let us begin with ourselves. Let us do all in our power to provide adequate and accessible libraries at whatever cost. Let us furnish our younger teachers especially with the time and means to equip themselves with the broad background of scholarship. And if in the years devoted to the teaching of the young the purpose be constantly kept in view to train them to reading and research, they will draw therefrom the twin spirits of knowledge and of power. If habits of reading and research have been imparted to the student at an age when his sensibilities are keenest, his understanding has been invigorated, his tastes have been refined, his ideas have been broadened, and his sympathies have been deepened.

> "Much has he seen and known, cities of men
> And manners, climates, councils, governments."

He is a part of all that he has met. He is within the compass of his capabilities a member of what Lord Bacon finely calls, "the grand catholic communion of wisdom and wise men through all nations and ages of the world."

May heaven speed the day when the library of every school is the center of its intellectual life, for that is the dawning of a brighter day in the educational world, the day of "Better Teaching."

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OBSERVATIONS UPON THE POLITICAL STATUS OF THE PARISH SCHOOLS OF MICHIGAN

JUDGE P. J. M. HALLY, DETROIT, MICHIGAN

"Oh the depth of the riches, of the wisdom and of the knowledge of God! How incomprehensible are His judgments and how unsearchable His ways!"

This excerpt from St. Paul to the Romans, will fittingly open these few observations.

It is a far cry from Michigan to the French Revolution. Yet the forces of violence, disorder, and human depravity which culminated in that awful storm, cast upon the shores of Detroit an apostle of hope, a priest of God, and as fine a type of the Christian gentleman as ever graced a State with his presence — Rev. Gabriel Richard. He more than any man of his time forced the growth of Michigan's educational system and lived to see the fruits of much of his labor, but never dreamed how in subsequent years his influence was to be felt in the whole Northwest territory.

Unable to employ his men at home the head of the order of Sulpicians in France sent a number of professors to Baltimore, Md., where it was proposed to open a seminary. Their arrival found the city and its seminary unprepared for them. Archbishop Carroll, however, induced the intended professors to undertake, in his vast field, the work of missionaries. Among these was Father Richard, who after a short stay at Kaskaskia, was assigned to Detroit, where he arrived in 1798. From the moment of his arrival to the day of his death his large vision, his energy, his desire to accomplish, his willingness to sacrifice himself, made him an outstanding figure of the State.

With a parish in debt far beyond the resources of his people, he ran for Congress so that his official salary might go into its treasury and lighten their burden. While there, with the eye of a statesman, he saw the future need of his community and

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caused, as necessary lines of military communication, the construction of several important roads. One between Detroit and Chicago, another to the northwest between Detroit and Lake Michigan, and a third connecting Fort Gratiot and Lake Huron with Detroit. These are now and have always been the great highways of the State. Before his advent schools had been established in connection with the Catholic parish of St. Anne, the first and then the only schools in Michigan. He improved these and developed others, so that in 1804 there was in operation in Detroit, primary schools, a young ladies' academy and a preparatory seminary for young men, a splendid beginning for a wilderness. The first school had been opened by some predecessor of Father Richard. Beyond this little is known of it. But the necessity of urging education on the people was ever in the minds of these Catholic pioneers.

Antoine de la Mothe Cadillac, who founded Detroit in 1701, with all his faults, and these were numerous, early gave expression to the urgency of this need. In August, 1703, he wrote Count Ponchartrain, Commander of the new post, as follows:

"Permit me to insist upon the great necessity there is for the establishment of a seminary at this place for the instruction of the children of the savages with those of the French, instructing them in piety and at the same time teaching them our language."

The local record from this time until the arrival of Father Richard is silent, but that schools were established is shown by the minutes made in 1775 in recording the marriage of Jean Baptiste Rocoux, who is there described as a "director of the Christian Schools."

"Cadillac's village" was obliterated by the fire of 1805. Not figuratively, actually. In many instances the street lines were no longer discernible; and yet in 1808 the resourceful Father Richard was able to write the chairman of the Board of Governors and Judges, the then constituted authority of the territory, as follows:

"Besides the English Schools in the Town of Detroit, there are four primary schools for boys, and two for our young ladies, either in town or at Spring Hill, at Grand Marais, even at River

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Hurons; three of these schools are kept by the natives of the country who had received their first education by the Reverend Mr. Dilhet. At Spring Hill, under the direction of Angelique Campau and Elizabeth Lyons, as early as the 9th of September last, the number of the scholars has been augmented by four young Indians, headed by an old matron, their grandmother, of the Pottawatamie tribe. In Detroit, in the house lately the property of Captain Elliott, purchased by the subscriber for the very purpose of establishing an Academy for young ladies under the direction of Miss Elizabeth Williams, there are better than thirty young girls who are taught, as at Spring Hill, reading, writing, arithmetic, knitting, sewing, spinning, etc. In these two schools there are already three dozen of spinning wheels and one loom, on which four pieces of linen or woolen cloth have been made this last spring or summer. To encourage the young students by the allowment of pleasure and amusements, the undersigned have these three months past sent orders to New York for a spinning machine of about one hundred spindles, an air pump, an electrical apparatus, etc. As they could not be found, he is to receive them this fall, also an electrical machine, a number of cards, and a few colors for dyeing the stuff already made, or to be made, in his Academy.

"It would be very necessary to have in Detroit a public building for a similar Academy in which the high branches of mathematics, most important languages, geography, history, natural and moral philosophy, should be taught to young gentlemen of our country, and in which should be kept the machines the most necessary for the improvement of useful arts, for making the most necessary physical experiments, and framing a beginning of a Public Library.

"The undersigned, acting as administrator for the said Academies, further prays that one of the four Lotteries authorized by the Hon. Leg. on the 9th day of 7ber (Sept.), 1806, may be left to the management of the subscriber.

"Gabriel Richard."

"Detroit, 8ber (Oct.) 18, N. S. 1808."

The spirit here manifested and with which he quickened the early policy of the State in an educational way, became dominant in the mature commonwealth. When you recall that in 1804 at least one of Father Richard's schools was teaching Latin, history, geography and music, it will not surprise you that in 1817 he was vastly interested in, and one of the vigorous organizers of the University of Michigan.

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Under the creative Act of this institution, thirteen professorships were established, namely: Universal Science, Literature, Mathematics, Natural History, Natural Philosophy, Astronomy, Chemitsry, Medical, Economical, Ethical, Military, Historical and Intellectual Sciences, the last to embrace in the words of the act all "sciences relative to the minds of animals, to the human mind, spiritual existence, to the Deity and to religion." The language was Judge Woodward's, who in his day probably coined more words and quaint phrases than any other public character. For instance, professors were provided for on "physiognostica", "anthropoglossica" and "polemitica". In September, 1817, all the professorships were conferred upon two men, viz.: Rev. John Monteith, a graduate of Princeton College and pastor of the Presbyterian Church, and Father Richard. The first named held the presidency and seven professorships, and the other served as vice-president and held six professorships. The cornerstone was laid the same month and as thus begun it continued in Detroit with varying success until transferred to Ann Arbor in the summer of 1836.

If the general education of a people is necessary or at least important in every government of the people, Michigan was fortunate in the men whom Providence sent to guide her early days. Father Richard, the Rev. Monteith and Governor Lewis Cass, who cooperated in educational work, were from the very beginning determined that primary instruction should be open to every child, and higher and more thorough culture should be given those who desired it as soon as the circumstances of the territory would permit. Accordingly, students entering the university were asked, if able, to pay small fees, and if not able to pay, the fees constituted a public charge. Contributions were solicited and no possible source of revenue was overlooked. In the treaty of September 29, 1817, which followed the conference of Governor Cass and General McArthur with the chiefs of the Ottawa, Chippewa and Pottawatamie tribes of Indians, is a grant of six sections of land in equal shares to the Church of St. Anne at Detroit and to the "College at Detroit". The Indians made this gift in the words of the treaty, because of being "attached to the Catholic religion and believing they may wish some of their

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children hereafter educated." This donation though apparently small was in reality enormous, if the little that remained to the Indians is considered, and in actual value equalled if it did not exceed that made by John Harvard and Elihu Yale. Think of the immortality which followed these, and the obscurity and oblivion in which history has placed the others. The Indian, like the Catholic Church, had not learned the virtue of a judicious boastfulness of their valiant, meritorious and generous deeds. Hence posterity has given no credit to them for their magnificent gift.

With its university capable of satisfying the more ambitious, and its primary schools destined to feed and augment the ranks of the former, Michigan was in advance of any territory of the union, if not of any State. A duty had been thrust upon the body politic. The State was bound to encourage and promote whatever tended toward the general good. So completely was this doctrine fixed in the public mind that Father Richard did not hesitate to ask public aid for his private and parish schools. Governor Cass on his part lost no opportunity to urge the legislature to make all schools free. This program was in accordance with the mandate and suggestion of the ordinance of the Northwest territory. When that immortal document declared, "Schools and the means of education shall forever be encouraged", there was nothing in its language to imply that public schools alone were meant. As early as 1802 Michigan asked Congress to aid it in its work of establishing schools. Two years later Section 16 of the public land was reserved and appropriated for educational purposes. This afterwards became the settled policy of the government and was in 1836 made a condition of Michigan's admission to the union. The work, however, was of slow growth and it was not until 1837 that the present system was fully instituted. In the meantime, other Catholic parishes than St. Anne's were organized, and with these in almost every instance was the parish school or academy.

Every community has been and ever will be influenced by the presence of a great personality. Even after this individual has passed away the effect of his life continues. Unconsciously Father Richard planted in Michigan the seed of toleration. In

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his time his people were in the majority, but they were of the whole community and the whole community was of them. He ministered to all. His help and assistance knew no religious line. The annual public procession on the feast of Corpus Christi was an event not only of St. Anne's but of the whole city. Prominent citizens, regardless of their faith, carried the canopy over the Sacred Host. In 1832 the Asiatic cholera swept over Detroit. Its ravages were so great that many fled to the woods only to die or to be destroyed by wild beasts. The local military post lost such numbers that a general panic prevailed. The solemn custom of ringing a passing bell for the departed became so continuous and so fatefully alarming to the people that it was thought best to discontinue it. Many, to be sure, were unafraid and among these was Father Richard. He contracted the disease while bravely and unselfishly caring for its unhappy and suffering victims, and met his death in September 1832.

The date is significant, for while this man of God was chiseling into and upon the mind of Michigan that conception which was later called "The Fatherhood of God and the Brotherhood of man", the Tories who had run to Novia Scotia and the domain of the King in the Revolutionary days, now returned to our soil and through their native American party were preparing to burn the convents and sack the churches of the Papists.

"Native Americanism" as such never took root on the soil of Michigan. Our early settlers would entertain no such ridiculous thought. Their minds were filled with better things. William Woodbridge, appointed secretary of the colony after the war of 1812, gives a picturesque description of the scene he first witnessed in Michigan, in which among other things he mentions "moss-grown crucifixes everywhere, on gates, barns and houses." The early French were subsequently augumented by settlers from Massachusetts, Connecticut, Vermont, New York and Ohio, and nearly all the latter were those, or the descendants of those who had participated in the war of Independence. They either possessed the broad spirit of toleration which that adventure taught, or had acquired it because of the dependence which their pioneer experience showed them one white man had on every other.

The Marietta settlement at Ohio was the undertaking of re-

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tired soldiers of the Revolutionary war, men who desired to acquire something tangible in exchange for the paper which the government had given them for their service. It was their efforts and determination which produced the ordinance of 1787. Congress had for sometime been considering legislation for this section of the country but an agreement seemed impossible. The soldiers' convention formed a company and sent a delegate, Dr. Manasseh Cutler, to the seat of government to look after their interests. He appeared before the committee in charge of the matter and insisted that his associates would not go to a land where its form of government was hostile and contrary to their ideas of righteousness and sound public policy.

Only eight States were at this time represented in Congress — New York, New Jersey, Delaware, Virginia, North and South Carolina and Georgia. Slavery was even then an issue, but these men, filled apparently with that divine inspiration which came to the founders of our glorious country, rose above the bias of their localities and heartily supported Dr. Cutler. From their joint labors came one of the world's great human documents. Speaking of it, Theodore Roosevelt says in his *Winning of the West*:

"In truth the Ordinance of 1787 was so wide-reaching in its effects, was drawn in accordance with so lofty a morality and such a far-seeing statesmanship, and was fraught with such weal for the nation, that it will ever rank among the foremost of American State papers, coming in that little group which includes the Declaration of Independence, the Constitution, Washington's Farewell Address, and Lincoln's Emancipation Proclamation and Second Inaugural."

The first article of the Ordinance reads:

"No person demeaning himself in a peaceable manner, shall ever be molested on account of his mode of worship or religious sentiments in said territory."

Michigan, my Michigan, was true to its word and its spirit until the alien horde came to enjoy that liberty, the accomplishment of which they and their fathers strove to prevent.

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"Know-nothing-ism" had some agitators in Michigan, but not enough followers to stand alone or attract the attention of either political party. However, following the Civil War we suffered a great invasion from Canada and other British possessions, and from that time down to the present hour, these invaders have maintained their lead in the ranks of immigrants. In 1880, of the foreign born population of our State, those from the British empire numbered sixty-three and one-half per cent. In 1890, fifty-four per cent, in 1900 fifty per cent, in 1910, forty-one per cent. The census of 1920 shows the same proportionate leadership.

It is not my purpose to condemn all these people, but the vast majority of them furnish the backbone of all anti-Catholic movements in this State. What motives actuate them? No one can tell. We have made some progress. Now only a few boldly proclaim their cause. Some do it for self-interest, more to cover the alien character of their own origin; many to brand themselves with what they believe to be the iron of true Americanism; a few because they fear or cannot conceive a power greater than that of the British empire; but all are touched — indelibly touched — with the incorrigible perversity of their race. A cry of warning against the Pope does not fall on their ears unheedfully. After more than two centuries the irony of Dean Swift in his talk to the divinity students has failed to reach them. Said the Dean in substance, "If you find your sermon lacks interest and your auditors inclined to doze, begin to wail against the Pope and you will rouse all to deep and keen attention."

Michigan was a banner State in the unholy and un-American "A. P. A." movement. The utter futility of it was followed by years of peace. However, before as well as after this movement the growing spirit of indifference on our own part was and is now responsible for much of the success and boldness of those opposed to us. The so-called reform element in 1905 demanded the direct primary. It was secured. The constitutional convention of 1908 was asked to include the "initiative" in the proposed document. This was refused. The "reformers" continued their agitation and finally the legislature passed it and the people approved it in 1913. A man named Hamilton, a product of the Dominion of Canada, began his anti-parish school agitation in 1917. He

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failed to secure sufficient signers to his petition. Then followed the constitutional amendment which conferred suffrage on women. The requisite number of signers was immediately had, but the petition showed on its face that thirty-seven thousand (37,000) women had signed the document a few weeks before the amendment giving them this right had become operative, and the courts on application threw out these signatures. Their absence from the petition rendered it insufficient. In 1920, he tried again and was successful. The Attorney General advised the Secretary of State (it is he who by law must receive the petitions), that the proposed amendment was in conflict with the Federal Constitution and should not be placed on the ballot. Mr. Hamilton brought mandamus proceeding to compel action. The Court refused to pass upon the constitutional question until it was enacted by the people and ordered the Secretary of State to place the proposal on the ballot. It read as follows:

"All residents of the State of Michigan, between the ages of five years and sixteen years shall attend the public school in their respective districts until they have graduated from the eighth grade; provided that in districts where the grades do not reach the eighth, then all persons herein described in such district, shall complete the course taught therein."

Out of a total of approximately one million votes, the proposition received three hundred and fifty-six thousand.

Its followers started immediate preparations for the coming election. In the hope of frustrating them and taking from them some of their alleged ammunition some ill-advised leaders were induced to place by legislation the parish school under the direct supervision of the Superintendent of Public Instruction—a State officer who is elected by the people. Under the law which followed this unfortunate counsel this official has already attempted to control or limit the time to be given in our schools to religious instruction, and we are open to whatever harassment future officials may conceive or the legislature may see fit to enact. We and our schools are apparently in politics to stay.

The proposed Amendment for this fall's election, reads:

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"From and after August, 1924, all children residing in the State of Michigan between the ages of seven years and sixteen years shall attend a public school until they have graduated from the eighth grade."

You may readily see the slight difference in the wording of the two. That of 1920 had certain faults which proved a weakness on election day. It applied to children five years of age. All had to attend in their own district. It virtually closed the schools for the blind and the deaf and the feeble-minded which were and are maintained by the State. The draughtsman of the amendment for 1922 believes he has remedied these faults. However, like its predecessor, it will close, for the children between the ages of seven and sixteen, all schools except those maintained by the public. Under it no child between these ages, a resident of the State, may go or be sent to another State for its education. All those who now teach these grades in private schools will be deprived of the privilege of following that vocation, and the parent and child of having any direct voice in the subjects of study or the place it is to be pursued. This denial, in the opinion of many able lawyers, puts the proposed amendment in direct conflict with the fourteenth amendment to the Federal Constitution. The language and reasoning of the cases thus far adjudicated, very clearly sustain this contention. Let me call attention to one or two of the more prominent.

In considering these cases it must be borne in mind that the Constitution of the United States is the supreme law of the land, and any provision of law or constitution in conflict with it is void and of no effect. It is also necessary to remember the portion of the fourteenth amendment here applicable. I quote it:

"No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty or property, without due process of law."

What is meant by the privileges or immunities of a citizen of the United States? A citizen of the United States as distinguished from a citizen of a State?

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In *Corfield vs. Coryell,* 4 Washington, C. C. 371-380, Mr. Justice Washington, discussing the meaning of the term, used the following language:

"The inquiry is 'What are the privileges and immunities of citizens in the several States?' We feel no hesitation in confining these expressions to those privileges and immunities which are in their nature fundamental; which belong of right to the citizens of all free governments, and which have at all times been enjoyed by the citizens of the several States which compose this Union from the time of their becoming free, independent, and sovereign. What these fundamental principles are it would perhaps be more tedious than difficult to enumerate. They may, however, be comprehended under the following general heads: Protection by the government; the enjoyment of life and liberty, with the right to acquire and possess property of every kind, and to pursue and obtain happiness and safety, subject, nevertheless, to such restraints as the government may justly prescribe for the general good of the whole. The right of a citizen of one State to pass through or reside in any other State for the purpose of trade, agriculture, professional pursuits, or otherwise; to claim the benefit of the writ of habeas corpus; to institute and maintain actions of any kind in the courts of the State; to take, hold, and dispose of property, either real or personal; and an exemption from higher taxes or impositions than are paid by the other citizens of the State, — may be mentioned as some of the particular privileges and immunities of citizens, which are clearly embraced by the general description of privileges deemed to be fundamental; to which may be added the elective franchise as regulated and established by the laws or Constitution of the State in which it is to be exercised."

In *Ward vs. Maryland,* 12 Wallace, 418-430, Mr. Justice Clifford, in discussing the same subject, thus expresses himself:

"Attempt will not be made to define the words 'privileges and immunities,' or to specify the rights which they are intended to secure and protect, beyond what may be necessary to the decision of the case before the court. Beyond doubt those words are words of very comprehensive meaning, but it will be sufficient to say that the clause plainly and unmistakably secures and protects the rights of a citizen of one State to pass into any other State of the Union for the purpose of engaging in lawful commerce, trade or business, without molestation; to acquire personal prop-

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erty; to take and hold real estate; to maintain actions in the courts of the State; and to be exempt from any higher taxes or excises than are imposed by the State upon its own citizens."

In *Butcher's Union Company vs. Crescent City Co.*, 111 U. S. 746, 756, Mr. Justice Field, in a concurring opinion, made use of this vigorous language:

"As in our intercourse with our fellow men certain principles of morality are assumed to exist, without which society would be impossible, so certain inherent rights lie at the foundation of all governmental action, and upon a recognition of them alone can free institutions be maintained. These inherent rights have never been more happily expressed than in the Declaration of Independence, that new evangel of liberty to the people: 'We hold these truths to be self-evident, (that is, so plain that their truth is recognized upon their mere statement,) 'that all men are endowed', (not by edicts of emperors or decrees of Parliament or Acts of Congress,) but 'by their Creator, with certain inalienable rights', that is, rights which cannot be bartered away or given away or taken away except in punishment of crime; 'and that among these are life, liberty and the pursuit of happiness', and to secure these, (not grant them but secure them,) governments are instituted among men, deriving their just powers from the consent of the governed.

"Among these inalienable rights, as proclaimed in that great document, is the right of men to pursue their happiness, by which is meant the right to pursue any lawful business or vocation, in any manner not inconsistent with the equal rights of others, which may increase their prosperity or develop their faculties, so as to give them their highest enjoyment.

"The common business and callings of life, the ordinary trades and pursuits, which are innocuous in themselves, and have been followed in all communities from time immemorial, must, therefore, be free in this country to all alike upon the same conditions. The right to pursue them, without let or hindrance, except that which is applied to all persons of the same age, sex, and condition, is a distinguishing privilege of citizens of the United States, and an essential element of that freedom which they claim as their birthright.

"It has been well said that, 'The property which every man has in his own labor,' as it is the original foundation of all other property, so it is the most sacred and inviolable. The patrimony of the poor man lies in the strength and dexterity of his own

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hands, and to hinder his employing this strength and dexterity in what manner he thinks proper, without injury to his neighbor, is a plain violation of this most sacred property. It is a manifest encroachment upon the just liberty both of the workman and of those who might be disposed to employ him. As it hinders the one from working at what he thinks proper, so it hinders the others from employing whom they think proper."

And in this same case, Justice Bradley, who also concurred, said:

"The right to follow any of the common occupations of life is an inalienable right; it was formulated as such under the phrase 'pursuit of happiness' in the Declaration of Independence, which commenced with the fundamental proposition that 'all men are created equal, that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness.' This right is a large ingredient in the civil liberty of the citizen. To deny it to all but a few favored individuals, by investing the latter with a monopoly, is to invade one of the fundamental privileges of the citizen, contrary not only to common right, but, as I think, to the express words of the Constitution."

This doctrine as thus established and the reasoning employed by the various judges in stating and explaining it, not only in this last mentioned case, but in many others to which reference might be made, makes it emphatically appear that among the "privileges and immunities" of a citizen of the United States, is the right to engage in any lawful business or vocation. The business of teaching school is of this character. It is one of the time-honored occupations and through all the years has been the subject of commendation rather than of condemnation. The Ordinance of 1787, to which reference has been made, commends it, and calls upon future generations in this territory to uphold and encourage it. Its Article 3, reads as follows:

"Religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

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Private schools are permitted to incorporate in the State of Michigan. All, by way of encouraging their establishment, are exempt from taxation.

In *Home and Day School vs. Detroit,* 76 Mich. 521, Mr. Justice Campbell, in commenting upon this fact, used this language:

"Exemption from taxation is the only form of encouragement that our laws provide. That they have always provided, and they have not required tuition to be free, even in our public institutions, most, if not all, of which, except in favored circumstances, derive considerable revenue from pupils. The advantage of multiplying the facilities of learning has been rightly regarded as worth to any decent community very much more than can be counted in money."

In *Michigan Female Seminary vs. Secretary of State,* 115 Mich. 118, Mr. Justice Moore, in outlining Michigan's policy towards private educational institutions, used these words:

"It has always been the policy of this State, as indicated by the provisions of its constitution and a long line of legislative enactments, to encourage the cause of education. Liberal provision has been hade for the purpose of establishing and sustaining schools."

In *Columbia Trust Company vs. Lincoln Institute,* 138 Ky. 104, the court, having under consideration similar questions, used this very vigorous language:

"It is useless to multiply authorities on so obvious a proposition. If the teaching of the young to be useful, upright, Christian citizens is not inimical to the public safety, public morals, or the public health, then it must follow that an act which seeks either to prohibit it altogether, or to authorize others to prohibit it, must be invalid. It is difficult to find language to make plainer that which is so obvious as is the proposition before us. The purposes of the institutions under discussion include the whole circle of the solid virtues with which youth may be endowed. Undoubtedly, it is a substantial good to educate the youth of the State: and such is the declared policy of the Constitution. * * * And when academic education is supplemented by religious training and special instruction in the agricultural and mechanical arts and sciences, it seems to us that it is contrary

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to the most obvious public policy that an institution which affords such an education should be in any way blocked or impeded. What good reason can be given for prohibiting the exercise of such a charity as that which we have under discussion, unless it can be shown that education, supplemented by religious training, may be in some way an evil to society? Does not the mind of every virtuous and right thinking person at once admit that the contrary is true? Do we not know that religious educational training has a tendency to make men more industrious, more virtuous, and better generally, morally and physically? In other words, better, wiser, and more useful citizens."

In *Berea College vs. Kentucky*, 211 U. S. 45, 67, Mr. Justice Harlan, says:

"The capacity to impart instruction to others is given by the Almighty for beneficent purposes; and its use may not be forbidden or interfered with by government, — certainly not, unless such instruction is, in its nature, harmful to the public morals or imperils the public safety. The right to impart instruction, harmless in itself, beneficial to those who receive it, is a substantial right of property, — especially, where the services are rendered for compensation. But even if such right be not strictly a property right, it is, beyond question, part of one's liberty as guaranteed against hostile State action by the Constitution of the United States. This court has more than once said that liberty guaranteed by the Fourteenth Amendment embraces 'the right of the citizen to be free in the enjoyment of all his faculties,' and 'to be free to use them in all lawful ways.'"

While this thought of the distinguished Justice was given in a dissenting opinion, there is no reason to doubt that in this respect he was voicing not only the sentiment of the whole Court, but the sentiment of all mankind. And any legislation, whether by the legislative body or by the people at large, which would attempt to abridge the privilege of entering into this business, or following that sort of a vocation, would be legislation which would abridge the privileges and the immunities of a citizen of the United Sattes and would interfere with that broad liberty which is also secured by the same, let me say, divinely inspired instrument.

In *Munn vs. Illinois*, 94 U. S., 113, 142, Justices Field and Strong, in defining the term "liberty", said:

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"By the term 'liberty,' as used in the provision, something more is meant than mere freedom from physical restraint. * * * It means freedom to go where one may choose, and to act in such manner, not inconsistent with the equal rights of others, as his judgment may dictate for the promotion of his happiness; that is, to pursue such callings and avocations as may be most suitable to develop his capacities and to give them their highest enjoyment."

In *Allgeyer vs. State of Louisiana*, 165 U. S. 578, 589, Mr. Justice Peckham, in delivering the opinion of the court, has this to say of the word "liberty":

"The liberty mentioned in that amendment means not only the right of the citizen to be free from the mere physical restraint of his person, as by incarceration, but the term is deemed to embrace the right of the citizen to be free in the enjoyment of all his faculties; to be free to use them in all lawful ways; to live and work where he will; to earn his livelihood by any lawful calling; to pursue any livelihood or avocation, and for that purpose to enter into all contracts which may be proper, necessary and essential to his carrying out to a successful conclusion the purposes above mentioned."

In *Smith vs. Texas*, 233 U. S. 640, Mr. Justice Lamar, speaking for the court, says:

"Life, liberty, property, and the equal protection of the law, grouped together in the Constitution, are so related that the deprivation of any one of those separate and independent rights may lessen or extinguish the value of the other three. In so far as a man is deprived of the right to labor, his liberty is restricted, his capacity to earn wages and acquire property is lessened, and he is denied the protection which the law affords those who are permitted to work. Liberty means more than freedom from servitude, and the constitutional guaranty is an assurance that the citizen shall be protected in the right to use his powers of mind and body in any lawful calling."

If there was any doubt about the court's meaning in any of the above adjudications it was all removed by its quoting with approval in the Allgeyer case what had been said by the court in Butcher's Union Case. This implies subsequent consideration,

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further deliberation, and puts that case forward as the final and deliberate judgment of the court.

You might ask if this is so, why bother with, or concern ourselves about a possible defeat at the polls?

In answer to this question, three very good reasons appear. First, there is no certainty we could win in any court. These are human institutions; they have and deserve the respect of every citizen. The law, however, is not an exact science. That which is announced as the law to-day, may be qualified or even changed tomorrow. Many insist that the first duty of every court is to heed the mandate of the people, and if the mandate of the people should sanction this amendment, this fact might have a strong moral influence in directing the judgment of the court. It might, and this I believe is the hope of our opponents, be sufficient to throw the controversy into channels not so thoroughly and favorably explored as those to which reference has been made.

Secondly, if the legislature of the State of Michigan knew it was the wish of the people of the State that our schools should be closed, no matter what might be the subsequent determination of the State or of the United States Supreme Court, the legislation which would follow would be so annoying in its character as to be practically destructive. There is no sentiment and there is no justice in political manipulations. While the Constitution of the United States is the supreme law of the land, with the politician the supreme law of the land is the desire of the majority.

Thirdly, we need the agitation. Michigan is not the only sufferer, and the blame to a large extent can be charged to our own indifference. Let me ask a question or two, it may suggest a place where your own locality has proven its indifference. We have been here since the foundation of this Republic; nothing has been done to increase it and magnify it or save it which does not reflect our aid and heart-given assistance, yet what recognition has been given for this continuous spirit of patriotism? Get the roster of the cabinets of the various Presidents from Washington down and ask yourselves how many of these have been of the Catholic faith? What representation have we had on the

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Supreme Bench of the United States? The answer to each of these questions is obvious. Considering our numbers, practically nothing. Is it because the men capable of taking the positions have been absent from our ranks? You know this is not so. We do not extol the virtues of our own. A large class believe that their broad-mindedness can only be manifested by criticising their own and praising others. I have detailed to you something of the life and activities of Father Richard. Everything until recently, that has been done in a public way by Michigan in recognition of his services has been done entirely by Protestants. His statue which adorns a niche of the City Hall at Detroit is there because of the insistance of Bella Hubbard, a broad-minded Protestant gentleman. In recent years because of the efforts and demands finally made by Catholics a branch library is to be named after him. All over Michigan we have numerous halls, schools and libraries named after his associates, Monteith and Cass, but a lone statue and a library now building will mark his right to fame. Take the so-called "Halls of Fame" founded here and there in the country, and you will find the Catholic names inscribed upon these are conspicuous by their absence. "Ask and you shall receive", applies to the material as well as the spiritual. We do not insist and demand recognition for what we do, and this lack of spirit on the part of all of us brings to the young a conviction that recognition as a Catholic is out of the question, that his religion if anything, is a handicap to him, and that special attention to its affairs is a mere waste of time and energy. Indifference, as well as bigotry, are the dangers which confront us. Eternal vigilance always was and always will be the price of liberty.

It is foolishly dangerous to let the proponents of this amendment win on election day. We do not expect them to win. We hope that the better judgment of the great majority will continue to assert itself. And for the purpose of assisting this majority, and adding to its number, I have a few suggestions to make, suggestions which come from the observation of those who have this question at heart. Please receive them, not as recommendations, but as suggestions.

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1. We need a daily press. Everything that can be done to encourage its foundation should be done. Until this happens we must use the channels of publicity now open to us. Our schools are not enough in the public eye. To use a current expression: We must sell our schools to the public. Publicity under a wise censorship will accomplish much.

2. Let us present a united front. As an agitation similar to that in Michigan is now going on in ten other States, let us have an annual national event participated in by the school children of each locality. For instance, an annual field Mass. This in many places will show the importance and magnitude of our work. It may help to stamp a locality with some Catholic characteristics and put a question or two to an inquiring mind.

3. Let there be a superintendent of schools in each diocese, and wherever possible, let this superintendent be one of the laity.

4. Let us make our schools superior. If the curriculm includes any "fads", let us unhesitatingly cut them out and give the time to fundamentals. Let us lead, not follow.

5. We ought to have some sort of cooperation and coordination in the use and introduction of text-books.

6. The language of all schools must be the English language. This is emphatically imperative. Those who do not cooperate in this direction are the cause of much criticism and half-hearted support.

7. The parents and the public at large should, at some season of the year, be urged to call personally and visit at the schools.

8. Last, but not least, let us pray. We believe in prayer. Let us pray each day for the success of our schools and let a parish Mass be celebrated for this at least once a month.

If all these things are done, the tongue of bitterness will not become and remain silent. Hatred, malice and bigotry are going to remain with us until the last day, but the knowledge of what we are really doing in the schools and the excellence of their character and the great personal interest manifested by the teachers in the welfare and care of the children, will strengthen the position of those who are now with us and add greatly to their

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numbers. And this wave of intolerance which now is attempting to spend itself upon the schools, may be diverted into a channel where the victims will not be the innocent young, and that great army of exemplary men and women who are sacrificing their lives that the youth of this generation may grow into true men and true women and as citizens keep unstained and unchanged the ideals, institutions and traditions of this our country — the Republic of Republics.

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PRINCIPLES OF STANDARDIZATION

REVEREND GEORGE J. JOHNSON, PH. D., CATHOLIC UNIVERSITY OF AMERICA, WASHINGTON, D. C.

It is not without a feeling of trepidation that one ventures to submit to the consideration of this body the thoughts suggested to one's mind by the subject of standardization. The discussions of this problem in the past proceedings of the Catholic Educational Association give evidence of the seriousness with which our educators view the entire movement and their steady refusal to enter into any arrangement which does not guarantee the survival of the element of freedom which the experience of the ages has proven essential to any valid scheme of education. We are always deeply conscious of the imponderables and fearful of substituting aims based on expediency for those which flow from loftiest principle.

On the other hand the practical aspects of the question become more and more insistent in their demand for something more than a negative attitude. We are facing what is always a difficult problem, the squaring of ideals with realities. Were ours the easy philosophy of the pragmatist, then could we proceed in easy conscience, awaiting the proof of the event, feeling that even failure would be justified by the fact of experiment. But we happen to be still old-fashioned enough to give serious attention to first principles. With us it is not merely a question of, will it work? but how will it work and with what effect upon values whose importance the wisdom of the past has demonstrated.

Going to the root of the matter, the first question that presents itself is the primary one, — Is standardization necessary? There are those who would answer in the negative. They see in standardization an attempt to transfer a method from a field of things mechanical and routine and non-human, where it is at

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home, to a field where freedom and individual initiative and differentiation reign rightfully and where as a consequence it must always prove an alien intruder. They view askance the development of system in things educational. They fail to see where the results of modern education justify the growing intricacies of the process. Business efficiency seems to be usurping the rôle of culture; a college degree in terms of semester hours suggests little of sweetness and light; elaborate methods of supervision seem bent on destroying what must always be an essential characteristic of true education, the personality of the teacher. The eventuality they foresee is a condition of things when schools will be so organized and inter-organized that they will constitute a great machine, each part finely adjusted to the performance of some definite function, all working together according to some routine formula, everything being done in a stated way, at a stated time and under stated conditions. And because a machine is never stronger than its weakest part, they see the whole process toned down to the level of least resistance, the low average becoming the measure of the exceptional, the minimum obscuring the maximum, the means becoming the end and the system destroying the individual. Because they feel that standardization must mean all of these things, they oppose it, fail to see any necessity for it, and plead for individualism in matters educational, with a very minimum of interference on the part of extra-mural influences.

But even the most bitter opponent of standardization is forced to admit that there is some point at which the individual school must take cognizance of things outside itself. The more complex civilization becomes the greater the surrenders the individual is called upon to make to the welfare of the group. Unnecessary surrenders threaten the existence of liberty. Hence legal restrictions of any kind should always be the court of last resort, to be invoked only after every other possibility has been explored and proven inadequate. Yet according as individuals become more and more interdependent upon one another they must of necessity submit to restrictions. The dwellers in the industrial home of long ago asked odds of no man, for in most things they were sufficient unto themselves. But such sufficiency

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is non-existent to-day, and we are gradually approaching the time when the interests of those who dwell at the uttermost ends of the earth will be so closely bound up with our own that we may be called upon to make surrenders that both they and ourselves may cooperate to our mutual best advantage.

It is little wonder, then, that within the nation itself so vital a factor as education should be forced out of the individualism of the past and be made to yield here and there to the demands of group welfare. The State, for example, has the right to demand certain things of the schools, no matter by whom conducted, by way of training for efficient citizenship. This idea has been so blatantly expressed in the last few years, with such evidence of cant, that one can scarce stifle the yawn that its mere mention excites. Yet, cant unintended, we all recognize that a government such as ours does depend upon the intelligence of the governed and the character of the individual citizen. We may well be cynical concerning much of the explicit training in citizenship that is being preached nowadays, but we cannot well deny the fact that it is impossible to be a citizen of this country in the real sense of the word, without having some definite power over the printed page, writing materials and number relations. To this must be added the quality of thinking that comes of the knowledge of what this country has been and what it is to-day, physically, economically, and morally. Concerning the measure of such training it would seem that the State has the right to set up standards, as likewise concerning the status of the teaching and the physical conditions under which it is acquired.

Again, economic conditions force the schools, willy-nilly, to take account of the much despised "bread and butter aim." The percentage of those who are in a position to seek learning for learning's sake and to look forward to a life of cultured leisure, is unhappily very small. Well-nigh every child that enters the kindergarten has before him, be it ever so remotely, the problem of earning a living. It is true that educational sentiment in the country seems to be veering away from the extremes of utilitarianism that were so widely advocated a few years since. The case for general training is receiving a more tolerant hear-

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ing. But this in no manner affects the fact that certain definite demands are being made upon the schools, from the lowest to the highest, by business, by industry and by the professions. Experience has proven that success in any particular line depends on the mastery of certain definite elements. The schools are required to consult that experience and make due provisions for its demands. Which means the setting up of standards to prevent wasteful effort and to establish at least a presumption in favor of success in life.

But if individual schools are responsible to the State and to life conditions, they are likewise responsible to one another. In the course of our educational history here in this country we have learned a number of useful things concerning the proper conduct of schools and the factors that help or hinder our work. We have discovered that it takes approximately twelve years, however divided, to prepare a child for successful entrance into a higher institution of learning. We have learned something of the proper sequence of subject-matter and we know more or less definitely at the present time what we have a right to demand by way of proficiency in the fundamental skills. Experience has further taught us that a certain amount of time which we may compute in terms of hours and weeks is usually necessary for the successful completion of a stated amount of work. We know that the state of a child's health bears a very close relation to the quality of mental effort he can put forth, and that as a consequence certain definite provisions must be made for his physical care. Experience has pretty well upset the smug assumption that because a person knows more than the people he is teaching, he can as a consequence teach them well. Even the much lauded "natural teacher" has proven a better teacher after training, and we do not hesitate to demand training for all.

When it comes to the higher institutions of learning, the college, the professional school and the university, we behold again the necessary breakdown of individualism. Though we may never hope to reduce the matter to a formula, yet we have a rather fair idea as to what these types of education may not lack. We do not feel it justice to the youth of the country to leave them to the mercy of uneven opportunity that would result were

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every institution a law unto itself. Just because a boy or a girl happens to live in a part of the country that is remote from any well established institution of learning, or lacks the financial means of attending such an institution, is no reason why he should be subjected to any old kind of education that the local institution may see fit to afford. There are a great number of so-called colleges and universities in the country at the present time, offering shoddy educational wares, taking advantage for purposes of gain of the current enthusiasm for advanced work that is everywhere evident. The fair name of education demands that their activities be curbed and that they be made to conform to the standards that honest educators consider indispensable.

In whatever department of life when men have discovered that a certain way of doing things brings the best results, they standardize that method. Whence arise custom, convention, laws and all other short-cuts to fuller experience. That this fact has proven beneficial to the progress of the race, that it has served to eliminate the costly trial and error method, who will deny? And in like manner, education, if it would realize on its own experience, must secure its past victories by some sort of standardization.

That there are dangers in such a process, no one will deny, yet they are dangers which must be faced. Interference with individual autonomy is always a serious matter; it is so easy to demand too much. Unthinking standardization might very easily reduce everything to dead level uniformity and take from the schools the last vestige of personal initiative and human quality. Even though such intent may be disavowed, it must be consciously guarded against. Thank God, there is in this land of ours, despite the hubbub of the uplifter and the preachment of the faddist, a strong, healthy strain of sane individualism. Whether or not it is in process of perversion is another question. But we do know that here and now local control is still a mighty factor. City executives still proclaim the doctrine of home rule and State executives warn against undue interference on the part of Federal authority. County school boards continue to be a thorn in the side of State superintendents and city school systems pay scant attention to the lure of Federal subsidies. These are but

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indications that in spite of the pressure of propaganda the ancient instinct for liberty is still powerful within us. Enthusiasm for arrangements that promise to solve certain specific educational problems should never blind us to the presence of tendencies that violate the spirit of our fundamentals.

Another thing to be remembered about standardization is the limitation of its promise. It must for the most part confine itself to the quantitative phases of education, on the assumption that once these are assured the qualitative phases will care for themselves. The standards are but the setting of the stage; the action still remains to be completed. The real work of teaching, of educating, still remains to be done. If teachers mistake the means for the end, if they conclude that because the curriculum, the hours, the equipment, meet standard requirements, their responsibility is at an end and their function is simply to tend the machine, then of course the whole process defeats its own purpose. The fact that there is a temptation to do this sort of thing only emphasizes the need of caution and of wise direction on the part of administrators.

Thus far we have been considering standardization in general. Let us now regard it in its bearings on the Catholic school system. That Catholic schools from the lowest to the highest should welcome standardization of the right kind goes without saying. And this for a number of reasons. First of all, because standardization will always prove our best defense. That there exists in this country a rather general suspicion of our schools we know but too well. From time to time this suspicion breeds open hostility; more often it expresses itself in an uneasy tolerance. It is felt by men against whom we could hardly bring the charge of bigotry, on the ground that children in our schools are being denied something that children in secular schools receive. They are convinced that our schools are inferior, that we are not in a position financially to afford our children the best educational opportunities. Now, no amount of argument will affect this sentiment; facts, not words, are the only apology. We might appeal to the life record of our graduates, but it is rather difficult to assemble objective evidence of this kind. Our triumphs can be so easily ascribed to other factors and the burden of

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responsibility for our failures laid entirely at our doors. There is little gain in the publicity so often given to the exploits of our children in essay contests and spelling matches. Any experienced school man knows the waste of time usually connected with such features and realizes that these triumphs are too often purchased at the expense of other more necessary elements. But once it is a matter of public knowledge that the requirements of the Catholic school equal and even surpass those of other schools similarly situated, that our standards are high and scrupulously adhered to, then our fight is half won. Then only sheer bigotry can excuse hostility.

By the same token, the standardization of our schools will serve to protect our graduates when they present themselves for matriculation in higher schools, or when they go forth to enter the great lists of life. They will feel that they have no apology to make to any man for the quality of their education. This may serve in turn to render our young men and women more positive and decisive in the part they play in American life. We have been too much inclined to assume the defensive, to scent persecution on every side, thus lending color to the charge of sectionalism so often advanced against us, to stand to the side as though we were not wanted when things were going forward.

But granting the necessity of standardization for our schools, the question arises, who will do the standardizing? To my mind the answer to this question is one that requires deep and serious consideration. We must bear in mind that the Catholic school exists for the purpose of carrying out the teaching office of the Church and it does not seem fitting to make it a mere adjunct to some State university or place it under the domination of some secular authority. By subscribing to the standards of some outside agency we may easily lose by indirection our most cherished and necessary liberties. Are any standards entirely neutral, capable of application to institutions of whatever philosophical complexion? Is there any necessary relation between the standards of an institution and the aims for which it stands? May not curricular standardization with its necessary weighing of relative values, commit us to an educational philosophy that is

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alien to our spirit? May it not easily happen that the demands of secular standardizing bodies will gradually push religious training further and further into the background with the consequent secularization of our schools? Perhaps I am voicing misgivings that are ill-founded and imaginary, but then again maybe they are *not* ill-founded and imaginary.

It does seem that our educational system is at present strongly enough developed to formulate its own standards. The standardization of Catholic colleges by the Catholic Educational Association has borne good fruit, as has the standardizing of high schools by the Catholic universities. Here is a beginning that might well be developed with the vision of gradually forming a great Catholic standardizing body, to serve as the norm of all Catholic schools, administered with enough elasticity to make due allowance for a diversity of conditions in various parts of the country, enjoying reciprocity from other standardizing agencies whether State or voluntary, and giving our schools a standing on their own principles. Such an arrangement would relieve us of the constant menace of undue interference on the part of those who are strangers to our ideals and our conditions. It would save us from following a leadership that we rather mistrust. It would insure our autonomy and make it possible for us to develop according to our own spirit.

It does seem strange that voluntary associations like the great regional standardizing bodies can achieve very respectful attention on the part of State authorities, and that we could not. Or that our own people would value the seal of another approval rather than our own. An amount of deep consideration and loyal cooperation would be necessary to work out such a plan. There are no end of difficulties in the way of it, practical difficulties that would not be easily overcome. But it would seem to promise immunity from interference, by reason of the fact that it would be patent to everyone that there was no reason for interference.

With regard to teacher training, for example, State authorities have the right to insist on its being adequate. As long as the fact is assured they need not worry about the process. Now,

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there is something that is peculiarly characteristic about the training of the Catholic religious teacher that differentiates it from ordinary teacher training, namely, the religious formation that should go hand in hand with professional preparation. There is the fact that religious teachers live in communities and are subject to certain established customs. Experience proves that it works considerable hardship on communities when they are forced to send their subjects outside for professional training, while there is an amount of additional expense incurred which is not always easy to meet. Moreover, the cleavage between professional preparation and religious formation does not augur the best things for the future. Standards for the professional preparation of religious teachers, worked out with a view of the exigencies of religious life, taking into account peculiar conditions under which religious live, so devised as to respect the individuality of the various communities, administered under the direction of the constituted authority of the Church — these would guarantee to the State, teachers properly and adequately trained and there would be no need of compromising in the name of expediency. Something of this kind is being attempted in certain dioceses, notably in Brooklyn. But individual dioceses or individual communities cannot do these things alone. They need the kind of support that would come to them were there a recognized agency that standardized, not only Catholic colleges, but every other phase of Catholic education as well; whose credits would be generally recognized and whose standards would rate with the best in the land.

The proper solution of this problem of standardization calls upon us for the best mutual understanding and sympathetic cooperation. We need to forget the accidental differences that naturally exist among us and strive to reach a common understanding that will assure the welfare of all our schools, of whatever type, wherever located. To this Association the Catholic schools look for leadership and direction. The time is ripe for a positive, constructive program. If we distrust the standards that are imposed from without, then ought we standardize from within. Two things are certain — standardization is necessary

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and standardization has its dangers. Hence the folly of drifting; hence the peril of compromise. The time is ripe for Catholic educational leadership to assert itself, to the end that confusion may be dispelled, that fear may be eliminated, that our schools may go forward with the confidence that is justified by splendid traditions and their exalted mission.

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DEPARTMENT OF COLLEGES AND SECONDARY SCHOOLS

PROCEEDINGS

FIRST SESSION

PHILADELPHIA, PA., JUNE 27, 1922

The Department of Colleges and Secondary Schools held its meetings in the Assembly Hall of St. Joseph's College. The first session was held Tuesday, June 27th, at 2:30 P. M. The delegates were warmly welcomed by the President of the College, Father Brown, S. J., in a thoughtful, earnest address, offering the facilities of the College to the Department during the meeting of the Association and ending with a summary of the work of Catholic education in the city of Philadelphia.

Rev. Albert C. Fox, S. J., President of the Department, then read his annual address, taking for his subject "Our Endowment of Consecrated Lives."

After the conclusion of the address routine business proceeded. The Chair appointed committees as follows:

On Nominations: Rev. Edward L. Carey, C. M., Rev. Felix M. Kirsch, O. M. Cap., Rev. John W. Maguire, C. S. V., Rev. George P. Shanley, S. J., Rt. Rev. Aurelius Stehle, O. S. B.

On Resolutions: Rev. Dr. McCormick, Rev. J. A. Tetzlaff, S. M., Rev. Ignatius Wagner and Brother Thomas, F. S. C.

This was followed by a general discussion of the question of the conferring of degrees on cloistered nuns relative to the collegiate requirement of one year's residence work, Rev. Dr. Hehir leading the discussion. The question was debated from various viewpoints by the delegates and finally was summarized by the President who stated that the matter still remained a problem, but that the year's residence for degrees is not foregone in any

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case by the Sisters' College at the Catholic University at Washington, D. C.

Rev. Dr. Foik then read a paper on College Libraries, and Dr. Mooney gave the Report of the Commission on Standard High Schools.

This Commission held a special meeting in the Bellevue-Stratford Hotel on June 27, 1922, with the following members in attendance: Brother Ignatius, C. F. X., Rev. Walter Tredtin, S. M., Rev. George P. Shanley, S. J., and Rev. E. A. Mooney, Chairman.

By the unanimous vote of the Commission it was decided to submit the following revised list of standards for adoption by the Catholic Educational Association at the Philadelphia convention:

REPORT OF HIGH SCHOOL STANDARDIZING COMMISSION

Standard 1. The school building in construction and equipment and particularly in regard to library and laboratory facilities shall be adequate to the needs of instruction in the courses taught. The library shall be catalogued, and in the larger schools, at least, it is recommended that a full-time librarian be retained.

Standard 2. The program of studies shall be such as to offer at least twenty unit courses.

Standard 3. The standard high school shall require for graduation at least fifteen units of work satisfactorily completed.

> A unit of secondary school work is defined as the equivalent of one hundred and twenty clock hours of classroom work distributed over a school year of at least thirty-six weeks, two periods of laboratory work being rated as equivalent to one period of recitation.

Standard 4. The standard high school shall offer units of work in mathematics, social science, languages, natural science and physical training. One unit in American history and civics, and one unit in religion shall be among the units required for graduation. Other units may be elective, with the recommendation, however, that the studies be arranged in coordinated groups.

Standard 5. The standard high school shall employ at least the equivalent of the full time of three teachers in the work of classroom instruction.

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Standard 6. The number of daily periods required of any teacher shall not exceed six. A maximum average teaching load of five daily periods is recommended.

Standard 7. The minimum length of recitation periods shall be forty minutes of actual classroom work.

Standard 8. The number of pupils taught in any class shall not regularly exceed thirty. A pupil-teacher ratio of twenty-five is recommended.

Standard 9. All teachers of academic subjects shall have scholastic attainments equivalent at least to graduation from a standard college of the Catholic Eductional Association, and adequate professional training in education (at least fifteen semester hours).

REGULATIONS

The Commission recommends that the following regulations be adopted to govern the enforcement of the standards as outlined above:

1. A school shall be placed on the list of accredited high schools of the Catholic High School Association upon the presentation by the school, and acceptance by the High School Commission, of the report demanded, and upon the recommendation of the inspector appointed for each case; the expense of such inspection to be borne by the school concerned.

2. Accredited schools shall be required to render an annual report on the blank furnished by the Commission and shall be liable to inspection every other year.

3. Violation of any standard on the part of an accredited school, or failure to return the annual report, shall be followed by warning from the Commission, and if the condition continues for a year the school shall be dropped from the accredited list.

4. Appeal from any decision of the Commission may be made to the Association at the convention following, and pending such appeal the decision of the Commission shall remain in force.

5. Changes in the standards or regulations adopted may be made by a majority vote of the representatives of accredited schools at any general convention, following the introduction at the preceding convention of a resolution embodying such change.

Rev. E. L. Carey, C. M., made an announcement relative to the meeting of the Classical Teachers' Association, after which the session was adjourned for the day.

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SECOND SESSION

WEDNESDAY, JUNE 28TH, 9:30 A. M.

The second session of the Department was opened by the usual prayer after which the Chair announced that the Committees appointed would meet at eight o'clock in the evening.

After the routine business of the session had been disposed of the President introduced Dr. Samuel P. Capen, Director of the American Council of Education, who outlined the work of college standardization from a national viewpoint. The very enlightening talk of Dr. Capen was followed by his replies to various questions propounded to him by some of the delegates. Dr. Adam Leroy Jones of Columbia University, Chairman of the Committee on Higher Institutions of the Association of the Eastern States and Maryland, was presented to the assembly, and gave a wholesome, familiar talk on "The Factors That Make for College Efficiency."

Dr. Jones's presentation was followed by the introduction to the meeting of Dr. Mason Grey of the American Classical League, who outlined the vast research work undertaken by the League; he sought the cooperation of the Catholic Educational Association in the various endeavors of the League, and at the conclusion of his enlightening talk was assured by Father Fox that this Department was in complete accord with the aims of the American Classical League and would do all in its power to promote its work.

During this session the Department had the honor of a visit from His Eminence, Cardinal Dougherty, who spoke of the work of Catholic education, exhorting colleges earnestly and strongly to maintain a high standard of classical education.

Adjournment followed.

THIRD SESSION

WEDNESDAY, JUNE 28, 2 P. M.

The third session was given over to the consideration by the Commission on Standardization of the applications of several colleges to be placed on the list of Standard Colleges of the

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Catholic Education Association. The replies of these several colleges to the questionnaire sent by the Commission were fully discussed, and the report of the delegate who inspected these colleges having been duly considered, the institutions were placed on our accredited list.

Father Fox made the following Report of the Commission on Standardization for Higher Institutions:

PROCEEDINGS OF THE COMMISSION ON INSTITUTIONS OF HIGHER LEARNING

I. RECOMMENDATIONS:

The Commission on Institutions of Higher Education reports the following action on the approval of colleges and universities of this Department:

1. It recommends a continued approval of institutions now on this list.

2. It recommends that the following institutions which have submitted a written report of the standing, organization and equipment of their respective institutions, and have been personally inspected by a member of the Commission deputed for the purpose by the President of the Department of Colleges and Secondary Schools, to be added to the approved list:

1. Niagara University, Niagara Falls, New York.
2. St. Vincent College, Beatty, Pennsylvania.
3. Dominican College, San Rafael, California.
4. Marywood College, Scranton, Pennsylvania.

II. STANDARDS IN FORCE 1922-23

1. The Standard College shall require not less than fifteen secondary units for unconditional admission.
2. The Standard College shall require 128 semester hours as a minimum for Graduation.
3. The Standard College shall have at least seven departments with seven professors giving their entire time to college work. The departments of English, history, language and philosophy should be represented among these seven departments.
4. The professors of the Standard College should have a college degree or its (academic) equivalent; they should instruct in that department for which they have had special preparation.

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5. The library of the Standard College should contain at least 5,000 volumes.
6. The laboratory equipment of the Standard College should be sufficient to carry on work in physics, chemistry and biology. The equipment should represent at least $5,000.00.
7. The number of hours of work a student should be required to carry a week in the Standard College should be at least sixteen; ordinarily not more than twenty.
8. The Standard College should require no professor to carry ordinarily more than sixteen hours of teaching a week.

III. List of Approved Colleges 1922

For Men —

Boston College, Boston, Massachusetts.
Campion College, Prairie du Chien, Wisconsin.
Canisius College, Buffalo, New York.
Catholic University of America, Washington, D. C.
College of St. Francis Xavier, Brooklyn, N. Y.
College of St. Thomas, St. Paul, Minnesota.
Columbia College, Dubuque, Iowa.
Creighton University, Omaha, Nebraska.
DePaul University, Chicago, Illinois.
Dominican College, San Rafael, California.
Duquesne University, Pittsburgh, Pennsylvania.
Fordham University, Fordham, New York.
Georgetown University, Washington, D. C.
Gonzaga University, Spokane, Washington.
Holy Cross College, Worcester, Massachusetts.
Jefferson College, Convent, La.
Loyola College, Baltimore, Maryland.
Loyola University, Chicago, Illinois.
Loyola University, New Orleans, La.
Manhattan College, New York, N. Y.
Marquette University, Milwaukee, Wisconsin.
Marywood College, Scranton, Pa.
Mt. St. Mary's College, Emmitsburg, Maryland.
Niagara University. Niagara Falls, New York.
Spring Hill College, Spring Hill, Alabama.
St. Ambrose College, Davenport, Iowa.
St. Benedict's College, Atchison, Kansas.
St. Bonaventure College, Allegany, New York.
St. Francis College, Loretto, Pa.
St. Francis College, Brooklyn, New York.
St. Ignatius College, Cleveland, Ohio.
St. Ignatius College, San Francisco, California.
St. John's College, Brooklyn, New York.
St. John's University, Collegeville, Minnesota.
St. John's University, Toledo, Ohio.
St. Joseph's College, Philadelphia, Pa.
St. Louis University, St. Louis, Missouri.

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St. Mary's College, St. Marys, Kansas.
St. Mary's College, Oakland, California.
St. Viator College, Bourbonnais, Illinois.
St. Vincent College, Beatty, Pennsylvania.
St. Xavier College, Cincinnati, Ohio.
University of Dayton, Dayton, Ohio.
University of Detroit, Detroit, Michigan.
University of Notre Dame, Notre Dame, Indiana.
University of Santa Clara, Santa Clara, California.
Villanova College, Villanova, Pa.

For Women —

College of St. Catherine, Saint Paul, Minnesota.
College of St. Elizabeth, Convent, New Jersey.
College of Mount Saint Vincent, New York, N. Y.
College of New Rochelle, New Rochelle, New York.
College of Notre Dame of Maryland, Baltimore, Maryland.
College of Saint Teresa, Winona, Minnesota.
College and Academy of the Sacred Heart, Cincinnati, Ohio.
Dominican College, San Rafael, California.
D'Youville College and Holy Angels Academy, Buffalo, N. Y.
Our Lady of the Lake College, San Antonio, Texas.
Loretto Heights College, Loretto, Colorado.
Loretto College, Webster Groves, Missouri.
Marywood College, Scranton, Pennsylvania.
Mount Saint Joseph College, Dubuque, Iowa.
Mt. Saint Mary's College, North Plainfield, N. J.
Incarnate Word College, San Antonio, Texas.
Saint Clara College and Academy, Sinsinawa, Wisconsin.
St. Francis Xavier College, Chicago, Illinois.
St. Joseph's College, Emmitsburg, Maryland.
St. Mary's College and Academy, Monroe, Michigan.
St. Mary's College, Notre Dame, Indiana.
St. Mary's College, Portland, Oregon.
St. Mary's College, Prairie du Chien, Wisconsin.
St. Mary-of-the-Woods College, St. Mary-of-the-Woods, Ind.
Seton Hill College, Greensburg, Pa.
Trinity College, Washington, D. C.

With but two dissenting votes it was practically unanimously agreed to accept as a basis for further standardization the principles and standards for accrediting colleges as drawn up by the Committee on College Standards of the American Council on Education, with the explicit understanding that Standard number 4 relating to the minimum annual operating income for an accredited colleges, shall be so interpreted and accepted as to mean that in the case of Catholic institutions conducted and maintained by religious orders, financial support or contributed services equivalent in value to the endowment specified, are to be regarded as substitutes, to the amount of not less than twenty-five thousand dollars where the services so contributed are equal to that amount. Ordinarily this would be provided for by a college with eight professors engaged solely in college work.

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The Committee on Standardization is composed of the following members:

Chairman, Rev. Albert C. Fox, S. J.; Secretary, Rev. J. W. McGuire, C. S. V.

1920-24: Rev. J. A. Tetzlaff, S. M.; V. Rev. M. A. Hehir, C. S. Sp.; Rev. P. J. McCormick.

1920-26: Rev. D. J. McHugh, C. M.; Brother Thomas, F. S. C.; Rev. J. H. Ryan.

1922-28: Very Rev. James A. Burns, C. S. C., Ph. D.; Rev. Charles Buckley, S. J.; Sister Augusta.

Following the presentation of the Report the meeting adjourned.

FOURTH SESSION

THURSDAY, JUNE 29TH, 9:30 A. M.

After the opening prayer the session began by the reading of a paper by Brother Thomas, F. S. C., on "The Professional Training of the Instructors in a Standard College." Rev. Henry H. Regnet, S. J., presented a paper on "The College Library," followed by Rev. D. J. McHugh, C. M., on "The Laboratory Equipment of the Standard College."

A general discussion ensued on the question of the minimum amount of endowment required under the definition of a standard college. Father Fox stated that he had asked Dr. Capen to have inserted in his report a clause saying that in the case of Catholic institutions, the so-called "contributed services" would be accepted in lieu of endowment. There then came up for discussion, in view of acceptance, the whole definition of a standard college as laid down by the American Council of Education. Several paragraphs of the definition were read by the President, and the discussion was participated in by Father Maguire, Dr. Malloy, Dr. McAuliffe, Father Quinn and Brother Thomas. A vote was taken of the standard Catholic colleges whose representatives were present at the meeting — thirty such colleges voting. The vote was unanimous for accepting the definition as outlined.

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It was further voted to continue Rev. Albert C. Fox, S. J., as the representative of the Catholic Colleges on the American Council of Education.

An illuminating paper was read by Mr. William Stetson Merrill, A. B., of the Newberry Library, Chicago, on "A Catholic Index to Periodicals."

Rev. E. F. Garesché, S. J., presented his Report for the year:

REPORT OF THE COMMITTEE ON TRAINING FOR THE LAY APOSTOLATE

The department of Catholic education which it is the purpose of this Committee to study and promote is becoming of increasing importance as the need of the lay apostolate itself grows ever more definite and insistent. It has now become a truism that the Church requires the cooperation of the laity in a special and organized way to meet the new conditions. But it is equally evident that for the right carrying on of this lay apostolate, we must have leaders, Catholic men and women, who are at the same time generous and self-sacrificing enough to engage in the manifold good works required, and intelligent and capable enough to lead them to a successful issue.

To secure such competent leaders we mut bsegin to train our Catholic layfolk at the impressionable and generous period of their youth when they are in the classes of our Catholic schools. If we wait until they leave school to begin their training for the lay apostolate, we shall find that most of them have got beyond our reach. It is while they are under the immediate influence of devoted Catholic teachers that they should be prepared for their work of lay apostles.

The elements of this training are not far to seek in our Catholic schools. One may distinguish here between the training for a useful career in professional social service, (a vocation which is increasing constantly its opportunities and fields of action) and the preparation for those volunteer activities which open before every Catholic graduate. The former training will be needed only by the exceptional student, the latter ought to be given to every child who passes through a Catholic school.

As a preparation for the excellent courses of our Catholic Schools of Sociology, and to develop the tendencies of those pupils who have a bent for social service, courses should be begun or perfected in our Catholic colleges which shall serve as an introduction to the study of sociology. These courses will be valuable not only to the pupil with a leaning for professional

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work along these lines, but to the average pupil as well. Because the more our Catholic layfolk and clergy know of the right principles of social action, the better the Church will be able to meet the very serious demands of the times for Catholic social action. In other branches also, in history, in ethics, in the assigning of themes for composition, it would be well if our Catholic teachers would keep in mind in a special way the social questions which enter so largely into almost all fields of human effort.

So much for the theoretical side of training for the lay apostolate. On the practical side, Catholic colleges possess very special advantages of which as yet they have made only a partial use. In the student societies, especially in the sodalities of the Blessed Virgin, may be found excellent training schools in the lay apostolate, where the student can practice under prudent direction the initiative and self-sacrifice, the activity and unselfishness which he or she will need in order to become in after days the leader in some department of the lay apostleship.

While the purpose of the sodalities is religious and supernatural, they should cultivate so genuine and active a devotion to the Blessed Virgin that this devotion may be made the means of training them in generous activity in honor of their Queen and mother. Their interior spirit of devotion should overflow, so to say, in exterior good works. Sections, therefore, or committees of the sodalists to undertake specified good works, should be systematically organized in the school sodalities, and the students should be given as much initiative and responsibility in their management as is possible, so as to train them effectively in carrying on Catholic activities. The spread of Catholic literature, preparation for catechetical work, the help of the missions, of the poor, of Catholic charities, will afford fields of work for students of various inclinations and capacities.

We recommend these considerations earnestly to our Catholic educators.

The final report of the Committee on Libraries was then presented by the acting chairman, Rev. Paul J. Foik, C. S. C.

REPORT OF THE COMMITTEE ON LIBRARIES

The Library Committee submits for the consideration and action of the Executive Committee of the Department of Colleges and Secondary Schools of the Catholic Educational Association, the final report regarding the advisability of forming within the Department of Colleges and Secondary Schools a section to dis-

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cuss problems for the improvement of library conditions in Catholic schools.

By the approval of the preliminary report at the Cincinnati conference a Library Committee was appointed and empowered to make a survey of libraries in the higher Catholic educational institutions in the United States. A questionnaire and circular were sent out to twenty-one hundred sixty-six universities, colleges, academies, seminaries and high schools. With the aid of the Bureau of Education of the National Catholic Welfare Council, this investigation was made without any expense to the Catholic Educational Association. You will note that the Committee received two hundred sixty-seven answers to the questionnaire. A tabulated report of statistics desired has been compiled and will supplement this statement of the committee's work. This furnishes sufficient information to merit your consideration in regard to the immediate necessity of the organization of the Library Section of the Department of Colleges and Secondary Schools of the Catholic Educational Association. In anticipation of the action of the Executive Committee of the Department of Colleges and Secondary Schools, and to demonstrate the desire of librarians and others to enter into such an alliance or to cooperate with the Association in a Catholic library movement, the Library Committee wishes to inform you that eighty-six have positively signified their intention of sending representatives to this Convention, thirty-four possibly will be present, sixteen are doubtful, sixty have given no answer, and seventy-one replied in the negative. There was not one negative answer on the question of cooperation. This result is indeed gratifying and shows the possibility at least of effecting an organization which by its work will attract others into the movement for the betterment of library conditions in Catholic schools.

If it so pleases the Executive Committee of the Department of Colleges and Secondary Schools of the Catholic Educational Association, favorable action is recommended by the Library Committee at this sitting, so that organization work may be completed and so that the deliberations may be in order.

Rev. Edward Carey, C. M., Chairman of the Nominations Committee, then stated that his Committee wished to report that Rev. D. J. McHugh, C. M., and Rev. Francis Walsh, Ph. D., were nominated as members of the General Executive Board of the Association, and that in their opinion the other officers now holding office should be continued in their positions for the ensuing year. A motion to accept the report of the Nominations Com-

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mittee was unanimously carried. It was further moved and carried that Father Quinn, S. M., of Jefferson College, La., be elected Vice President in the place of Father Smith, resigned.

It was then moved and carried that at next year's convention the High School Section should have a separate program of its own.

After this the Department adjourned.

BROTHER THOMAS, F. S. C.
Secretary.

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PAPERS

OUR ENDOWMENT OF CONSECRATED LIVES

REVEREND ALBERT C. FOX, S. J., PRESIDENT OF MARQUETTE UNIVERSITY, MILWAUKEE, WIS.

Endowment is used to describe "a property, fund or revenue permanently appropriated for the support of any person, institution or object." The purpose of endowment is to insure the permanence and stability of the endowed institution of whatever kind. As applied to educational institutions, particularly those devoted exclusively to higher learning, this permanence is necesary, inasmuch as the policies and traditions of such an institution are inevitably a work of time. The college or university doomed to penury can not long survive, and without life, strong and vigorous, the institution can not develop within itself those powers of intellectual and moral effectuality, nor exert upon those to whom its influence may extend, that helpfulness either in kind or in degree for the exercise of which alone it was brought into being. On the other hand, fluctuation in the career of such an institution is disastrous. It will not do at one time to function with all the vigor of health, and at another to lag and lapse into the pitiable invalid stage of acute anemia.

This permanence and stability have been usually taken to mean, in the minds of educators, something mainly, if not merely, material. It is most often expressed in terms of money, permanently and carefully invested as an interest-producing fund, of which the interest alone is used to support the institution, either in part or altogether. Even when accepted in this material sense and as such devoted exclusively to the material upkeep of an institution, it is not an end in itself but merely a means toward the end,

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namely, the permanence and stability of the institution in question. However, just as there is endowment which is mainly if not wholly material, there is also endowment of equal and even superior sustaining qualities, in no way made up of or confined to the material merely. Such an endowment we contend for in what we choose to term "our endowment of consecrated lives."

During the last meeting of the North Central Association, held in Chicago in March, 1922, delegates sent by the various Church Boards of the country held the floor for hours in an effort to persuade the officers of the Association that the contributions to their institutions of higher learning were the equivalent of endowment. The discussion waxed warm and lengthy until at last Secretary Babcock of the Association arose and uttered the following frank statement: "Just as soon as you can show us a steady stream of consecrated lives such as is provided for by the Catholic Church, we shall be ready and willing to listen to you." This opinion, so fearlessly voiced by Dean Babcock, is in itself almost a definition of all that endowment is supposed to mean and provide. In the first place, the "steady stream" he spoke of denotes nothing if not permanence and continuity. He was aware, as the world knows and will continue to witness, that down all the past ages of the Church there has been an unbroken succession of lives sacrificed wholly and irrevocably to the service of God and neighbor by uncounted millions who have forsaken all to follow the Master. Day after day and year after year has seen that stream pass down the decades of time, recruits constantly rising up when their veteran predecessors laid down their burdens and their lives, but the "stream" flowed on steadily and always. And the "consecrated lives" bespeak a stability unsurpassed wherein the worthlessness and worldliness of the pleasures and luxuries of life are foregone and forsworn once and forever; lives which, in the moment of their consecration and by the terms of that consecration, are bound to maintain a stability as enduring and as unending as the perpetual obligation of their oath to God.

All this will stand out much more clearly and familiarly if viewed from the practical and to most men utilitarian point of view. All will admit that it is desirable to know the charac-

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ter of one who holds the position and responsibilities of a teacher. He is not and is not meant to be merely a paid employe or an information bureau. What he happens to be is even more necessary than what he has to give by way of information and intellectual equipment for the gradual enlightenment of others. As was well said by an educated writer not long since: "There is at least one instructor in every college or university whose character is a source of worry to the president and governing board; whose morality as well as his mentality are not of the type which leaves nothing to be desired." It is assuredly a marked and unsurpassed advantage to know unfailingly that the characters of the religious teachers in our Catholic colleges have been time-tried, cautiously scrutinized, carefully rated, and adequately known and understood before their admission to the classroom.

Nor is this all. Even when it comes to a consideration of the position which such a teacher holds and his mastery of the subject or subjects to which he devotes his days and years of teaching, those who have the direction of our Catholic colleges have complete information concerning two things in particular which those in similar executive positions in secular colleges and universities can never adequately know about the latest additions to their faculty, and perhaps are never able to learn fully about those who have been longest in service. Many a college president would give much to know just what training a prospective instructor has had; just what he knows concerning the subject he undertakes to teach and just what his ability may be to impart to others satisfactory instruction in that subject. As it is, those in charge of Catholic colleges know perfectly well the character and the calibre of the men and women they employ in their schools; know just what kind and what amount of training or instruction they have received, and where and when and from whom; and they know moreover that in assigning to him certain definite and fixed duties they have placed him to the best possible advantage for all concerned, whether viewed from the standpoint of his superior officers, the good name of the institution itself, or the best welfare of those entrusted to his care, keeping and influence.

Some three years ago there was set on foot in Wisconsin a

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campaign for five millions of dollars for endowment and building funds by nine privately endowed colleges of the State, including a Catholic college and a Catholic university. A professional campaign director with an *entourage* of assistants was engaged for the work. One afternoon the nine presidents of the colleges concerned sat at a table with this director who asked them to furnish him with "talking points" for the campaign. One of the presidents promptly called the director's attention to the fact that the president of the Seventh-day Baptist college, a small but deserving institution, was receiving an annual salary of only thirteen hundred dollars. This caused immediate and considerable comment until it was warmed into the glow of a supposedly strong "talking point." At this juncture I ventured to remark casually that I knew of two other presidents sitting at the same table who received salaries less than even that of the aforesaid paltry thirteen hundred dollars. "Less than that!' exclaimed the director. "Less than that! How much less?" "Less all of it," I answered. This was a "hard saying," and I do not think the director believes it to this day. Then followed an explanation of what several of the standardizing bodies had been pleased to speak of as the "contributed services" of members of religious orders in the Catholic Church. It gives me great pleasure to be able to say that the recognized standardizing bodies of the country, including the National Committee on College Standards appointed by the American Council on Education, have been willing and ready to admit in every case the equivalency of these so-called "contributed services" to the endowment requirements found among their standards and rigidly adhered to in the case of all non-Catholic institutions. It is only reasonable that it should be so, because, after all, these "contributed services" accomplish and realize what is sought and gained, presumably, by the required, stabilized and assured income of endowment funds.

Some years ago a faculty member of a State institution, whose training had not brought him into contact with Catholic institutions and whose information concerning them was not only limited but largely distorted by an inherited attitude that was inimical, upon hearing that members of religious orders received

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no salaries, testily remarked, "They work for nothing? That is all they are worth." My only reason for quoting this incident at all is to remind ourselves that the mere fact of our teaching services being wholly "contributed" and wholly non-remunerative will not satisfy the increasing demands for fuller fitness made upon teaching staffs everywhere, unless our teaching religious reflect in themselves and in their work the highest qualifications to a degree that remain admittedly unassailable and unquestioned. It is a matter, a situation, we must measure constantly and endeavor to better persistently. Much has been done, much is being done, though much still remains to be done in the preparation and training of our teachers and the maintenance of our teaching force in all institutions at a definite level of capability and efficiency.

An example of the need for ameliorating the situation is, among many others and above the rest, as far as practical purposes are to be considered, the matter of higher degrees. Secular educators generally can evaluate academic training and scholarly attainments only or most often in terms of the degrees held by the individual teacher; and while these degrees can not of themselves furnish the additional evidence so often desirable of a prospective teacher's teaching ability, they are, nevertheless, a *sine qua non,* without which the candidate for honors in practical pedagogy will never be allowed an opportunity to demonstrate the qualifications he may actually possess.

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CULTIVATING THE USE OF THE LIBRARY

REVEREND PAUL J. FOIK, C. S. C., PH. D., UNIVERSITY OF NOTRE DAME, NOTRE DAME, IND.

It is quite natural that the Catholic library movement should have its inception within the Catholic Educational Association because library activity had its origin in education. Ever since librarianship has come to be regarded as a proression equal in importance and usefulness to that of teacher, there has been an earnest and unremitting endeavor to seek that alliance.

The mission that this assembly of librarians and teacher-librarians has to perform is indeed a difficult one. A retrospect of the past reveals the necessity of concerted action on the part of both professions for the betterment of library conditions. If the mind of our Catholic youth is to reach its fullest development the cultivation of the reading habit must be encouraged, yet we find an apparent apathy on the part of many teachers, who feel no great responsibility in the matter nor even have they a consciousness of a duty as regards the proper direction of the reading of the students entrusted to their care. The transmission of knowledge by the aid of books and manuscripts is our Catholic inheritance from the ages of faith. The scriptoria of the monasteries through a Cassiodorus, a St. Benedict and a St. Gregory preserved for future generations the precious literary gems of the ancients. This great triumvirate served as the connecting links between the world of classic Rome and that of the Middle Ages. Clark, in his *Libraries of the Mediaeval and Renaissance Periods* says, "Wherever a Benedictine house arose, or a monastery of any one of the orders which were but offshoots from the Benedictine tree, books were multiplied and a library came into existence, small indeed at first but increasing year by year, till the wealthier houses had gathered together collections of books that would do credit to a modern university."

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But with all that, the inconveniences that the mediaeval student faced were many. He was compelled to walk hundreds of miles, sometimes begging as he travelled along, that he might sit within the sound of the voice of some great teacher, or read some book securely chained to the pillars or walls of some college, cathedral or monastery. To-day conditions have changed; wisdom and learning are no longer sought out with such infinite pain, labor, and fatigue. The printed page has been made accessible even to the poorest. But this new state of affairs has also produced new problems. The progress of science and invention and especially that of printing has revolutionized the age in which we live. The ever increasing cataract of books called for a complete reorganization not only in methods of teaching but also in the systematization of book knowledge; and in the transmission of that new learning the modern library movement came into being.

The original library of our forefathers was a storehouse in which books were sacredly guarded and preserved for posterity. The users were few in comparison with our day. The old style librarian would have shaken with indignation if he were forced to lend books in the promiscuous fashion of our time. The library of the twentieth century is the vitalizing element in education. Not for posterity are libraries now built and operated but for the entire people of our own day. Just as the Europe of old had its age of great cathedrals and churches, so the world to-day is recognizing and recording the rapid and marvellous development of the library and the enlarged conceptions of its proper functions.

The value of books as a means of culture is recognized by all men. Michelet, the great French historian, said he was indebted for mental inspiration to his Virgil which he kept always by his side. What has been this writer's experience has been also the experience of many others. Books enrich our minds, they stimulate our thought and concentrate our intellectual activities. Do we not after all get most of our education from books? The studies that engage the daily life of the student at college are nothing more than what the consensus of scholars have agreed upon as representing the cumulated results of human knowledge, — which information and inspiration are found briefly in books.

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No curriculum of a college should be so filled with daily class routine as to shut out entirely supplementary reading. As a matter of fact no college course is so crammed full as to leave the student no time for further research and study. The problem, therefore, is not whether he should concentrate all his time and attention upon the tex-books of the class, but rather how his reading should be directed outside the class. The teacher should inspire his students with some definite purpose in their library work instead of allowing them to become mere dabblers with the odds and ends of knowledge. How precious are the fragments of time which are wasted by high school and college students in idle gossip and vapid vaporings about sport and society! Let us suppose that the young freshman instead of inhaling cigarets for the stray half hour every day, breathes in the culture and wisdom derived from a dozen pages of history. He would have read a dozen volumes in the course of a year. Nor need he confine his entire time to one subject; he can vary his tastes to suit his course. If he perseveres in his habit, at graduation he will have read forty-eight books of three hundred pages each. Those forty-eight volumes well chosen, well understood and well digested, would be a fund of knowledge, of wisdom and inspiration, superior in many respects to the education derived merely by class instruction.

This is not a slavish rule-of-thumb method which would keep the worker in a steady turmoil with no periods for relexation or recreation. That student must be dull indeed whose preoccupation in routine work is such that he cannot find time to read twelve pages a day. A student reads to no good purpose if his imagination is not fascinated nor his memory strengthened by these frequent sorties into the realm of books. His mental constitution cannot help being envigorated by the constant process of assimilation produced by the library habit. That this systematic, well chosen and properly directed reading is an almost indispensable factor of mental development, hardly needs demonstration. The fruits of perseverance in this intellectual exercise are manifested by a clarer understanding of truth, by a more critical reasoning faculty, by a broader mental vision, by the exclusion of narrowness and provincialism, by the quickening of the sympathies, by the awakening of the imagination, by the development of the

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aesthetic sense and by the lifting up of our moral consciousness to the higher and better things in life; in fine, by the creation of that fullness of culture and refinement and that heightening of the nobility of character which are, after all, the ends of education.

The eye is the main entrance to the human soul. Psychological investigation has proved that the eyes take in more messages to the brain than all the other senses, and the mind retains perceptions of this kind longer than any other experience. The most lasting influences have been produced by careful reading.

The educative forces of a man's life must be co-extensive with his existence. That brief period known as schooldays is the time to begin the foundation, then must come the superstructure. Education that stops on the day of graduation is like a building that is incomplete; and what is the material with which we must rear this beautiful edifice? — books, well chosen books. They must occupy the mind's and soul's activity for life. Once you grant that the educational process has only rightly begun with graduation, then it must follow that reading must play a very important part in the further educational development. Now, if the reading habit has not been acquired during student days, little or no progress can be expected, for a process of education which fails to develop the intelligent use of books cannot successfully meet the demands of the age, since one of the chief factors in the evolution of modern civilization has been the printed book.

Aside from the intellectual object of education, one of the chief ends is, as we have already stated, the ennobling of character. Here habit again plays an important part, for character is formed by the frequent repetition of voluntary acts. Continual reflection produced by good reading spiritualizes man's mind. Now, childhood and youth are more susceptible to those influences that will mould future dispositions and behaviour, because during these years interest is more easily aroused, the mind is more impressionable and the memory more retentive. Under wise and careful guidance by both teacher and librarian the student's tastes in reading are more capable of being cultivated, high ideals are formed, and the will to realize them is more determined. It is the supreme concern, then, of every student to cultivate the library

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habit early in life, and it is also of supreme importance that this youth be provided with "the best of the literature of power which inspires and builds character and the literature of knowledge which informs and builds prosperity."

The spiritual inheritance which we as Catholics receive from the reading of a certain class of religious books must be carefully estimated and transmitted to build up the Catholic manhood of the students entrusted to our charge. The problem of problems is that of eternal life, and books that professedly teach the science of the spiritual life should therefore find a place in every Catholic library, large or small. If only a few books are to be selected let the nucleus be the great religious classics — first of all, the Bible, then the Imitation, the Spiritual Combat, the Introduction to the Devout Life, and the Exercises of St. Ignatius. These books and some of the more important lives of the saints are indispensable for the Catholic library. While we are discussing this particular phase of the use of the library let us not forget the Catholic periodical press. Much that is instructive, edifying and good can be found there. The Catholic press determines to a certain degree Catholic opinion on great current issues. The writings of our best Catholic authors must be preserved if we expect to exercise any influence on contemporary thought. We hope at this Convention to discuss the practicability of an annual index to Catholic periodical literature. As for hurtful literature, heed the sublime words of Brother Azarias: "Eschew those authors who would destroy the roseate hues of the morning of life and leave the soul to be consumed in the contemplation of a parched and arid waste of human nature from which all good has been extracted and upon which the dews of heaven no longer fall to freshen the flowers of virtue."

The cultivation of the spiritual sense is the work of a good religious teacher, but inspirational reading must also be developed in youth by the arousing of the aesthetic sense. No instrument placed by a teacher in the hands of a student can exercise the imagination better than a good book. Millions of children have never had the poet awakened in them because they have not been fed on imaginative literature. The teacher with a poet's soul can open up to the dormant mind of youth a new world of life.

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"Dreams, books, are each a world and books we know
Are a substantial world both pure and good.
Round these tendrils strong as flesh and blood
Our pastime and our happiness will grow."

It is in the inspirational reading that the thoughts, feelings and emotions are quickened. A wholesome book put into a child's hand at the proper age has often moulded a career. And yet in spite of all these advantages there are principals of high schools and heads of departments in colleges and universities, who are obstructionists to this order of things, who begrudge the time even necessary to instruct students in the use of the library, even though the library instruction class has been known to save the student enough time in preparation of certain assignments to more than compensate for the time taken.

The work done by teachers in this field is not organized but individual. There are individual teachers who love books and who know how much depends on the intelligent use of books. On the other hand the number of teachers is legion who, although scholars themselves, feel no great responsibility in preparing our youth for a proper appreciation and use of the inspirational literature to be found in the library. Where such a state of affairs exists the librarian must perform the function of teacher, otherwise the student may never arrive at the importance of the library as a factor in education. What has been said about inspirational, applies with equal force regarding the purely informational material. The only limitation of the usefulness of the library as a place of reference is the capacity of the library itself and the time that can be spared by the teacher for this particular work.

With organized cooperation of the faculties of high schools, colleges and universities the trained librarian can make the library known to the student. If along with training and experience he has teaching ability, then conditions are ideal. It is time that every teacher and every librarian learned in a limited way at least the professorship of books. It is within your power to train students in the use of books so that in after life they will seek companionship with the best thought, the best ideals that the best authors of all time have written or expressed. This is the chief and practical purpose of this organization of librarians and teachers, the accomplishment of which will justify the existence of this section of the Catholic Educational Association.

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COLLEGE STANDARDIZATION

SAMUEL PAUL CAPEN, PH. D., DIRECTOR OF THE AMERICAN COUNCIL OF EDUCATION, WASHINGTON, D. C.

It gives me very great pleasure to meet with this Association. On one occasion before that which Father Fox has mentioned I was also by accident obliged to decline the invitation which you were kind enough to extend.

I have assumed that the subject as announced in the program gives me liberty to roam at large. Instead of boring you with mere details of the technique of standardization, I should, therefore, like to stress one or two of the broader aspects of the subject. Of course there have always been standards in education. It is impossible to conceive of education without standards. We may be inclined to forget this when we are irritated or discommoded by some of the recent manifestations of educational standardization. As a matter of fact, however, the standards of the early schools and colleges in the United States were far more specific than those of similar institutions to-day. Both secondary and higher education were strictly limited in scope. Both were entirely traditional. In neither field had education changed much for several centuries. There was consequently a general consensus of opinion among educators and the public both as to what should be given in colleges and secondary schools and as to how it should be given; as to what constituted the measures of achievement.

This simple dispensation has changed in the last seventy-five years. It had to change in answer to imperative demands of a civilization that had become wholly different. The change has been wrought with increasing rapidity. I am not so very ancient as yet but I can distinctly recall the secondary school situation in the early nineties. Then and for some years before nearly every student who went to secondary school was headed for college.

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That was primarily what secondary schools were for — college preparation. Conditions altered almost over night. Of course everyone now knows that the vast majority of secondary school students are not going to college.

Now in view of all the agony that has been roused in the breasts of college officers during the past few years by standardizing activities, we are likely to forget that the secondary schools were the first victims of the standardizers. The first point of attack in modern standardization was entrance requirements. Colleges laid great emphasis on standardized, uniform, meticulously defined entrance requirements. Through this medium colleges dominated the secondary schools and kept on dominating them long after the percentage of secondary school students destined for college had shrunk to insignificant proportions. And this virtual control of secondary education by the imposition of entrance requirements for college was the cause of the bitterest educational battles that were fought around the turn of the century. The revolt of the secondary schools finally became too strong to be withstood. For the past twenty years secondary education — especially public secondary education — has been emancipating itself from the college idea of what it should be and endeavoring to adjust itself to the necessities of a new social situation. In general the colleges have surrendered at discretion. There are still some skirmishes over entrance requirements. Doubtless there always will be. From the point of view of any comprehensible educational philosophy, the present lack of articulation between secondary and higher education is indefensible. But at least for the time, the great conflict has been transferred to another area.

College standardization, as such, is largely an affair of the last twenty-five years. There are a variety of causes behind the movement. The number of college students has increased in twenty-five years beyond all expectation. The college has, therefore, become very much more of a social factor than it was. Not only have college students increased in numbers but they move about from one institution to another much more freely than formerly. Hence, institutions must have a certain fundamental similarity or the students suffer. Within twenty-five years also, international educational relations have developed. Larger num-

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bers of students — except during the period of the war — have gone to Europe. It has become increasingly important that European institutions should be sure of the content of American higher education and of its reliability.

But of course the basic reason after all is the break-up of the old traditional curriculum. Whether we like it or not this break-up was inevitable and there is no possibility of a return to the simple collegiate routine of our ancestors. New subjects have forced themselves into the college curriculum with insistent claims because these subjects relate to paramount interests of modern life. For example, natural science can never now be banned. The complications of human relationships in modern industrial society and the world-wide interlocking interests of modern industrial States, have raised the social sciences to a plane of importance not conceived fifty years ago. And from this there can be no return. But there is no long tradition governing the presentation of these things. There have been no commonly accepted standards of achievement, no common concept of the content of courses. Unfortunately colleges are not always run by wise and upright persons. There are ignorant persons and vicious persons engaged in the undertaking. In the interests of the students — and may I stress this point — not in the interests of any brahministic educational clique, it has proved to be necessary to attempt such definitions of collegiate enterprises as would prevent the incompetent and the dishonest from taking advantage of this chaotic state of affairs.

Are you aware that there are about one thousand institutions in the United States that call themselves colleges? The United States Commissioner of Education, who has the most lenient definition of a college that anyone could possibly frame, lists not more than six hundred of them. Surely one-third of these six hundred are hardly colleges at all. The four hundred that the Commissioner omits from his list are something still less. The name of college has, therefore, been taken in vain up and down the land. By this process every sound and honorable institution has been damaged in standing and repute at home and abroad. But worst of all, thousands of boys and girls have been cheated.

These are the causes of the standardization movement. Surely

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they justify more drastic measures than any that have ever yet been put into force.

What have been some of the more general manifestations of this movement? The standardization of colleges has been largely carried on by two types of agencies. First, there has been a group of external agencies which have attempted to define an acceptable college. Most of these definitions have been very sketchy, hardly adequate to the demands of the subject. Probably the most influential of all has been that promulgated by the New York State Department of Education. It is exceedingly brief and very concise, but by virtue of its systematic enforcement through the office of the Commissioner of Education, it has been exceedingly influential. One or two other States have adopted either by law or by regulation similar definitions. Unquestionably the most conspicuous of the external agencies have been the Carnegie Foundation for the Advancement of Teaching and the U. S. Bureau of Education. The Carnegie Foundation at the time that its pension plan was put into operation, came forward as the champion of the well equipped college, and by its selection of a group of institutions to receive the pension privileges, it gave an unexampled impetus to the critical movement that had then just started. A few years later in 1910 and 1911, the United States Bureau of Education attempted to prepare a classification of the colleges of the country. Everybody knows about that adventure. The classification was bitterly resented by many perfectly sincere people — and by some who were not so sincere. It got into politics and was finally suppressed by order of the President.

These last two undertakings have not commended themselves to the educational public. I used to be amazed that they have not. Now I am beginning to understand the reasons. The reaction against these efforts is a distinctively American reaction. We do not want outside control. We resent anything like bureaucratic interference in education. Of course our attitude stands in sharp contrast to the prevalent one in Europe. Europeans hardly know what we mean when we talk about our standardization movement. They cannot comprehend the tumult and debate that attend these activities in American higher education. In most European countries education is regulated by the government. It is standardized

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from on high, by fiat, and very effectively. But we do not like that and so we have invented our own way of going about the business. I have said that standardization has been carried on by two types of agencies in the United States. The second type of agency is the voluntary association.

I am perfectly sure that when the future historian of American education comes to discuss the development of the last thirty years, the aspect of them that will strike him most forcibly is the evolution of these voluntary associations; these institutions for mutual self-improvement; for the maintenance of ideals and standards. They have no counterparts in any other country. As you know they are local, regional, and national; State associations of education; regional associations, like the North Central Association of Colleges and Secondary Schools, and the Association of Colleges and Preparatory Schools of the Middle States and Maryland; national bodies, like your own association which bring together all those interested in a certain group of educational undertakings; or like the Association of American Medical Colleges which unite those concerned with a single aspect of higher training. Now, it is these voluntary bodies that have assumed the task of standardizing American higher education. Credit for leadership in the movement should probably be given to the North Central Association of Colleges and Secondary Schools. That Association has been at work on the problem of college standardization for nearly twenty years; very actively for the last ten. Nearly all the other regional associations have followed the lead of the North Central body. The efficiency of their operations increases all the time. Undoubtedly the most searching and I think the best applied standard yet evolved is that of the Association of Colleges and Secondary Schools of the Middle States and Maryland.

Personally I believe firmly in solving the problem in this way. It is slower, it is less effective than the plan which prevails in Europe, but under it there is at least less danger of throttling the spirit of initiative. However, standardization by voluntary bodies has its defects. We are a very imitative people after all. Let one institution or one group start something and presently all follow suit. Collegiate standardization has become distinctly the fashion. Everybody is doing it now. Two years ago I had a count made of

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the agencies defining college and university standards. There were seventy-two. No two of them used exactly the same definition. An absolutely indefensible confusion has naturally resulted. It is with the hope of remedying this confusion that the work of the National Committee, on which Father Fox is shortly to report, was undertaken.

But the confusion is not indeed the sole or even the worst defect of the standardization movement of to-day. If you examine any definition of a college you cannot fail to be impressed by the fact that it deals only with externals. It records that there are so and so many persons employed, that there is such and such kind of equipment, that there is so much money behind the undertaking, and so on. Some definitions are highly refined. They go into stupid details of the mere physical equipment of an institution. Few, if any, standardizing bodies have found a way to define and estimate those intangible and invisible qualities which are the essence of an educational institution. Why have we clung thus tenaciously to externals alone? I suppose it is because there are handy means for measuring these. But unfortunately I think the standardizing movement has on this account helped to fix upon us the mechanistic concept of education. More and more we have come to measure education purely in terms of quantity, of counts, of credits, of hours, and so on. This American fallacy — and I am sure it is a grevious fallacy — seems absolutely grotesque to European observers. They cannot understand how any sensible people can consider a person educated in proportion to the number of credits he has stacked up behind him. This is an organic disease which threatens to become chronic. And our invalid condition has undoubtedly been aggravated by the activities of the standardizing agencies.

There is no such thing as a perfect list. In the last eight years I have visited some three hundred colleges. Some of these are on the most exclusive lists and some are off, but some of those that are off are unquestionably better in all the factors which really count in education, than some of those that are on. Any standardizing procedure, therefore, is to some extent unfair. There is a twilight zone on the border-land between recognition and non-recognition in which injustice generally prevails.

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Perhaps the most subtle danger of all lies in the crystallizing effect of definitions. As soon as we have defined a thing in specific terms our concept of it tends to become frozen. But colleges, if they are to play their part in modern life, must continue to be fluid. They must continue to change. The concept of the college in the minds of educational leaders must grow and adjust itself to new conditions and improve all the time. I believe that the wholesomeness of the future activities of these voluntary bodies will depend upon the recognition of this fact.

In short, we must at all hazards undertake to put a new spirit into the whole enterprise of collegiate standardization, and at the same time we must develop a technique that will enable us to estimate something more than the mere shell of an institution. This is the really great task that is before the national committee whose report will be presented to you this afternoon.

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FACTORS WHICH MAKE FOR COLLEGE EFFICIENCY

ADAM LEROY JONES, PH. D., DIRECTOR OF ADMISSIONS, COLUMBIA UNIVERSITY

It is a pleasure and an honor to have the privilege of speaking before your Association. Our various educational organizations have many things to learn from each other and the best way in which we can learn them is by meeting and discussing our common problems.

The topic on which I have to speak is "The Factors which make for College Efficiency." This topic offers an opportunity to roam at large but I shall confine my remarks, for the most part, to certain very specific questions.

We shall assume that the purposes of the college are high, that it is an idealistic institution. We shall take for granted that it is trying to prepare its students for efficient service in their chosen lines of endeavor and to train them to be better members of the community. We shall assume also that the college has sanitary buildings, suitable provision for recreation and proper medical oversight. Moreover, every college that is worthy of the name tries to provide also for the social, moral and spiritual welfare of its students. It is not possible to formulate standards regarding such matters upon which there would be general agreement or whose enforcement could be measured. We shall take for granted that these matters are taken care of and confine our discussion to certain of the more practical, perhaps humdrum, problems which the college meets in its attempts to do its work.

There are three or four main topics around which such problems may be grouped. The first of these is that of entrance requirements. These concern the relation of the college to secondary schools and the preparation of its students for their college work.

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The college should by all means avoid competition with the secondary school. It should require for admission the full completion of a standard four-year secondary school course or the unquestioned equivalent of such preparation. Special students should be very few in number and admitted only for reasons of great weight.

The college must also articulate with the secondary school. The work which it offers to its students must closely join that which the students have completed in their earlier study. This does not mean that everything studied in secondary schools must be continued in college and the college may not introduce the students to subjects which they have not previously studied. Quite the contrary, but there should be a core of work in the secondary schools leading up to the college work and continued in college. Moreover, the college should not accept for admission anything and everything which may be studied in the secondary schools. The public high schools have many purposes aside from preparation for college and they may be justified in offering a suitable amount of vocational work. It does not follow, however, that the college should accept all or any part of such vocational work in fulfillment of its entrance requirements. It should make sure that the applicant for admission has completed the secondary school work which will properly prepare him for more advanced work in college.

This matter of entrance requirements is fundamental. Indeed, some of those most interested in college standards have maintained that the matter of entrance requirements and their enforcement is by far the most important thing to be considered in determining whether or not a college is doing standard work.

The second main topic is that of the faculty, its training, its spirit, the work which is required of it and the support which it receives from the institution. The matter of training of the faculty is very important, though it must of course be admitted that a teacher is more than a scholar and that some teachers with much advanced training are utter failures as college teachers. This, however, does not justify the conclusion which some have drawn, to the effect that a Ph. D. degree is a disqualification for teaching. Some well trained doctors are poor practition-

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ers, but no one would conclude, therefore, that the practice of medicine is purely a matter of individual talent and that thorough training is not necessary. The teacher should know more and very much more than the student whom he is teaching. This advanced training should, moreover, include the field in which the professor is teaching. Advanced training in classics does not fit a man to teach chemistry nor are the fruits of biology to be gathered from the tree of metaphysics. The teacher should have, not simply advanced training in general, but specialized training in the subject which he teaches. If the teacher's interest in a subject has led him to advanced study, he will, other things being equal, be better qualified to interest the student in the subject, and that is indeed an essential matter.

It might be supposed that a teacher without advanced instruction could learn to do successful routine teaching, but successful routine teaching is a contradiction in terms. Successful teaching goes beyond routine and arouses in the student a vital interest in the subject. There must be routine, there must be systematic work, but this by no means covers the ground. Every college instructor should have completed at least a year of graduate study and those who have reached the rank of professor should have had considerably more than this. It should be remembered in this connection as well as in others that standards should not be enforced in a purely mechanical way. They should be used with a view to obtaining certain results and should not exist in and for themselves. The matter of standards is not one which can be carried out on an adding machine. It should be remembered also that the minimum standards for a small institution doing a limited amount of work are not sufficient for a larger institution doing a wider range of work.

Granted that the faculty is well trained, there is much to be said about the way in which it should be required to do its work. In general, a member of the faculty should not be required to teach more than fifteen or sixteen hours a week. Excessive teaching hours tend to dull the interest and the effort of the teacher and to prevent his growth.

The matter of salaries to members of the teaching staff is one of vital interest to most institutions. Where services are con-

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tributed by members of the faculty the question of salaries does not arise directly, but the principle involved is the same. A teacher who is harassed by insufficient support cannot do his work. His attention is distracted, he is unable to carry forward his own study, he is unable to supply himself with the necessary apparatus of scholarship, he is unable to promote his own growth by occasional sojourns at other institutions of learning. Such limitations prevent his improvement. The matter is not one of the teacher's work to-day, or this year, but of his usefulness five, ten or twenty years hence. A teacher is not doing his work properly unless he is growing, and unless he is growing the college is not getting from him the service which it should have.

Some of the same circumstances hold in connection with the matter of the size of college classes. A teacher is unable to do his work efficiently in a class that is too large. He works at a disadvantage to himself and at a very great disadvantage as far as the student is concerned. Thirty has usually been set as the maximum size for classes of instruction. Smaller classes are desirable. Twenty-five, or twenty would be a better maximum. This of course does not apply to lecture classes, though fortunately the number of such classes is smaller than formerly. We have known for some time that adults can listen to a lecture and carry away from it very little additional knowledge. We have at last concluded that in this particular the young student is not greatly superior to his elders.

The minimum number of departments and the minimum number on the teaching staff is usually placed at seven or eight. This limitation may seem to be somewhat arbitrary but as we shall see there are sound reasons for it. In the first place too small a faculty would find great difficulty in developing that *esprit de corps* which is necessary for fully efficient college work. Again, each of the important departments should be under the direction of a professor. These departments may be variously grouped, but the following is a typical one: English, mathematics, history and social sciences, philosophy and related subjects, ancient languages, modern languages, biological sciences, physical sciences.

The departments may be differently grouped and differently divided but each of those mentioned should be represented. Each,

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or certainly most of these, represent fields about which every college student should know something.

In general, college teachers should give full time to college instruction. Any large proportion of part time lecturers, even though they may be eminent in their special fields, tends to break up the unity of the college course. Too frequently such part-time lecturers do not teach. They simply give more or less interesting lectures to students, while the students do very little systematic work in connection with such courses. A part-time instructor who is working primarily in a secondary school will usually carry into the college the methods which are suitable in the secondary school but which ordinarily are not adequate for college instruction. There should be a very sharp division between secondary school instruction and college instruction, just as there should be a complete separation, if possible, between any preparatory department and a collegiate course.

The third point is the matter of equipment. This concerns buildings, classrooms, laboratories, and libraries. No proper instruction can be given in the sciences unless the laboratory equipment is sufficient, well selected and up to date. The provision must be adequate to permit each student to perform the experiments called for by the best modern opinion regarding scientific instruction. A suitable library is also a vital matter. It need not be large, but it must be well selected. It should be accessible to the students and under the direction of a capable and suitably-trained person. The library is the laboratory of the non-scientific subjects and must be used as such.

The fourth point is the curriculum. There are many types of curriculum and there is room for many types. There is, however, a general agreement that a college should demand of a student familiarity with each of the most important fields, along with concentration in one or two, or three subjects.

If the resources of the college are limited it should confine itself to a single curriculum. Many colleges of limited resources make the mistake of trying to conduct one or more professional schools in addition to a course in liberal arts. Such a practice almost inevitably leads to inefficiency. Many colleges offer also some instruction in fields that are vocational or otherwise non-

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academic. Courses in art and music for special groups of students may not do any harm, but if excessive attention is devoted to them the result is almost inevitably a lowering of efficiency in the strictly academic subjects. Primarily, attention should be devoted to the academic subjects if the college expects to be efficient.

In this connection mention should be made of the practice of many small colleges in offering higher degrees. While it is possible that an efficient small college may offer suitable instruction for the degree of Master of Arts, no college which is not able to support a suitable graduate faculty should offer the degree of Doctor of Philosophy. If the college offers graduate work with insufficient resources and an inadequate faculty, it immediately raises a doubt as to whether its conception of educational standards is sound even for undergraduate work.

Statements of standards for colleges usually include mention of the importance of the quality of work done in recognized professional and graduate schools by its graduates. If its graduates do good work, the college is efficient. If its graduates do poor work it is not efficient. However, it is very difficult to apply this standard since only a relatively small number of the graduates of any college go on for advanced work. If only a few of the best ones go on, their success does not guarantee the soundness of the work of the college as a whole. Many graduate students do brilliant work in spite of the fact that their undergraduate courses were poor. On the other hand, a few unsuccessful graduate students would not prove the inefficiency of the college. Not every student, however good his undergraduate course, has been endowed with the qualities which would enable him to do good graduate work. It will, therefore, be seen that this method of testing a college, while very attractive, is not easily applicable.

Another important question is that of financial backing and financial support. It has been urged by some people who should know better that emphasis upon the financial support of a college is beside the point and is simply in the direction of materialism. This is a good deal like urging that to insist that a man should have a sound body is contrary to everything idealistic. We all know that if a college has not adequate resources in the way of

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an endowment in money, in income, or in "consecrated lives," it cannot do its work properly. Outside of Catholic colleges, whose faculties usually contribute their services, it is necessary for the institution to pay adequate salaries to the members of its staff and it must have a permanent source of income from which such salaries can be paid. A college which cannot pay adequate salaries cannot attract and cannot hold a good faculty. This is perfectly obvious and admits of no argument. Without adequate endowment or adequate income, suitable equipment and an adequate library cannot be obtained nor kept up. College presidents are human, like the rest of us. Some of them are not as able as they might be but on the whole their ideals are high and their intentions are good, and if they fail in their endeavors to produce good results the reason is usually to be found in the fact that they have not the necessary funds. The amount of five hundred thousand dollars is sometimes set as the minimum endowment for a standard college. The particular amount is, after all, not a matter of vital importance. It is, in any case, simply a means toward an end — it is the end that is important, but the end cannot be realized unless the means are provided.

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THE ACADEMIC AND PROFESSIONAL PREPARATION OF COLLEGE TEACHERS

BROTHER THOMAS, F. S. C., PRESIDENT MANHATTAN COLLEGE, NEW YORK, N. Y.

A study of the educational problem as it confronts us to-day, its complexities and its tremendousness, have led the workers in this vast field to see that it is in no sense a one-man job, that it is not the task of any small group, but that the labor of all who are in the field is none too much for its solution, and finally that there is need of a unity of effort among the workers and an insistent demand that we cooperate to gain the highest standards and the greatest efficiency.

The immediate problem of the college to-day is to maintain high scholastic standards and secure creditable scholastic results. The passing of scholars from one college to another, particularly to the university to pursue advanced or professional work, the urgent demands of the professions and of the public for a better and broader preparatory training before taking up the technical study of the learned professions, have led to a closer comparison of educational values as maintained by various collegiate institutions and to a consequent attempt to frame a definition that shall comprehend the scholastic ideals of the best and most serviceable educational agencies of the country. It is the purpose, I believe, so to frame the definition of the standard college that colleges to keep their position among their fellows must secure needed equipment, maintain well prepared faculties and work with clearly conceived educational aims.

I take it that the task set for me in to-day's symposium, while a staggering one at first sight, is, on second thought, simple enough. All that is asked is a clear exposition of what our Commission on Standardization means by its minimum requirement of professional equipment in a Standard Catholic College.

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The definition states:

"The professors of the Standard College should have a Master's degree or its (academic) equivalent; they should instruct in that department for which they have special preparation."

It is therefore not my intention to enter into an elaborate statement of all the qualifications, general and particular, that go to make up an ideal college faculty. The trite story of Garfield's definition of a college, that it is a "log with Mark Hopkins at one end and a student at the other", very well expresses the importance of a college faculty in the makeup of a college. It *is* the college, a good college, if the faculty is good, and otherwise if it is not, no matter what other equipment the college may have. This statement may be a bit hyperbolic, but surely all will admit that the faculty is the most important element in any seat of learning, for it is the faculty that is "to discern, recommend, and carry out the educational policies of the institution".

In general the faculty of a college, rightly so called, (I have in mind the small college as distinguished from the university) will be divided into two groups: those giving their time to courses of general culture ordinarily called the departments of arts and sciences — men of broad culture and of deep learning in their specialties; then, those who make up the department of applied science, teaching the useful and profitable applications of all sciences. These latter usually nowadays give part of their time to commercial practice. This is as it should be for they are thereby enabled to keep acquainted with current conditions and the needs of the industries which their teaching serves.

With this genral view of the makeup of a college faculty before us, and the faculty requirement in our definition of a standard college, I now take up my theme: "What academic and professional training shall we ask of our college instructors as a prerequisite of our entrusting to them the care of the classes in our college courses?"

First, I believe the college instructor should be a trained teacher. We all recognize that teaching is an *art* and like any other art, success is usually had in it through training. A teacher must

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therefore be trained in the *art* he is to profess as well as the subject which he is to teach, if he is to teach that subject successfully. For mere scholarship in languages, or in the law, or in engineering, or even training for the priesthood, does not necessarily because of that scholarship, constitute a man a trained teacher. The scholasticates of our religious orders and the training colleges usually supply this professional training, which is commonly enhanced for those who aspire to leadership in a college department by experience in teaching in high school or as assistant instructors in the colleges. Theoretical training may usually be dispensed with in candidates for college teaching who have attained the doctorate.

The second but of course not subordinate qualification of a college professor is that he possess a broad acquaintance with his specialty and that he have developed a great capacity to expound it in an interesting and convincing manner. The college administrator should choose an instructor usually by looking to the candidate's college training, his record as a student and the degrees he has obtained, beginning with the baccalaureate and attaining to at least a Master's degree. (The "definition" requires an A. M. at least. Historically this is right as only a "licentiate" or "master" was permitted to lecture publicly to students). Our colleges are primarily finishing schools. The conferring of the first degree is our certification that the candidate has been so trained that he can go forth into the world — theoretical or practical as the case may be — and pursue his courses with a sense of personal responsibility and an assurance that he has mastered the proper methods of research and investigation. This sense of responsibility can be fostered and this assurance aroused only through contact with a well trained investigator. The head of any department, therefore, should not only be a man who can awe by the profundity of his learning, but one whose conduct of recitations, lectures, and quizzes, and whose habits of thought are an inspiration and worthy of emulation. It is not the function of any college to develop walking encyclopedias. Extensive and intensive information there should be. But what is to be desired most highly is a certain independence when the conditions of a

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problem are presented whereby the graduate is put in a fair way to effect its solution. To secure results in the various departments of a college, talent in the several heads will not alone suffice. There is in this country at the present time an unlimited supply of Ph. Ds. Their names in the opening pages of a catalogue would make a formidable array, but in the various departments of a college many of these individuals are not wanted, because they either lack the power of inspiring or they lack the ability to develop in others a feeling of self-reliance.

Our Catholic heritage is of immense value at this juncture when we are trying to formulate in modern terminology what shall be required of our college professors by way of academic and professional preparation. The thirteenth century in a very particular manner suggested what should be required from him who aspired to the office of professor. Library limitations restricted the amount of investigation to be done by the student but placed great stress upon the inspiration and enthusiasm of the professor. The licentiate was the public testimonial through which the professor was inducted into office.

The problem that confronts us to-day is circumstantially different from the past. Books have multiplied; specialization is demanded by economic and social conditions; the elective system has played havoc with the curriculum; varied indeed are the applied interests of our population. These conditions have led to confusion in the evaluation of the various degrees which have been regarded as the qualification of the professor. Thus it happens that there is a differentiation in the M. A. degree. The M. A. may be won as the result of pursuing a highly liberalized course, or it may be gained by specialization in a given subject. Oxford and Cambridge do not regard the degrees as equal, and there are many universities in this country that entertain a similar view. What shall be our attitude in the presence of this peculiar situation? There are in American colleges science professors who hinder the language arts, and some men in the department of philosophy who would be far more effective in grappling with great problems, particularly in the domain of cosmology, if they had more accurate information of the data of the natural sciences.

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If virtue lies in the mean then the academic preparation of the professor should be directed between over liberalization and over specialization.

To summarize, therefore, I hold that teaching capacity, with expert knowledge, united to a personality that is a blend of forcefulness, good temper and quick sympathy, constitute the standard college professor.

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LABORATORY EQUIPMENT IN THE STANDARD COLLEGE

REVEREND DANIEL J. MC HUGH, C. M., M. S., DE PAUL UNIVERSITY, CHICAGO, ILLINOIS

The science of years ago is said to have been taught with the emphasis on the informational value. The mind of the student was stored with a variety of facts more or less demonstrable, but frequently not demonstrated. He was required to be well informed; to know the answers to questions covering a multitude of subjects; in fine, he was most highly respected and received the highest honors if he became a sort of abridged encyclopedia.

Present-day methods retain the text-book, which is the storehouse of information and the guide to systematic development of the subject. The "quiz" or intelligence test is also made use of at intervals, but much more stress is laid upon the laboratory with its furnishings, apparatus and supplies or materials. Laboratory manual accompanies text-book; the course in science is made up of so many hours of recitation and so many hours of laboratory work. The laboratory note-book is of great importance; it is the "Doomsday book" for many a careless or procrastinating student.

Science now requires a lot of individual effort, labor and skill on the part of the student. *To know* is not sufficient; *to do* is necessary. The student must know the purpose or object of the experiment and he must be able properly and skillfully to select and employ the apparatus and materials to bring about the desired result. Of course, there are certain demonstrations that are performed chiefly by the instructor with more or less assistance from the class. Intelligence and skill bring success in the laboratory as well as in life in general.

Laboratory equipment in the standard college is here taken to mean the special apparatus and materials needed to carry out an offered or prescribed scientific course of college grade. Three sciences, at least, are offered in practically every standard

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college; namely, chemistry, biology and physics. Recent statistics indicate that these sciences rank numerically in the order named; that is, chemistry is pursued by the greatest number of students, and so forth. It should be remarked here that the equipment is dependent upon the nature of the subject-matter, the text-book and the special object of the course. In general, it should be adequate to the course outlined. If a course or a text-book is considered standard, then the apparatus and materials prescribed by the course or text-book must be provided The laboratory manual requires adequate equipment for working out the exercises or performing the experiments which are part and parcel of the course. Adequate apparatus and supplies must be considered an integral and essential part of educational work in experimental science. A modern text-book or manual will require modern or up-to-date apparatus.

The chemical laboratory is provided with tables or desks, usually with so-called acid proof wooden tops, frequently with slate tops, arranged with drawers beneath for storing the apparatus and supplies portioned out to the individual student. Wooden lockers arranged in tiers along the walls are also used. The standard chemical laboratory should be equipped with all the apparatus and materials necessary for carrying out the courses taught. There should be sufficient general apparatus and enough for each student individually. Some laboratories are fitted out with spectroscopes and other expensive apparatus and yet are lacking in such essential pieces of apparatus as wire gauze, test tube holders, glass beakers, etc. Only pure chemicals should be on the reagent shelves. Impure chemicals lead to false results.

As regards the amount of chemicals required for a given course, it is well to figure out with reference to the number of students expected in the class and then to add about ten per cent as a reserve. The chemicals should be on the shelves before the opening day so that work may start at once. For breakage of glassware and porcelain it is well to figure about twenty-five per cent extra on pieces used daily; about five or ten per cent extra on pieces used less frequently. All this material should be in place before the opening of school.

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The laboratory should have a sufficient number of standard chemical balances. In certain courses there should be one balance for about three students. The weights should be standard and should be regraded about every two years. The laboratory should have proper ventilating service. Each student should have plenty of desk room and apparatus to finish thoroughly every required experiment. In certain schools it has been said that much of the chemistry was done on the blackboard. Each student should be furnished with an outline of the course, the experiments to be worked out and a note-book which must be kept in first class condition. The laboratory should contain, besides the regular glass and porcelain (which should be Pyrex glass and Coors porcelain or the equivalent standard), such apparatus as condensers, thermometers, water baths, drying ovens, etc. Ordinary trip balances should be on the shelves for rough weighings.

It is recommended that the following be supplied to each student in general chemistry: 12 test tubes, 1-150 c. c. beaker, 1-250 c. c. beaker, 1-500 c. c beaker; 1-250 c. c. flask. 1-500 c. c. flask, 1-250 Erlenmeyer flask, 1-10 c. c. graduate; 1-3 inch porcelain evaporating dish; 1-4½ inch porcelain evaporating dish; 1-6 inch porcelain evaporating dish, 1-3 inch funnel, 1 pipe stem triangle; 1 test tube brush, 1 test tube holder, 1 wire gauze, 1 package of filtering paper, 1 vial or book of blue litmus, 1 vial or book of red litmus, 1 ignition tube, 1 pair of forceps, 1 funnel brush, 1 key, 1 watch crystal and 1 rod. Extra pieces of apparatus are checked out to the student as needed for the different experiments. All glass is Pyrex and all porcelain is Coors or the equivalent. The wire gauze has asbestos center. The name of each student, the desk number and the date are recorded. Breakage should be carefully kept track of. A good method is to have a ticket similar to a meal ticket made up of a total of five dollars divided into a total of forty or fifty parts. Each student deposits five dollars when he takes out a ticket. His stock of materials must be kept complete, being replenished at the expense of punches in the ticket. A refund is allowed at the end of the course or school year for unused portions of the ticket.

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Time will not allow me now to go into details regarding pieces of general apparatus required in chemistry. However, I have available a recommended list. The cost of apparatus, materials and chemicals on this list will amount to a little less than $2,000. Tables, cases, shelves, plumbing, installation of gas and electricity will cost perhaps from $1,000 to $2,000 more. If classes are large, the expenditures will be greater. A course in high school chemistry can be given for a minimum of $200 to $300.

The laboratory equipment in biology will vary greatly according to the course offered and the number of students served at one time. In general, there should be an instructor's desk provided with gas and water, students' tables with gas and lockers, compound microscopes and dissecting microscopes, simple microscopes and fluoroscopes, bacteriological microscope, incubator with thermostat and thermometer, automatic electrical oven, microtome, paraffin bath, steam sterilizer, projecting apparatus and screen, microphotographic camera, bunsen burners, test tubes, measuring glasses for 1,000 c. c., 500 c. c. and 100 c. c., thermometers for high temperature, lactometers and hydrometers, albuminimeter and saccharimeter, fermentation tubes, dissecting sets consisting of scissors, forceps, scalpel and needles, manikin, good sets of reagents, dry stains, culture media, mounting materials, clearing agents, fixatives, glassware, aquarium, preserved material for botany and zoology, a laboratory scales, sets of slides, botanical charts, anatomical models, slides and cover glasses and other various materials. All this apparatus, of course, is not always necessary.

A moving picture machine is greatly to be desired, both for standard films and for safety standard films; also a film library. Films may be rented at a nominal cost and others may be purchased outright at a low figure. Films have been used with wonderful results, saving of time, etc.

The cost of the equipment in biology for a standard college will amount to practically the same as for chemistry. Three thousand dollars will fit out a very creditable laboratory at the present prices, though much more may be spent. For high school biology one-tenth of this amount, namely, $300, will be sufficient

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to procure the minimum of equipment to satisfy the requirements in Illinois and Indiana and probably in other States.

The laboratory equipment for courses in physics in the standard college should follow the same general lines as indicated for chemistry and biology. A modern standard text-book should be adopted and the apparatus called for in it or in a laboratory manual should be procured. It is probably unnecessary to read out a list of general equipment at this time. Recently I saw a copy of a list of apparatus installed a few months ago in Niagara University and heard the same referred to in the highest terms by a dealer in scientific equipment who happened to have a copy. This equipment cost a little less than $3,000 and did not include tables, etc. From another source, I viewed a list in which the apparatus for mechanics cost $1,100 and the apparatus for heat, sound, light, electricity and magnetism cost $1,700, making a total of $2,800; practically the same as in the former list. This latter cost was based on a class of twenty-four students. A course in high school physics can be conducted with apparatus and equipment to cost from $500 to $600, according to the minimum requirements of the State of Illinois, of Indiana, and probably of other States.

The popular "radio" should be explained and illustrated in a general physics course but it should not be dwelt upon. It could be made a special course in itself if desirable, but later or separately.

In conclusion, I would speak a word in favor of the spending of whatever money is necessary to procure adequate equipment. The professor of science may be anxious to have complete equipment but funds may not be at his disposal. However, once the financial authorities of an institution realize that a certain expense is quite reasonable and necessary they will be more favorably disposed to make sacrifices. If there were question of a new building, $100,000 or $200,000 would probably not seem enormous. Why should $10,000 or $20,000 spent for laboratory apparatus seem out of the question? Of what use are the buildings without standard and adequate equipment? Why hesitate to add ten or twenty per cent to costs that are ordinary or familiar? Why stop after going nine-tenths of the way?

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A CATHOLIC INDEX TO PERIODICALS

WILLIAM STETSON MERRILL, A. B., THE NEWBERRY LIBRARY, CHICAGO, ILL.

Periodical literature is of two kinds, recreational and informational. The magazine made up of short stories or of pictures and narratives is intended for recreation. The latest number of it is always preferred; its use is ephemeral, and its contents cease, as a rule, to interest the subscriber after succeeding numbers appear. The periodical containing articles upon history, philosophy, or science, or including plays or poetry, is of more enduring interest and value. Its contents interest not only the current reader but the student, who will find in its pages the same material that he seeks in books or in the articles of an encyclopedia. Debates upon questions of the day, such as form so large a factor in training the young mind to find, assimilate and evaluate information, must be worked up from periodicals, which have the advantage of the book in being up-to-date and more closely adapted to meet the needs of the high school or college student.

No one can or should try to remember off-hand where specific articles of this kind are to be found, for burdening the memory in this line is entirely unnecessary. Persons will occasionally come to the reference desk in a public library and ask if they may "run through the back volumes" of such and such a magazine, which they think "ought to have something" on this or that topic. One might as sensibly ring every door-bell in a certain part of town, where a person sought might be thought to live, judging from his tastes and habits, when one look at the city directory would indicate just where he lived. The various printed indexes to periodicals, of which there are a number published, furnish keys to the principal non-Catholic literature of a serial nature issued in this country, Great Britain and Europe.

Articles are indexed under the name of the author, the topic

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that forms the subject-matter of the article, subdivided if necessary by country, and also under the editor's or translator's name, and even under the title, as in the case of plays. By this means the literary work of a given author may easily be traced or material bearing upon any of the many subjects of human knowledge or speculation may be found quickly and accurately. The scholar who relies upon his "bump of location" to find again what he has once read, not only wastes much time in locating it but he misses altogether what lies outside of the limited circle of his personal reading. This statement might seem so obvious as to be superfluous; but experience with the public in libraries has shown that there is room for considerable elementary instruction in the value and use of indexes.

The principal printed indexes to periodicals are the following:

The Readers' Guide to Periodical Literature, published by the H. W. Wilson Company, New York, in which 112 periodicals are indexed.

The International Index to Periodicals, by the same publishers. devoted chiefly to the humanites and science (formerly the *Readers' Guide Supplement),* which covers serials in foreign lauguages as well as in English and includes 175 periodicals.

Annual Magazine Subject Index (Faxon's), a cooperative enterprise published in Boston and taking in periodicals not indexed elsewhere, mostly in the fields of drama and history, total 145 periodicals.

The Subject Index to Periodicals, a cooperative British enterprise, covering 495 serials.

Besides these there is the vast German *International Bibliography,* which before the war indexed over 3000 serials in various languages; and the *Book Review Digest,* which is both a key and an abstract referring to reviews of current books.

What Catholic periodicals are included in these indexes? There are but eight in all, which are as follows:

American Irish Historical Society Journal, New York. While this is not exclusively Catholic, of course, it is of Catholic interest. Indexed in the *Annual Magazine Subject Index.*

American Catholic Historical Society Records, Philadelphia. Indexed in the *Annual Magazine Subject Index.*

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American Catholic Quarterly Review, Philadelphia. Indexed in the *International Index to Periodicals.*

Catholic World, New York. Indexed in the *Readers' Guide.*

Catholic Historical Review, Washington. Indexed in the *Annual.*

Catholic Record Society Publications, London. Indexed in the *International Index.*

Dublin Review, London. Indexed in the *Annual, International,* and *Subject* indexes.

Illinois Catholic Historical Review, Chicago. Indexed in the *Annual.*

United States Historical Society, Historical Records, and Studies, New York. Indexed in the *Annual.*

A Catholic college library taking only the *Readers' Guide* will thus get references to the *Catholic World* and to none of the others. A library having that and the *Annual Magazine Subject Index* will get references to six out of the eight Catholic periodicals mentioned. The Catholic publications indexed are all of high grade and the reason for their inclusion in these indexes is undoubtedly the fact that they are of interest to others besides Catholics. When we survey the field of periodicals conducted by Catholics we find many more of undoubted excellence and of enduring value, which Catholics would find most useful for reference, but which will probably not be indexed in the publications mentioned above.

Catholic libraries are using indexes to a far greater extent in recent years than formerly. As librarians and students connected with Catholic colleges become more accustomed to their use, and more dependent upon them for locating material of prime importance for education and for scholarly research in literature, philosophy, and history, the necessity of a comprehensive key to this material will become more imperative. Is it not time that we should inaugurate a *Catholic Index to Periodicals?*

Assuming that we may have such an index, what principles shall guide us in selecting the periodicals to be indexed? For it is obvious that a selection only can be attempted. Let us see first what may be left out of the large number of periodicals issued in

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this country. We would exclude church calendars issued periodically as of local interest only. We would exclude all weekly newspapers for the same reason, and also on account of the magnitude and doubtful va.ue of indexing such material as usually appears in them. An exception or two would be advisable in the case of weeklies of wide scope, such as *America,* and of high literary quality, like the *Ave Maria.* Monthly periodicals appearing in languages other than English should not be undertaken at the initial stage on account of their relatively limited distribution among Catholic libraries. With these classses eliminated we have a fair number of monthly and quarterly publications of literary excellence, containing articles from the pens of recognized Catholic writers upon topics of lasting value in many cases, or of sufficient importance to merit more or less frequent use by students or educators. The preparation of a definite list of periodicals to be indexed may properly be delegated to a committee of this Association, who may consider all the angles of the case — literary, educational, and financial. The following periodicals may be suggested as worthy of examination:

Benziger's Magazine, Catholic Missions, Canadian Messenger of the Sacred Heart, Catholic Educational Association Proceedings, Catholic Educational Review, Ecclesiastical Review, Extension Magazine, Homiletic Monthly, The Missionary, Messenger of the Sacred Heart, Queen's Work, Rosary Magazine, Truth.

Another aspect of the question of a *Catholic Index to Periodicals* may be worth mentioning, namely, whether articles appearing in other than Catholic periodicals should be included. In any one of the printed indexes mentioned, articles under the headings "Roman Catholic Church," "Popes," "Priests," "Modernism," "Roman Catholic Church in" (such and such a country), and the like, may often be found indexed; such references are of interest to Catholics whether the writer in question takes a friendly or a hostile view of the Church. A competent editor might be instructed to watch out for references of this nature for inclusion in the *Catholic Index;* or if a well equipped indexing agency should issue our index, entries under certain headings to be designated, when occurring in, say, the *Readers' Guide,* might

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be duplicated in the *Catholic Index*. There would be no question that all entries for the Catholic periodicals now indexed in the various printed indexes would be duplicated for the *Catholic Index*. While this might entail double payment in some cases — once for the entry in the *Reader's Guide*, for example, and again for the same entry in the *Catholic Index* — the latter cannot omit references to the scholarly periodicals already indexed in the *Readers' Guide* and the *Annual Magazine Subject Index*.

A word now as to just what should be indexed in a given periodical. Following the practice of the other indexes, I should advise that only main articles and book reviews of a page at least in length be included. News items, clippings, and jottings about books and events must be skipped to avoid expense. Continued stories and other contributions will be indexed fully in each issue of the *Index*, earlier installments being mentioned with the later ones. Entries will appear under the name of the author of an article, under the one or more subjects treated in it, the name of the editor or translator, if any, and under title in the case of plays, stories, and the like. These details will be settled by the Committee, but are mentioned here as giving a little closer view of what such an index will furnish.

A *Catholic Index to Periodicals* can and will be issued if enough libraries will subscribe to such a publication. No cooperative work on the indexing proper is called for or is desirable. An indexing agency will do all the work of preparing copy, printing, and publishing. Monthly or quarterly issues may be arranged for, to be cumulated in a yearly volume. This keeps the user of the index in touch with the latest issues of the periodical indexed, while the cumulation of entries gives one alphabet to look through instead of several.

The price of an index to periodicals runs higher than the prices of books of the same size owing to the character of the work required for its preparation; but when compared with the cost to each library of doing its own indexing, the cost of the printed index is much less. The use of such indexes adds fifty per cent to the efficiency of reference service in our public libraries. A library that has once become accustomed to depend on them would as soon dispense with its catalogue as with its indexes. Now that

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Catholic libraries are forging to the front with improved methods of administration, enlarged facilities of usefulness, and better buildings, the time would seem to be opportune for establishing an index to the resources of Catholic scholarship as contained in its periodical literature.

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MUSIC IN COLLEGE

REVEREND F. JOSEPH KELLY, MUSICAL DOCTOR, SACRED HEART SEMINARY, DETROIT, MICH.

That students should devote themselves exclusively to study, few seriously maintain. Yet many loath to admit that the university is the proper place for training all their powers, — heart, mind and body, — because they fear that such an admission would encourage laxity in the pursuit of that intellectual culture which is the distinctive object of college education. It is certainly true that if every student should be careful to develop himself symmetrically there would be less blind zeal for proficiency in mere routine and far less reckless emulation for academic honors; but these are not results to be feared or averted.

There are indeed in every college some who misdirect their energies from a false standard of self-culture, some who are inefficient because they under-value discipline, and some who are habitually lazy; but it is believed that all these together are less in number than those who injure themselves by overwork. Undue activity is an admitted evil in American character; it of course pervades those institutions which collect persons from the most active classes at the most active period of their lives, for a purpose which appeals to the strongest motives to exertion, and capable of any amount of labor, without being completely fulfilled. The habit of living too fast pervades the college with an atmosphere of continual excitement which is destructive of physical, intellectual and moral health. Instead of the sober and systematic pursuit of discipline and knowledge for their own sake, men rush from one pursuit to another in riotous greed for the appearance of some new acquisition or honor in some new department or success in some new scheme, careless though they meanwhile wear out their bodily powers, fritter away all depth of mind and bury their heart-life beneath the rubbish accumulated by this process of so-called education.

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And this tendency towards extreme activity, besides being stronger and more dangerous than its opposite, is doubtless very inadequately appreciated. To balance the innumerable incentives and admonitions to exertion which are lavished upon them there is scarcely one to deter from excess or allay their already feverish excitement. The elasticity of youth prevents the worst results of this tendency from becoming immediately visible; but distinguished instructors and physicians bear testimony both to the wide extent of the evil among students and to its pernicious consequences in after life.

Much has been premised respecting the proclivities of students in order to make it a text for an earnest plea for music in college as tending in some degree to counteract these evils and at the same time supply an element very deficient in American character and education — the aesthetic. It is unnecessary to prove that as a nation we are wanting in this respect or that students on account of their peculiar circumstances are in especial need of refining influences. These are acknowledged wants; it is designed to show that music is adapted to meet them and is a valuable means of both culture and recreation, deserving the favorable attention of all who are interested in education. And first, it is claimed that music as a science has important advantages over some which now have a place in the curriculum of many colleges. Music is of itself one of the most clear, beautiful and exact of the sciences. Except mathematics, none is so fraught with discipline to the mind. It is adapted to teach the mind to think according to an exact system — to think consecutively and with facility. And it has an advantage over any other science in this important particular, — it aids more than others every faculty of the mind, concentration, invention, imagination; it awakens the better tendencies of our nature and gives the pupil an energy and desire to improve in all that is noble. Therefore, every other study will be promoted by it.

But it is not as a branch of physical science suited to disipline the mind that music may become most valuable in education, but as a fine art adapted to develop those aesthetic powers which are so necessary to wholeness of character and yet so apt to be neg-

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lected for the more showy accomplishments of the intellect. The importance of this aesthetic culture must be the basis of a plea of any art as such. And, in beginning the inquiry as to what form of aesthetic culture is best adapted to college, it must be observed that the fine arts are severally the same in essence, and vary only in manifestation. This seems almost an axiom, so frequent and familiar in literature and conversation are parallels between poetry and painting, poetry and music, rhetoric and architecture, painting and sculpture. The most ancient writers on rhetoric regard music as a branch of their art kindred with grammar; and since in their time it was little more than a labyrinth of arbitrary rules in which no traces of a right system can be detected, it is not strange that they should have ranked it no higher; could the works of the great modern masters have appealed to the exquisite Greek sensibilities they would have doubtless classed it with the highest reach of spoken language — eloquence. Indeed, music begins where speech ends, in the utterance of those finer shades of thought and emotion which words cannot express.

As the most valuable and practical of the arts music especially surpasses all others in worth and importance to students. Good pictures or statues are in this country too expensive for them, and galleries are accessible to but very few. The art of drawing and painting is to most a difficult acquisition, rarely compensating by the pleasure it affords for the labor bestowed. Engravings are within the reach of many and are elevating while new, but when the eye has become accustomed to them they lose much of their influence and pleasure. But the happy possessor of a voice, or of a violin or any other musical instrument, has in it the possibilities of unnumbered thought-pictures and statues; from the pages of a scroll he may at any time evoke the spirits of Beethoven, Bach, Mozart or Haydn, and commune with the almost inspired genius which lives in their works; or he may by an instantaneous flash of his own aroused imagination create images of beauty of which he had never conceived and such as the works of no other man could ever have imparted to him.

Nor must music itself be deemed as fleeting as the brief sounds that give it embodiment. Imagination conceives it before it can

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give utterance, and then memory renders it immortal. One of the most wonderful compositions ever written was composed by Beethoven when entirely deaf; a fact which shows that musical conceptions are wholly independent of the physical senses and will outlast their decay. And the love for music is probably also the most universal of any of the tastes; it is often permitted to die out through disuse, but if cultivated in youth very few would be found to have no aptitude for it. A celebrated teacher of music in this country states that out of four thousand pupils in the schools not a single exception to this had he found.

But the plea for music which will probably appeal to the sympathy of students themselves respects its value as a recreation. Doubtless very few ever devote themselves to it from a sober estimate of its value as an agent of culture. Like all other influences which refine the character this effect is so subtle and unperceived that few are wont to think of it as any part of the pleasure or profit they derive from music. They only know that it is a pure unmixed delight which never cloys, never brings regret in its train, never weakens or unnerves them, from which they always depart happier and stronger and refreshed for coming duty. And it may be shown that there is nothing so available in these respects to students as music. It is important here to distinguish between recreation and exercise. The former refreshes powers already wearied with labor, the latter brings into activity the faculties which by disuse are liable to become impaired. It is obvious, therefore, that the recreations of different classes of men should differ. Merchants can find recreation in exercise, farmers in study, active professional men require something to divert the mind, students require both exercise of body and diversion of mind. Hearty outdoor sports supply both needs. Yet the mind is not content to be thrown into listless inactivity while the body is going through the monotony of weights and ladders in the gymnasium; nor is it renewed by the physical recuperation of sleep; it can only be refreshed by causing it to act in an opposite direction as the elasticity of the bow is restored by bending it backwards. In conjunction with the gymnasium, then, some means of mental refreshment is indispensable to complete recrea-

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tion. To meet this want music is confidently proposed as being one of the most innocent, obtainable and delightful of pleasures, while at the same time an art of the happiest influence upon the habits and character. Thus music is adapted to subserve three important ends: to alleviate the tendency towards undue intellectual activity and its evil effects; to become the agent of the best aesthetic culture; and to supply a kind of recreation necessary to the health of the mind and therefore conducive to the better performance of every duty.

Undoubtedly the objection will be urged against music that it is apt to take up too much time. It is admitted that this has great force, — it is impossible that so fascinating a pleasure should not sometimes tempt weak human nature from the harder duties of life, — but will not this power to charm have the effect also to draw away from baser enticements? And are not the advantages it may afford worth a share of the student's time? It is sometimes significantly hinted that very good musicians in college rarely excel in anything else; but is it not true that great genius in any direction generally overshadows the other powers? Versatility of talent is the rarest gift; he is considered fortunate who has decided ability in scholarship only, or in mathematics, or in oratory, or in painting; why not in music? If any man can elevate and purify his fellows by means of harmony, why should he not thankfully accept and diligently use this talent for the best good, as much as if he possessed the power of eloquence or acquisition?

But it will not be found, if music shall become more generally cultivated, that it has the effect to degrade scholarship or diminish industry. The few that have been drawn away from study while at college by musical zeal, — whose propensity for it was so strong that they broke through all the obstacles and discouragements besetting the path of any student who would there attain such skill, — must not be taken as samples of all who may acquire a taste for the art. On the contrary it is believed that the health and efficiency of mind will be so improved by the judicious use of this recreation that more proficiency will be made in every department of labor. But if it is said that the interests of music will take care of themselves, it may be answered that those habits

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and tendencies of students which most need its remedial influence are constantly operating to prevent its attaining its proper place. Collegians are not aesthetic enough to appreciate the need of aesthetic culture; they are too intellectual to care for art; they are too active in other things to have time for cultivating the affections. It is not true that the interests of music in college will take care of themselves. The tendencies of our times, of our people, of college life and manners, are all against it, and unless some systematic effort be made to sustain it by those whose labors avail, it will constantly decline. It would indeed be an anomaly if God had exempted this art from the laws which are seen in the nature of everything else, and while He had made learning, and wisdom, and virtue, and all other agencies which purify and exalt the character, the reward only of careful striving, He has set this pearl under the feet of those who are too blind to see, or too sordid to appreciate its value.

In conclusion, a few words may be said about the manner in which music may be encouraged in college. The most obvious and important step is to add to the faculty a professor of music, supported by a salary large enough to enable him to devote himself exclusively to the interests of his art among the students. Such a man of real enthusiasm for the work, and not afraid of hard work among those who most need his assistance and instruction, can do more than all others to interest the students in music and give them a tasteful knowledge of it. Competent men, however, are rare in this country and are generally Europeans whose taste is often so different from the Americans that they fail to interest their pupils. They cannot realize that their style is not entirely simple and intelligible. The first step in instruction is to awaken an interest in the subject; this cannot be done by a style that the students cannot appreciate. With college formation in music we may confidently look forward to American professors of music in our colleges.

Moreover it is due to the interests of music to give such powers to the professor and privileges to the singers as shall indicate a sincere esteem for the value and beauty of the art. Wherever rehearsals are crowded into one corner of the week, wherever music

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is regarded as something secondary and no inducements of any kind are ever offered, the men who devote themselves to the cause have reason to believe that they are less regarded on that account and therefore little progress will be made. We confidently look forward to the time when our leading Catholic colleges will institute a faculty of music, grant degrees in this noble art, and rank with the best music schools in this country or Europe.

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PARISH SCHOOL DEPARTMENT

PROCEEDINGS

FIRST SESSION

TUESDAY, JUNE 27, 1922, 2:30 P. M.

The Parish School Department opened its first session in the Alumnae Hall, Catholic Girls' High School, Nineteenth and Wood Streets, Philadelphia, Pa. Prayer being said, Rev. Augustine F. Hickey, S. T. L., President of the Department, made the opening address. The minutes of the previous meeting as printed in the Annual Report were adopted. The Chairman, authorized to appoint Committees on Resolutions and Nominations, named the following:

On Resolutions: Rev. Joseph V. S. McClancy, Rev. Joseph A. Dunney, Rev. P. M. Stief, Brother Gerald, C. F. X.

On Nominations: Rev. Ralph L. Hayes, Rev. James P. Murray, Brother John Waldron.

The first paper of the meeting, "Aims and Purposes of Teaching Religion," was read by Rev. Joseph V. S. McClancy, Superintendent of Parish schools, Brooklyn, N. Y. This was discussed by Rev. James P. Murray, Superintendent of Parish Schools of St. Louis, Mo., and Rev. P. M. Stief, Superintendent of Parish Schools, Harrisburg, Pa.

The second paper, "Bible Study and Church History in the Religious Course," was presented by Rev. William F. Lawlor, Superintendent of Parish Schools, Newark, N. J., and was discussed by Rev. Francis Macelwane, Superintendent of Parish Schools, Toledo, Ohio, and Brother Philip, F. S. C., St. Thomas' College, Scranton, Pa.

The session adjourned at 4:30 P. M., and at 5 o'clock there were meetings of Committees on Nominations and Resolutions, Room A, Catholic Girls' High School.

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SECOND SESSION

WEDNESDAY, JUNE 28, 1922, 9:30 A. M.

The President in the chair, the first paper of the session was read by the Rev. William Schmitt, Superintendent of Parish Schools, Cincinnnati, Ohio, on "The Project Method." Rev. Charles F. McEvoy, Superintendent of Parish Schools, Syracuse, N. Y., and Rev. Joseph A. Boyle, Superintendent of Parish Schools, Scranton, Pa., gave the discussions.

Rev. Joseph M. O'Hara, Assistant Superintendent of Schools, Philadelphia, Pa., then read a paper on "Vitalizing the Work in English." Discussion followed by Sister M. Theodosia, B. A., Seton Hill College, Greensburg, Pa., and Sister M. Olivia, St. Teresa's School, Brooklyn, N. Y.

THIRD SESSION

THURSDAY, JUNE 29, 1922, 9:30 A. M.

The President, Rev. Augustine F. Hickey, S. T. L., opened the session with prayer, and the opening paper, "The Development of Thinking Power," was then read by Rev. Edward B. Jordan, Catholic University, Washington, D. C. It was discussed by Rev. James A. Byrnes, Superintendent of Parish Schools, St. Paul, Minn.

The subject of the next paper was "Tests and Examinations," presented by Brother John A. Waldron, Supervisor of Schools, Brothers of Mary, Maryhurst, Kirkwood, Mo. Rev. Joseph A. Dunney, Superintendent of Schools, Albany, N. Y., and Brother Aubert, St. John's Preparatory School, Danvers, Mass., gave the prepared discussions.

The Chair called for reports of committees, and Rev. Joseph V. S. McClancy reported for the Committee on Resolutions. The following were read and adopted:

RESOLUTIONS

The Parish School Department holds the inculcation of the Catholic religion to the most important objective of Catholic

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education, especially such inculcation as rests principally on Christian will training.

The virtues that are commonly called the natural virtues should continue to be regarded as important elements in the good Catholic character.

The Department urges its wide membership to be zealous in developing vocations to the religious teaching communities, both male and female, and it places its heartiest good wishes back of the efforts being advanced to prepare the lay teachers of our system for efficient classroom activity.

The experience of our members seconds the wide reading of the New Testament in our upper elementary grades, as well as in our Catholic secondary schools.

Since so many of our elementary school graduates pass into public and other non-Catholic high schools, the Department emphasizes the need of a sound training in the fundamentals of Catholic Church history.

Living as we do in the days when standardized tests and educational measurements are being accorded a widening reception, we shall be serving the cause well by trying to use such devices not merely for intellectual but also for moral and religious purposes.

In the English work of the Catholic schools of the country, the mother-tongue should be given a position of importance, second only to that allowed to religion, and formal grammar should be so taught as to develop in the children an ability to speak, write and interpret their language well.

The election of the following officers for the coming year was announced by the Chair:

President, Rev. Joseph V. S. McClancy, Brooklyn, N. Y.

Vice Presidents, Rev. M. J. Larkin, New York City; Rev. J. A. Byrnes, St. Paul, Minn.; Rev. James P. Murray, St. Louis, Mo.; Brother Philip, F. S. C., Scranton, Pa.; Brother Osmund, C. F. X., Danvers, Mass.

Secretary, Rev. P. J. Clune, Ph. D., Trenton, N. J.

Members of the General Executive Board — Right Rev. Monsignor Smith, New York, N. Y.; Rev. R. L. Hayes, Pittsburgh, Pa.

Members of Department Executive Committee — Rev. William F. Lawlor, Newark, N. J.; Rev. Joseph A. Dunney, Al-

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bany, N. Y.; Rev. Joseph M. O'Hara, Philadelphia, Pa.; Rev. Charles F. McEvoy, Syracuse, N. Y.; Brother George Sauer, S. M., Dayton, O.; Brother Callixtus, F. S. C., New York City.

The meeting then adjourned.

P. J. CLUNE,
Secretary.

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PAPERS AND DISCUSSIONS

AIMS AND PURPOSES IN TEACHING RELIGION

REVEREND JOSEPH V. S. MC CLANCY, SUPERINTENDENT OF PARISH SCHOOLS, BROOKLYN, N. Y.

A gathering of Catholic teachers never tires listening to suggestive remarks on the subject of teaching religion. The subject is at all times welcome and profitable. While in our day Catholic schools are accepted on practically all sides as imparting a sound and progressive secular education, our mind should not be released from examining from time to time just what is the emphasis being given the religious instruction within our classrooms. The important truth of an early catechism page rings in our ears: "Man has been made to know God, to love God and to serve God." It is in harmony with this age-old fact that the Catholic Church holds religion to be easily the first and most essential subject in the curriculum of her schools.

There has crept into modern Catholic writing on the subject of the teaching of religion in schools a most depressing note of gloom. Alive with admiration for modern methods of teaching the ordinary topics of the course of study, some well-minded Catholic writers have confessed themselves annoyed with what they honestly consider the backward means employed by Catholic teachers in instilling the Christian faith into the minds and hearts of the growing generation. It is to our advantage to meet with criticism both within and without the fold. It is to our advantage to have such criticism well put and supported by the authority of a station of distinction in Church authority. Rt. Rev. James Bellord, D. D., who was raised to episcopal honors by the Church, boldly challenged attention by saying, "Unfaithfulness to early training is just as prevalent as fidelity and is a great deal more prominent." The prelate had in mind the

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training given our young in their religion and much of the "unfaithfulness" he traced back to the memory method so extensively employed in the past. It would be an injustice to the memory of this advanced Catholic writer to imagine for a moment that he entertained a sense of dissatisfaction with the work done in the past by the Bishops, priests and religious teachers who had in their charge the nurturing along religious lines of the youths and maidens of their generation. But with a sincere appreciation for the noble and successful work done in this matter by our predecessors in the priesthood and in the Catholic teaching profession, we shall now turn attention to a consideration of certain features that need emphasis in this phase of our teaching enterprise.

It is of primary importance that we rightly appraise the position of religion in the curriculum of the Catholic school. There is danger that we may leave behind the Catholic conviction in our endeavor to live down the old charge that we teach nothing but catechism in our religious or church schools. That we should writhe under this false allegation is only natural. But it is in keeping with good judgment not to correct a supposed evil by passing over to one that is certainly wrong. It is perhaps the angelic among us who has been in a classroom for the school-days of even a single year and who has felt the pressure of State or diocesan examination in secular subjects and not been tempted to curtail the period in religion. Perhaps some shall in the boldness of frank sincerity admit that on an occasion or two the period of religion has been given over to a merely secular teaching topic. It is within the writer's experience to have met religious teachers who humbly acknowledged such slips and at the same time admitted the evil of their action. We are all agreed that any public repute for the secular efficiency of our Catholic schools is very dearly paid for if secured at the expense of the meagre time allowed for the formal teaching of religion. It will help the best of us to have this truth thus stated most bluntly and at some length.

In these days when normal school training is being more and more widely given our religious novices, the essence of the religion course is being more thoroughly appreciated. It was

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the misconception of some to imagine that the teaching of religion has in view the informing of the young in the beliefs of their faith. There is no denying that the intellect does enter prominently into religious education. But the main drive of the course is on the will. Long ago with the wisdom of his gifted mind St. Augustine spoke out: "It is the will by which we sin and live well." The formation of character, the development of the will through begetting habits of right serving of God, this is the objective of the truly Catholic religious instruction. The point will grow clearer through an example or two. The knowledge of the Sacrifice of the Mass is good and acceptable in itself; in fact, no Catholic is well instructed who lacks such knowledge. But such knowledge is dead, it is faith without works, if the habit of attending Mass on Sundays and holydays of obligation is wanting. Only religion that is practiced is religion "clean and undefiled before God the Father." This practice of religion is the better part. Another instance may furnish more light upon this point. To understand the Holy Eucharist and to appreciate its wonders may under efficient teaching be made the possession of every child. Pope Pius X of happy memory taught the world of faith this lesson so commonly recognized in the days of the early Church. But to kneel frequently at the altar rail and open the lips for the reception of the Bread of Life is the real effect of good instruction on this august sacrament. While we are far from accepting the Protestant notion that it matters little what a man believes but much what a man does, we are in good Catholic circles in emphasizing the will as the main faculty to which our religious training should make its appeal. It is Bible truth to hold that everybody shall be rewarded according to his works.

Included in this will training must be a feature that is sometimes forgotten in the stress of classroom activity. While salvation in the economy of the heavens is an individual affair, it possesses also a social feature. It is customary to speak of Christianity in the endearing conception of a family of which God is the Father in heaven and Pope Pius XI the Holy Father on earth. Of this devotion to the divine institution called the Catholic Church much should be made. The training that does

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not cause to sprout an interest in the movements initiated by Pope, Bishop or priest and does not bring forth a faithful loyalty to those in Church authority, is radically defective. Unless we keep our thoughts and actions in step with the pulse of the Church, we have learnt our religion badly and are missing a big part of the truly Catholic character.

Those who share with great teachers of the past the privilege of passing on the traditions of God to the rising generation have no mean honor and at the same time no light responsibility. An unknown writer once said that "religion is caught, not taught". The phrase is catchy but also it delineates a truth. In fact pause should be allowed to drink of the wisdom of the adage. Through human channels rather than through the cold words of the cold page of religious text-books has religion passed from one generation to another. This is true not only of the ages when reading was not common among men, but also of our own times when the average man, woman and child possess the ability to gather thought from print. In the light of this truth it goes without being questioned that for the efficient instilling of religion into children the pious teacher is a much more acceptable avenue for real Christian teaching than is the learned pedagogue who is himself lacking in piety. For that reason the teacher of religion must himself or herself be religious. No class of humans so quickly detect shams as do children. Their eyes pierce right through to the truth. Moreover, nothing should be done on the part of adult teachers to disgust children with the doctrine or practices of religion. Extreme views on religious belief or long-sustained prayers for children, while intended to edify, serve as a matter of fact to clothe our faith in children's minds with something bordering on displeasure. It is difficult for adults, and for that reason it is doubly difficult for children, to dissociate religious authority from the persons of those who have it. How necessary it is, therefore, to speak well at all times of those over us by virtue of their office in the Church. Officials may have their foibles and such matters may be subjects for discussion among grownups, but certainly not among youngsters. Just here it may bring results to observe that the teaching of religion is not limited to what goes on merely

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in the religion period. Much of the real foundation of a child's faith and devotional life is constructed in what the teacher does and says at other times of the day. This reason holds up the opinion of some among our Catholic school administrators who rejoice in the presence of trained Catholic lay teachers in our schools because of the power of their example in keeping the ways of religion in the ordinary environment of American life. Whatever our opinion in this matter, it is not to be questioned that the teacher is at all times instilling religion into his charges and his important duty is ever to keep religion for the children clad in the dress of real attractiveness.

If the modern teaching of the Catholic religion has any departure from the mode obtaining in the past, it is particularly in the spirit of love in which it is cast. Perhaps the average listener can recall the stirring mission sermons of youthful days. They were tarred with the terrors of hell and damnation. The times may have made such appeals to the fears of humans in good taste. In our day other appeals have become necessary. This change, in the writer's view, has been for the better. The love side of Christ's character and religion is now to the fore. While hell is still accepted as horrible in its agonies and eternal in its miseries, while the pains of purgatory are still held to be awe-inspiring, while the dread of death still sits over human life, yet beyond this burden of Christian fear rises up the vast mountain of Christ's affection for each and every one of us. Religion to be appealing to-day must not overlook the terrors of the hereafter but its main stress must be gathered from the singularly winning Christ, whose sermons were marked by so much tenderness and whose memory has come over the centuries to us in so sparkling a robe of love.

It has become an easy step to our next point. For children, and for that matter for adults, causes make their best appeals when presented in the touching accents of a human personality. The religion of Christianity could have been taught by angels; but it was the wisdom of God to teach it through the humanity of His Son. It is not strange to note that the earthly life of this Son had a setting that was no mere chance. The gigantic thought of heaven planned it. Everything that would draw

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unto God the hearts of adults and little ones was brought to pass in the short three and thirty years of His stay among us. Unique character that He was, He saw fit to reflect His greatness in the myriads of saints that would be born and accounted mighty in word and work by the Church. These mere men and women, these mere boys and girls, like unto us in their weaknesses and in their nature, are representations in the flesh of some of the features of Christ's character, they are phases of His moral and religious grandeur. In them as in Him religion was the source of a tremendous appeal to child nature. The instinct of imitation that feeds admiration and leads on to good works has its play in American history. The boy or girl of the grades never studies the history of the land without coming away with admiration for such noble characters as our Washington and our Lincoln. To beget service of God, to arouse loyalty to conscience, to develop fidelity to Church, few ways are better than the human appeal that comes forth from the earthly Christ, His mother, so "blessed among women" and the long line of saints from every nation and every generation. No country has had heroes or heroines of such high calibre and fine devotion as the Catholic Church has in the sainted followers of Christ. It is often wondered whether or not we use this religious hero-worship to the full. Sometimes the fault is to be laid to the quality of the text-book, but more frequently to a fear of likening the men and women of God to the characters who push forth upon our view from the pages of our national history. Real saint worship has mines of unblasted good for the souls of children.

Spread over many a conversation between Catholics and their non-Catholic friends is the criticism that our religious instruction does not care enough for the virtues that should obtain among mortals in this world. In the ordinary intercourse of life occur principles of action that are not allowed much attention in our course in religion. While, it is charged, we emphasize prayer, the sense of sin, the need of penitence and the necessity of grace or God's help, yet the merely natural virtues are scantily treated. To support the point the finger is used to indicate the difference in attitude between the Catholic stand on such matters as honesty,

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truthfulness, attention to duty, loyalty to friend, readiness to befriend the needy and the sick, and the stand taken by Protestants on these points. Without lowering our thought to petty criticism of those alleging these things against the Catholic mode of training the minds and wills of the young, it might be well to take stock on this point. It is true, and for that reason it is Catholic teaching, that the service of God surpasses in dignity the service of man. The supernatural virtues outstrip in value the merely natural virtues. But nowhere has the Catholic Church officially committed herself to the neglect of the natural virtues. Christ practiced these virtues in a most striking manner. Our children in school should be taught honesty, truthfulness, cleanliness of body and of mind, neighborly kindness, with all the teaching ability we have. Time should be found for these lessons. We have no reason for finding fault with our efforts in this direction in the past, although some of us may have from sheer want of time entered calmly into the conviction that such matters being natural come into child nature of their own accord. The sin of Adam casts its shadow over the nobility of human nature here as elsewhere.

So many other points are now crowding about our pen that we are puzzled what to select and what to pass over as we enter upon the concluding paragraph of our limited paper. It is in our consciousness that we have merely skimmed the surface of this fertile topic, but the restrictions of time must be respected. But with our own sense of what is especially necessary in our schools to-day we have reserved this paragraph to emphasize the need of stressing religious vocations in our religious instruction periods. We do not cherish the view that vocations have been scattered widely among us by heaven. The many are called but only the few chosen. In the East and in the West, in the North and in the South of our country the cry is constant and insistent; "We need priests for the sanctuary, we need Brothers and Sisters for our classrooms". It is a pity to learn that some are content with a mere formal talk on vocations, even though such a talk is given as frequently as once a term. The subject should stand as a sentinel over the entire religious course in the upper grades. Without leaving the idea that anybody is honor-

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ing the Church by availing himself of the privilege of serving her in an official capacity, yet we should be about the Father's business and do our part by personal advice, and especially by personal example, to lead away from the attractions of family and commercial life such gifted and called characters as belong under the appointment of God to the ranks of the officers of our religion. Herein is a purpose in teaching religion which is dear to every efficient Catholic teacher, and of which we should not lose sight, until we have come to the hour when time is to be exchanged for eternity and earthly labors for a heavenly reward.

DISCUSSION

REV. P. M. STIEF: The main points of Father McClancy's valuable paper are worthy of being repeated in order to fix them the better in our minds. He observes, and rightly so, that we must stress the training of the will and not the intellect mainly. Farther on he also introduces the need of educating the feelings, by showing how our instruction should excite and instill love rather than fear. He might also have included training in the use of the imagination, for religion touches deeply the whole man with all his faculties, and these faculties are strengthened by use. All of this, then, means that a mere memorization of the catechism, even with an added explanation, is not quite sufficient to attain the aim set up; for these appeal mainly to the intellect.

Father McClancy's observation that the teacher should be deeply religious but must not make religion something unattractive, even disgusting to the children, is a point well taken. We sometimes hear of teachers who, doubtless with the best of intentions, act in the classroom as though they were raising up religious like themselves. Our purpose should certainly be to make religion permeate thoroughly the lives of our charges, but we defeat our purpose if we insist on observances that are ill-suited to the children's age and mentality or to their position in the world now and in future years. Nor can we afford to set up as a model the extreme goody-goody individual whom the average boy at least will condemn as a "sissy". In this connection, Father McClancy's remarks on hero and saint worship are aprcpos. But here again let us note that the saint should be presented as a thoroughly normal human being, not after the manner of some of the biographies of the long ago.

I am entirely in accord with the ideas expressed regarding the natural virtues. It is to be feared that we do not make efficient use of this aim in our teaching. If our subjects should at some future time fall from the supernatural plane and lose the supernatural virtues that we strive so hard to inculcate, they have little to fall back on in the shape of natural

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virtues; with the probable result, as someone has observed, that a bad Catholic is too often the very worst of God's creatures.

Most of the aims we have been considering may rightly be classed as more or less remote and general. It may not be out of place here to add a few general observations regarding the more proximate aims which form a part of modern pedagogical practice. A lesson that is to be given in any subject — surely religion should be no exception — ought to be carefully planned beforehand. And part of this plan should be a definite aim, one that while looking to the more remote aims is well within the children's grasp and touches their present life in as far as it is possible so to do. But, mark you, this purpose is not for the teacher's benefit only; it should be made known to the pupils so as to arouse the interest that begets healthy effort. An accountant will juggle for days with the dry-as-dust figures in a set of books, because he has a purpose in view. A boy will toil for hours building a snow-house, because his purpose keeps his interest alive. Children are continually asking the "why" of things. Can we not give them a good reason for each lesson in religion that we take up? Granted that it will not always be easy. Preparation for holy Communion is an aim that covers very well our early instructions, but later on our ingenuity may often be taxed to find a concrete purpose that is vital and definite enough to be of educational value. Yet these are the years when the pupil is reasoning more and more and it is our duty to help him see day by day that religion is something reasonable, elevating, strengthening. But is it not the truth to say that just in these years we give him the impression that he must aim at giving a rote recitation "trippingly on the tongue", or aim at a high mark for his memory work in the monthly examination? This is not to say that a memorized recitation and the examination may not be of some use as a quasi purpose, but they are surely not the alpha and omega of our religion course.

I realize that I have done little more than to sketch the idea of a proximate aim. But Father Hickey (out of consideration for this audience), has very wisely set a time-limit to my wanderings.

Let me conclude, then, with a repetition of an idea which was expressed at last year's convention. Our principal aim is to develop character, the genuine Catholic character, — which means one that is ornamented, impregnated, supernaturalized by our holy religion. This work must be done as best we can in the grades. At the present time, at least, (although the situation is improving), we should prepare our children not for high school mainly but for life. The great majority of them have left the hallowed halls of our Catholic schools by the end of their eighth year, many of them before they have reached the eighth grade. Therefore, whatever aims and purposes we set up should visualize the boy and girl who, at fourteen, step out into the workaday world and away from the more intimate relationships with the Church and religious influences that parish school life afforded them.

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BIBLE STUDY AND CHURCH HISTORY IN THE RELIGION COURSE

REVEREND WILLIAM F. LAWLOR, SUPERINTENDENT OF PARISH SCHOOLS, NEWARK, N. J.

If it be true, as is often quoted, that knowledge is power, then the Catholic school should be one of the most potent forces of which society could proudly boast, because allied with the divine institution which Our Blessed Saviour founded for the teaching of mankind, the Catholic school is engaged in the great work of disseminating the knowledge that is really worth while, namely, the knowledge of the one true God and Jesus Christ Whom He has sent. In making this statement it is far from our purpose to minimize or disparage the wonderful achievements emanating from the diffusion and the acquisition of the many and diversified forms of purely secular information that we are aware of to-day. The vast and elaborate educational facilities everywhere so manifest are with us to stay; and they are bound by mere force of circumstances to increase and develop with the progress of time. The avidity with which access is had to these facilities tells its own successful story of the material remunerations which these opportunities afford. As Catholics, however, we never can be entirely unmindful of, nor may we permit our ideals or conduct of life to be alienated from the norm inculcated by Jesus Christ when He said, "Not by bread alone doth man live but by every word which proceedeth from the mouth of God." That the word of God should find a lodgment in the minds of men to the end that human conduct shall be influenced and ennobled thereby is a conviction to which every thinking man is gradually beginning to give his adherence and enthusiastic support. We cannot mistake the trend of the times. In the great majority of States comprising the Union there have been enacted recently various modes of legislation,

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some of which positively compel, while others permit, suggest and encourage the reading of the Bible as part of the daily public school program — such reading, however, to be made without comment from the teacher.

Now if beneficial results are to be hoped for from so meagre and haphazard a contact with the Holy Scriptures, what glorious achievements ought we not to expect when we consider the fair field that lies before us! The Bible means more to Catholics than to any other people on earth. We know that it is inspired from on high. Every word of it is sacred to us: every syllable is pregnant with meaning most vital. Far be it from us to emasculate it in any way, even theoretically. We would not expunge its slightest portion: neither have we any desire to add anything thereto. We understand that the Holy Scriptures are a graphic account of the Almighty's dealings with man. In a very special way we know they are an accurate history of God's chosen people, a nation selected for the preservation of the truths of revealed religion, a race that was not only to portend and foreshadow through sign and prophecy the great Messiah, the expected of nations, but also to beget providentially the Redeemer of mankind in the personality of the Incarnate Jesus Christ. We realize that the Holy Scriptures are even much more than this, because they reveal to us most minutely the life, the character, the teachings of the God-man, and they stand out majestically as a historic, I might almost say, an infallible witness to the claims which the Catholic Church presents to the world. Therefore, because of the truths which the Bible unfolds, the virtues it inspires, the spiritual dangers it warns against, the terrible divine chastisements for sin it records — factors all having direct and momentous applications to our individual souls — the Church, in the exercise of her *magisterium,* wisely includes in the curriculum for her parish school children a course in Bible study extending through all the grades and supplemented during the eighth year with a brief succinct outline comprising the salient features of our ecclesiastical history.

Now as far as my knowledge goes our teachers have never been prohibited from commenting on the biblical text. Besides

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this, their religious calling endows or should endow them with that nicety and dignity of spiritual tone which in itself bestows a sweetness and an unction upon the sublime subject-matter taught, and yet, despite these palpable and priceless advantages it is a regrettable fact that Catholic people generally are woefully lacking in an intelligent understanding of the Bible, and are not at all conversant with the history of its rightful owner and defender, the one holy Roman Catholic Church. We take our religion, I think, too much for granted. Conscious of possessing the one true faith, perhaps we do not recognize the necessity nor the utility in familiarizing ourselves with what the Bible contains. Christ's reiterated admonition to "search the Scriptures", has fallen no doubt upon unresponsive ears. Might there not possiby then be some serious fundamental reason for this attitude? Could it be traced perhaps to some gross error in our early training? Our Bible history lesson may not have been accorded its rightful place among our studies. It may have been regarded by our teachers as a mere reading lesson. Sometimes, I am of the opinion that it is so regarded to-day.

Might we ascribe as a reason, that the various incidents which our little Bible histories narrated were considered and treated as so many separate, independent, isolated stories instead of a well-woven concatenated series of important events graphically depicting the Almighty's unerring Providence. Would we be unkind to assume that our instructors, perhaps, did not make our Bible study sufficiently attractive either to arouse our adolescent interest or to stimulate it afterwards to know more and more about the wonderful word of God? If any or several or all of these assumptions be responsible for the situation we lament, then it is our solemn and urgent duty to set out forthwith in the work of effecting desirable rectification.

Now, I am of the opinion that Bible study is not really accorded the place in the curriculum which it richly deserves. Hand in hand with the catechism it is a subject which should be intently and zealously pursued. Theoretically, by reason of the educational policy to which we are committed, it *is* the most important subject, and the one toward the successful prosecution of which we should bend our best endeavors. But as a matter

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of fact am I stating too much when I venture the assertion that Bible study as compared with other studies in the course is relegated to a position which neither fits its dignity nor enables it to sow in youthful hearts the spiritual seed that assures a prolific fruition? I am not implying that definiteness of time is not assigned to it in the daily program. Neither am I implying that teachers do not have at their disposal for the imparting of this subject manuals and handbooks rich in their power of helpful suggestiveness. But withal we are not doing the subject full justice. We are not laying enough stress upon its importance. Unfortunately we educators too are taking our religion and the religion of our precious charges too much for granted. Consciously or otherwise we are permitting other subjects to assume the ascendency. We should be rigid in our Bible history tests and more stringent in our markings. Proficiency in branches like English and arithmetic is very desirable, but successful attainment in studies religious is still more so. We are not sufficiently exacting. Perhaps we dare not be.

Yes, let me say it fearlessly, we are not exacting enough, for the simple reason that we ourselves are not as familiar with the Bible as we ought to be. And when I say "we" I am not confining my remarks absolutely to the good Sisters and Brothers. The term is very comprehensive and does not at all exclude the members of the reverend clergy. We are not as conversant with the Scriptures as our holy calling demands. Perhaps the ponderous size or the broad scope of biblical content frightens us from attempting anything resembling its mastery. Be the reason what it may, no teacher can efficiently teach Bible history or stimulate a healthy and abounding interest in it unless she herself possess a fairly intelligent grasp of much that the Scriptures contain. She should have fixed very clearly in her mind at least the great main divisions of its books. She should know whether the more important books be by nature principally historic, didactic, prophetic or liturgic. She should likewise have a fairly workable knowledge of the topography, general history, the illustrious heroes, the religious ceremonial, the racial traditions, prejudices and other features peculiar to the people of the Old Dispensation, and be as equally conversant with the predominating character-

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istics of the early followers of Christ Jesus in the New. Thus personally equipped the teacher shall not only be enabled to give accurate interpretation and adequate presentation to the stories which the Bible history records, but she shall also be in a position to render satisfactory answers to the manifold questions which these stories of themselves naturally suggest to youthful minds.

Under such conditions the teacher shall be able to marshall and correlate her biblical knowledge with the hard, dry, dogmatic facts of the catechism so that the various truths comprised within the pages of that little, but oh how important, book shall stand out with an effulgence which they would not otherwise display. Indeed such a command of subject as indicated and pleaded for here is the teacher's magic wand, which passing over the seemingly innumerable complexities of biblical content, extracts and exhibits in bold relief to youthful intelligences, this incontrovertible fact, namely, that the central figure of the entire Bible, the figure around whom everyone and everything else revolves, is the person of Christ Jesus, the Saviour of mankind, the divine founder of the Church which is ours.

And this leads me to another reflection. In the measure in which the reality surpasses the shadow will the children's understanding of the Old Testament be excelled by their mental appreciation of the New. Of course it is but natural for them to attain to a deep abiding knowledge of Our Saviour by means of the vivid picture which the pages of the Gospel narrative draw of Him. Is it not expedient, therefore, that the pupils entrusted to our training be brought into intimate contact with the real Christ just so soon as their age and their mental capacity warrant it? Nothing, I think, could be more conducive to this end than the use of text-books, whose presentations of events in which Our Lord prominently figured, give forth the verbiage most closely approaching the exact words that fell from the sacred lips of Jesus. There is, I know, a tiny tender age which admits of, yes, and almost demands recourse to the teaching processes of culling, condensing or paraphrasing: but there is another age, not so much more matured in years either, whose best interests exact a different mode of treatment. Hence, chil-

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dren of the fifth or sixth grade and upwards cannot know too well the words of Our Saviour precisely as He uttered them. No words could be more simple, more direct, more trenchant, more truth-containing, more thought-provoking, more soul-impelling, more lasting in their impressiveness. Yes, it is to a marked extent through the instrumentality of Christ's words that we begin really to know Him, and when we know Him we cannot help but grow to love Him. And with love for Christ burning in tender unspoiled souls it is inevitable for children to desire to familiarize themselves with more and more that pertains to His holy personality.

Is there anything on earth pertaining so intimately to the personality of Christ as does the Catholic Church? Most assuredly not. The Catholic Church is the mystic body of Christ still abiding with the children of men, and nothing could more interestingly and profitably engage the human mind than the study of that institution's glorious history. It is a history that manifests God's revealed truths as worked out in the lives of individuals and nations down through the flight of many centuries; it is replete with soul-stirring incidents fraught with eternal consequences; it breathes the spirit of devotion; it throbs with the accounts of heroic deeds performed and many sacrifices, for the sake of conscience, patiently and courageously endured; it tells the story oft-repeated of men who smiled in the face of death in order to keep intact the self-same faith that we possess and practice now. There should be no great difficulty, therefore, in arousing the children's interest in the study of Church history. It is a subject which is too often approached by children in an indifferent or apathetic mood. It is looked upon as an irksome task of memorization involving the retention of dry facts, troublesome dates, and names difficult to pronounce. It need not be so regarded. Much depends upon the pupils' previous mastery and love of Bible study. Still more depends upon the Church history teacher. It falls to her lot to make it sprightly, and through the association of ideas process she can *de facto* help much in making multitudinous facts stick. When they do stick, and it is highly desirable that they should, the possession of them equips the possessor with unassailable arguments for

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the reasonableness of the Church's position and not infrequently is instrumental in bringing souls into the household of the faith. Our children need to be well armed with information about the history of the Church, especially those who leave our schools to enter public high schools where statements of an untrustworthy character about the Catholic Church sometimes emanate from the text-books which our children are supposed to learn.

To sum up briefly, therefore, let us be extremely solicitous in giving to Bible study and Church history the place, the attention and the exactitude which they rightly deserve in our curriculum. The reading of the Bible itself might be very properly and advantageously introduced in the classrooms of the upper grades. With a single exception a better or a more elevating environment for this purpose could not be found. Of course nothing approaching a thorough or systematic study of the Scriptures could be expected or contemplated. Enough, however, could be judiciously selected and attractively presented as would prove highly instructive to our children, and at the same time do much to dispel the erroneous opinions entertained by some of our separated brethren concerning the precise attitude which the Catholic Church maintains toward God's inspired word. Yes, here is a golden opportunity for us to put ourselves publicly and uncompromisingly on record before the world as showing that while the Bible does not form the sole rule of our faith, nevertheless it is a vitally integral part of it. And no teacher should regret the time spent in this extra Bible reading. It need not take away precious moments that should be devoted elsewhere. The reading of the Scriptures might oftentimes be substituted for the literature reading, because no choicer literature exists in all the world than that which the holy Bible unfolds.

Let all who are engaged in the work of Catholic education endeavor to equip themselves more and more with the information so requisite for success. A great deal might be done, perhaps, through the process of unconscious assimilation, if the Bible and Church history were more often and more regularly used in the community room or in the refectory as part of the spiritual reading enjoined. Finally let us strive to give to our children, just so soon as their mental capacities can grasp it, the

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word of Christ Jesus in all its pristine purity and effectiveness. The grace of God will do the rest.

DISCUSSION

REV. FRANCIS J. MCELWANE: We have just listened to an excellent paper setting forth in a clear and straightforward manner a subject that is particularly interesting to us all. The paper looks the present situation frankly in the face, pointing out its defects and suggesting possible remedies. The writer has told us that while our opportunities of teaching Bible and Church history are unlimited, still the results being accomplished are not satisfactory. Catholic people generally are woefully lacking in an intelligent understanding of the Bible and are not at all conversant with the history of the Catholic Church.

Father Lawlor has stated the situation in a concise and forceful manner, and I believe all will agree that better teaching would in all cases result from a more thorough preparation in this subject. Is it possible, however, to secure the degree of training suggested? To teach the Bible in a thoroughly effective manner presupposes considerable specialized training and this we can scarcely look for in the average elementary school teacher. In order to insure the best results under ordinary working conditions first-class text-books and a well graded course of study are of prime importance. I would not feel free to agree with the author that the present text-books are satisfactory; and would it be too much to hazard the statement that considerable of our present deficiency results from poorly prepared texts? As to a course of study in the Bible, a careful division of the work through the respective grades with clear and helpful hints for the teachers, would do much to facilitate progress. The question as to whether the text of the Bible itself, or a Bible history, should be the background of this work offers an interesting field for discussion. As far as the New Testament is concerned, excellent results can be obtained by having small copies of the New Testament in the hands of each child, with a Life of Christ, such as Fouard's, and an elementary commentary at the disposal of the teacher.

Examinations as an incentive to more thorough work are always a source of danger. The religion or Bible examinations should undoubtedly be as thorough as examinations in secular subjects; but any emphasis beyond this would tend to prejudice the child against the subject rather than create interest in it.

Isn't it possible that in speaking of Bible study as a separate subject we are being influenced by the Protestant attitude toward the Bible? The Bible for a Catholic is only one of the sources of revelation. Should we not always teach the Bible in close union with the writings of the early Fathers and the official definitions of the Church, so that the child would at once recognize that God's revelation comes to us from these sources, but always through the custody of the Church?

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The writer treated more briefly but not less earnestly the question of Church history. I think we all agree with him that Church history is "too often approached by children in an indifferent or apathetic mood." He makes an earnest appeal for more effective teaching, but owing to brevity omits any detailed statement as to how the result can best be obtained. He leaves us under the impression, however, that the causes of our lack of success in Church history are similar to those which have limited progress in Bible study.

In addition to what Father Lawlor has so clearly stated I would like to suggest that considerable improvement could be made if the proper mechanical helps, as in the case of Scripture, were at the disposal of the teacher. A lack of text-books suitable to the elementary schools is probably nowhere more noticeable than in the matter of Church history. We should have a Church history text if possible, suited not only in general to the children of the elementary grades, but specifically adapted to the children of each successive grade. This, with the diocesan course of study, would offer a great help even to the moderately trained teacher.

I make these few suggestions on Father Lawlor's paper, conscious that we are all of one mind in wanting religion in its fullest way brought into our schools and through the school into the lives of the growing generation.

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THE PROJECT METHOD

REVEREND WILLIAM SCHMITT, SUPERINTENDENT OF PARISH SCHOOLS, CINCINNATI, OHIO

In the October 1918 issue of the Teacher's College Record, Dr. William Heard Kilpatrick gave the philosophic and psychological basis of a unified method of teaching, which he called the Project Method. It was this article that gave the term Project Method a distinct meaning and purpose in the educational world of today. Making use of the purposeful activity of the child as a complete method of teaching, was immediately hailed as the beginning of a new era in teaching methods. The idea of purposeful activity, encouraged by Froebel, Pestalozzi, Rousseau, and rendered truly American by John Dewey, had now reached such importance as to merit being called *the* teaching method.

The formulation of the project method was not the announcing of a discovery or an invention. No new power of the mind was discovered; no device, using hitherto unrecognized forces of school life, was invented. Dr. Kilpatrick in his article cautions the reader against expecting any great amount of novelty in the idea. He says the metaphor of christening the idea is not to be taken too seriously; the concept is in fact not newly born. Not even is the name a new one.

The novelty consisted in the complete and bold use of a long recognized principle of education. The term project method implies a new viewpoint in the application of this principle. A motivation was furnished for a method of teaching and learning that has never been fully used before; a new technique was inaugurated that tends to exclude the drudgery of teaching, the artificiality of the classroom and the dead letter of the text-book. It was hoped and asserted by its advocates that through it we could now get new schools for old; democracy in education can now be a reality instead of a desire; education instead of being a preparation for life was now to become life itself.

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DEVELOPMENT OF THE PROJECT METHOD

The principles of the project method, as announced by Dr. Kilpatrick in his article, have all been recognized principles of pedagogy. We learn by doing, — experience is the best teacher, — a willing heart, a willing hand, — an act of conduct consists of a response to an existing condition, — the truth of these adages has been recognized and has influenced to a very proportionate degree educational practice. Each new method that has appeared in our day claimed as its chief merit the operation of one or other of these principles. Specific purposes, problems, projects, topical questions, were means by which the pupil was projected along in the pursuit of knowledge and in the achievement of some result. Still there seemed to be some defect in the application of these principles. Education was still too formal; granting that to learn means serious work, school life was still to much drudgery and painful effort proportionate to the results obtained. Books, maps, pictures, were as if from another world to the child; the life outside the classroom was full of meaning and purpose and of joyful activity to the child, while in the classroom it was often meaningless and unbearable. In a word, school was not life.

The root of the evil was found to be due to the neglect by the teacher of the motive forces of life. The child in the classroom is not something different from what he is outside the classroom. If discovery, invention, solving of problems, achievement, accomplishment, is the motive force outside the classroom, it should be the motive force in the classroom. It would seem that teachers took for granted that certain prohibitive forces, latent in the process of giving an education, forbid us to treat the child in the classroom according to the instinctive impulses implanted by the Creator.

This situation was recognized decades ago. It was looked upon as the problem that required solution if the vast outlay of energy and money expended in education was to justify itself. Teachers of the better sort applied energy in inventing methods that vitalized class-work; problems, projects, socialized recitations, excursions, clubs and societies, school cities, were made use of to draw upon that latent force of the child's life, purposeful activity.

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Text-books were written with this idea in mind, to help the pupil study from a motive from within rather than from without.

A number of progressive superintendents and principals attempted to organize their schools according to a plan of freedom and individuality, in an education through projects and away from the traditional classroom procedure. Among these schools we might mention the Horace Mann school, the Speyer school, the Moraine City school and to a certain extent the schools of Gary, Indiana. In 1915, E. and J. Dewey published a work with a prophetic title, *The Schools of Tomorrow.* In this work certain schools were described in which the forces that make up the project method were operating. Being still in a more or less experimental state these schools were the laboratories in which the philosophy of the project method was tried out and perfected.

The claim of the project method as an accepted method of school procedure was, therefore, supported by a mass of data, of experiment, that warranted for it an important place in modern school life. The project method is more than a method in the strict sense; it means a reorganization of educational material, a new viewpoint of the whole problem of education. Hitherto, the word "project" implied mainly constructive activities, with a purpose in only one or other field of achievement. Thus, for the boy to build a boat or the girl to make a dress, was a project, and the constructive achievement was all that was directly sought. The project method, however, seeks for achievement in all the factors of life, intellectual, appreciative, moral, social, habit building. The project is the stimulus to lead to higher achievement, in a word, to the perfection of life itself. The project method does not single out one definite project or group, but aims to make all education, knowledge and skill, to come under the impulse of some purpose in life, which purpose is called a project.

The problem of the project method, in the words of Dr. Bonser, is to transform the school from a place of imposed tasks to a place of purposeful activities appreciated in their relations and worth by the children themselves. It means that school work must be organized on the basis of problems which require creative endeavor for their solution.

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SELECTION AND ARRANGEMENT OF PROJECTS

In his work, *The Elementary School Curriculum,* Dr. Frederick Bonser gave three general methods used in selecting and arranging projects. The first method is to use whatever purposes are spontaneously expressed by the children. The natural impulses of the child which are based on his inherited tendencies, are constantly seeking for expression. It is for the teacher to encourage and direct this freely initiated activity, for it can be made to yield the greatest result. This method, by leaving the selection of projects to the children, is fraught with danger, in that it may result in remaining too long on a low level, too much time and energy consumed on achievements that afford little progressive advance. But this method has the advantage of being self-initiated and of calling forth the whole-hearted interests of the child.

The second method is for the teacher to arrange the projects, selecting them according to their relative values and according to the needs, capacities and interests of the child. This method takes for granted that the child will take an interest in what he ought to feel an interest; feel the need of what is really a necessity to him. This assumption is rather a large one. The child will ordinarily respond to the suggestion of these imposed projects, for they are based on his needs and interests. Yet, can we assume that each child in the class will respond to the impulse of the project in such a way that it indeed becomes his own project? For unless it takes hold of his being and calls forth a purpose that will urge him on to accomplishment the project will not serve its purpose. The project is then a mere task imposed by the teacher and some external motive, as authority, self-respect, class-standing, sense of duty, must supply the inner force of purpose which is lacking.

The third method is that of combining the features of the other two. It recognizes and employs the spontaneous expressions of the child but at the same time it uses a selective process in encouraging, stimulating and directing it to ideals of accepted standards of education, of social and moral life. This method makes use of the wholehearted interest that comes from spontaneous

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activity, while it assures the assimilation of the desirable and necessary elements of educational material. As Dr. Bonser expresses it, this method avoids the danger of license and anarchy under the first method, and the danger of autocracy and coercion of the second.

The essential point in using projects is that while the activity is in progress the child so feels the purpose that it operates as an inner urge to define the end, guide the pursuit and supply the drive. The teacher is still required in the project method, as guide and adviser; not as dictator, to bring about by his display of authority, the possession of the desired piece of knowledge and skill. The teacher's position under these conditions becomes indeed a position of importance. Many if not most of the disturbing causes of classroom troubles will be eliminated. Inattention, fatigue, lack of interest, will not prevail if the class is engaged upon a project that has obtained control of their whole energy. The teacher is there merely as guide and helper, leading the children along the lines of activity that fit in with the instinctive tendencies of childhood.

TYPES OF PROJECTS

Closely connected with the question of the selection of projects is the question of the various types of projects. Using Dr. Kilpatrick as our authority we can recognize four types of projects.

The first type is the constructive project, where the purpose is to make some external thing, to embody some idea or plan in external form. Examples of this type are, the making of a boat by the boy, the making of a dress by the girl. The material of which the object is made is as unlimited in extent as the number of materials that can be secured or handled by the pupil. The object that is to be constructed need not be something that is material or concrete in the strict sense; the project may be the singing of a song, the reciting of a poem, the giving of a play, the observance of correct manners. The idea in the constructive project is to realize externally an idea, to have our external action motivated by an idea or plan.

The second type may be called the experience project. This type of project involves an enjoyment or appropriation of an

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experience. Thus, enjoying the sunset, the flowers, the birds; reading a story, witnessing a play, viewing a picture. The experience is first of all passive, but if it were to remain passive it could hardly be called a project, since a project implies purposeful activity. There must be some purpose in mind in enjoying this experience; not a mere rambling through the woods or in an art gallery, but a purposeful activity that seeks to appropriate the aesthetic experience for the higher purposes of life.

The third kind of project is the problem project. In this type of project the purpose is to solve some intellectual difficulty. The problems of arithmetic are the commonest examples of problem projects. But life itself is full of problems; in almost every endeavor there are difficulties to be encountered, situations to be faced, that require intellectual activity to be handled properly. Wise teachers have always made use of topical arrangements and type studies to help in the supervision of study. It can be seen that projects of the first type may come under this third type also. If in the making of some desired object problems arise that require intellectual activity, the project is not only one of construction, but a much wider one, the unraveling and composing of some intellectual difficulty.

The fourth type of project is the learning project. Here the purpose is to acquire some knowledge or skill. We can get some idea of this type of project by recalling the oldfashioned drill. The difference between an oldfashioned drill and a project of this type is, as Dr. Kilpatrick says, only a matter of attitude. In a project of this type the child proposes to learn the thing at hand under the urge of some purpose; the oldfashioned drill is merely a drill, the purposeful activity on the part of the child does not enter into the consideration of the value of the drill at all. The essential notion of the fourth type of project is, therefore, to learn a new truth or to acquire a new skill.

This division is purely arbitrary and is intended to be a help in organizing our material under projects. It can be seen that the type of projects overlap one another; an intense purpose may mean the employment of all four types of projects before the end is obtained. This division, however, tends to show the wide range of purposes to which projects can be applied.

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PRINCIPLES OF THE PROJECT METHOD

The project method finds its roots in the most powerful impulses of human energy. Its most promising factor, is, as Dr. Bagley points out, the element of purpose. A strong desire to do a thing is the internal force that calls forth the energy to accomplish it. An appeal to some interest, a stimulus applied to some instinctive tendency in our nature, is enough to make us seek and toil to satisfy that appeal, to achieve the desired end. Wherever there is interest in a thing, there is the absorption of the mental powers in the work or in the pursuit. The appeals, the interests, the purposes of the child, may appear at first glance to be concerned only with affairs of the moment, with selfish, material objects. Nevertheless, they are concerned with the fundamental purposes of life. They are the internal impulses that are to urge the child to become interested in the problems of his environment and to furnish him with the internal stimulus that will carry him on in the work of acquiring these experiences. Purposeful activity is the almost magic process by which these new experiences of worthy life are acquired.

It is the aim of the project method to direct these impulses into channels that will lead the child to a fuller and more interested participation in the activities of life. We can recognize four general forms of human activity that can furnish purpose in life. 1) Maintaining and preserving life and health; 2) Producing the necessities and luxuries of life, food, clothing, shelter, industries and occupations; 3) Participating in and maintaining social relations and institutions as, the home, the family, the city, the State, the school; 4) Enjoying leisure time or engaging in activities for the enjoyment they yield. As Catholics we should add a fifth form, that of faith or religion, the regulating of our whole life according to the principles of revealed religion.

The project method seeks to bring to school purposes these dominant forces of the child's life. It attempts to have the child employ these purposes in acquiring the information, the skill, the training, the mental growth and development, that are considered as necessary for him by the educational standards of the day. There will result a saving of time and energy. The drudgery of

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school will be eliminated, because interest will carry the mind along. Aimless and meaningless efforts of the pupil will yield to earnest, purposeful work. By absorbing the powers of the pupil this self-initiated work will not be balked by difficulty. The difficulties will prove the very things that will energize the will to action. From the very fact that interest has been awakened and a definite purpose is in view, the information that is absorbed in the activity, the skill that is acquired in the doing, will tend to remain permanently, since these impressions are deeply embedded in the emotional phases of the child's consciousness. In no other sense is it as true as in this one, experience is the best teacher. For here there is no haphazard series of experiences, but a well guided purpose towards a definite end.

ADEQUACY OF THE PROJECT METHOD

With such powerful forces as its basis, we must admit that the project method has a valid claim for our earnest consideration. The praises, the hopes, the claims of its sponsors are surely justified if it really brings this new viewpoint into school life, that education *is* life, and all the dynamic forces of life should be employed to make it such. One's own personal experience in the solving of some intense problem and the observation of a child engaged in games of the problem type, will certainly force us to the conclusion that purposeful activity is a powerful force for action. It brings about valuable personal experience, saving useless expenditure of fatiguing effort, while at the same time it makes this experience deep and lasting. For the acquiring of personal experience, purposeful activity is, therefore, a dominant factor.

There is another experience, however, which is part of education, one that in reality is not something distinct from "personal experience", except in an objective sense. It is what educators call the "race experience". We may define it as the social inheritance of the child, language, institutions, social and religious traditions, the history of the past, the accomplishments of those who have gone before us. This heritage, this experience, must be transmitted to the child of to-day if he is to become a complete, a competent member of society. He must acquire this race experi-

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ence by means of his personal experience, and in proportion as he acquires it he is considered to be educated. A great portion, if not all, of this race heritage is objective, postive in character. We might mention the makeup of a language, its grammar, its orthography, its classics; or the principles of mathematics, the laws of physical nature; or a still more objective type, the Christian code of morality, the truths of revealed religion. Can the project method serve as a means of fully transmitting this race experience to the child? Can the dominant force of purposeful activity reach out to this objective field of race experience and assure its complete acquisition? Our reliance in the past has been upon drills, reviews, logical and systematic arrangement of matter, that, if not through some dominant internal purpose then through sheer effort, the pupil would take in and assimilate what we considered to be the necessary part of this race experience.

It can be seen how very carefully a technique of projects must be arranged to bring this complete race experience into the personal experience of the child. We may have the pupil working eagerly at projects of increasing difficulty and importance, but will he assimilate the heritage of the past sufficient to make him an educated man such as society demands? The pupils' interest, the impulsive urge, which is the dominant force in the project method, may never tend to certain fields of this race experience; they may find an appeal in only one sphere and by the absorbing interest in this sphere, establish an antipathy for other spheres. It may be answered that here is the work of the well-trained teacher, to awaken new interests, to direct activity and direct purposes that no part of this social heritage be neglected. It is almost impossible to imagine that the teacher can accomplish this by purposeful activity. There will come a time when some of this race experience must be brought in on the basis of authority. The demands of society, of the examining board, of the course of study or whatever we call it, will be the only appeal that will be effective. This is particularly true in higher education, where the pupil is less susceptible to the controlling suggestion and direction of the teacher and where subject-matter is more extensive.

For complete knowledge in any field of knowledge, a systematic summing-up and organization of material are essential. The ele-

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ments of a science or art may be learned without an understanding of the relationships of one part to another. But unless these isolated facts are grouped together systematically some time, there will be no permanent, workable grasp of the science. In this matter we must rely on some external purpose for motivation. We may make this systematic arrangement a project itself, but there is no reason to believe that it will in all cases give a sufficient urge to carry the pupil on to complete activity.

The project method emphasizes the instrumental value of knowledge, for it shows certain knowledge to be necessary if the pupil wishes to solve the problem or project set before him. But not all of the knowledge the pupil should acquire may come under this instrumental knowledge. We do not mean that certain knowledge may never be touched upon, but that it will not be sufficiently mastered and assimilated as to prove of permanent value in life. It is looked upon by the pupil as merely instrumental and as such not of the same value as the end obtained through it. Instruments, tools, are merely instrumental it is true, but some tools are so essential that no end ever will be attained unless they can be used and used effectively. This is especially true of the elementary studies. The fundamental processes of arithmetic, grammar, spelling, definitions, important dates and names and events, must become automatic processes with the child in the grades if he wishes to make progress in the worth while things of life. Handling this knowledge in the working out of a project will not provide sufficient attention and concentration on the mastery of these fundamental needs. It seems, therefore, that drills, reviews, and logical arrangement are necessary to make this sort of knowledge, embracing the very foundation of all future knowledge, permanent and automatic.

Dr. Kilpatrick places this sort of work under the name of a project. In the fourth type of project, as explained, the project seeks to obtain and to fix certain knowledge or skill that should or must be acquired. He distinguishes it from the oldfashioned drill and review by saying that in the project the dominant purpose is to learn, which is internal and purposeful; whereas in the drill and review the teachers' authority or the matter of the textbook is the external motive for the activity. If it is possible to

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find a motivation that can arouse this inner impulse of the child to have a dominant purpose to learn, not anything, but what he here and now should and must learn, then indeed we have solved the problem of study. Any teacher with a few years' experience in the classroom will grant that this point, the awakening of the dominant purpose to learn, is the very point that causes most of the problems in teaching. Like the problem of attention, it is not a problem to teach the child how to attend, but to attend to the right thing. The instinctive tendency of the child is toward activity, study and achievement. But to have him study and become active in certain matters, requires a motivation from without, at least to set him at his task.

THE PROJECT METHOD AND THE SCHOOLS OF TO-DAY

There are many serious problems that must be solved before we can rely entirely on purposeful activity to carry the whole burden of the teaching and learning process of the schools. Not only is it a question of establishing the technique of teaching according to this new viewpoint, — which means changing of classroom equipment, new type of text-book, new kind of curriculum, new system of grading and promoting; — the more serious question is to discover how fully this technique will serve the purposes of our educational ideals. It is here where we as Catholics with a traditional ideal of education will perhaps take issue with some of the aims and purposes of the project method. Education has always been a work of serious purpose according to Catholic principles. The fact that education is training not merely for this life but also for the next, has influenced our teaching processes. The idea of complete education makes us look more to fundamentals rather than to special accomplishments. The importance of moral training, the strengthening of the will, the fixing of habits of conduct, the mastery of principles, is the final aim of Catholic education.

Control and direction of childhood is a basic principle of social life. Can purposeful activity be an adequate control and direction? Granting that the teacher be the guide and adviser at all times, in the project method is it possible, can we assume, that the inner urge of personal interest will at all times be awakened

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and stirred into a wholehearted purpose in the case of all pupils? An external purpose must supplement the inner urge at times; the very dependent position of the child, the very relation of teacher and pupil, imply that at times, at least, this control and direction come from the teacher when it does not entirely fit in with some desire, interest or purpose of the child. It was not the free and independent use of our desires, instincts, purposes, that brought man to his present state of civilization, but the controlled, directed, and at times repressed aspirations of his nature that have done so. And this control and direction must operate even if there is no inner urge to help along its operation.

These difficulties are recognized by teachers and principals and serious attention is being given to their solution. They present the age-long problem of finding a working basis between educational theory and practice. It is possible that the project method, by emphasizing purposeful activity in the school in terms of the general aims of life, will effect not only a change of viewpoint but also a change in the results of teaching. Will the traditional content of educational material be changed by the full use of the project method? Shall more value be placed on the possession of personal experience than on the possession of race experience? In the increasing complexity of modern social and economic life is it necessary to become "elective" students rather than what was heretofore called "liberal?" These are questions to answer which would demand prophetic power. Yet, the universal use of the project method as a complete method of teaching would seem to incline one to answer them in an affirmative way.

DISCUSSION

REV. CHARLES F. MCEVOY: We congratulate Father Schmitt on his paper. His treatment of this matter shows that he has given to his assigned task careful, painstaking effort. The happy result of his work is that he has presented to us an interesting and instructive summary of the basic principles of a somewhat perplexing question. The term "project" is comparatively new, but the fundamental idea of the method is old. "Learn to do by doing," "Employ the self-activity of the child," and kindred maxims contain much of what now constitutes the project method.

Does this method, then, contain nothing new? Father Schmitt mentions that the novelty consists in the complete and bold use of a long recognized principle of education. "A motivation was furnished for a method of

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teaching and learning that had never been fully used before." He emphasizes the fact that the child in the classroom is not different from what the child is outside the classroom; hence, the same motives should be used in each place.

Under the selection and arrangement of projects the first method mentioned should be rejected. "The natural impulses of the child, based on his inherited tendencies are constantly seeking expression." The inherited tendencies of some children are just the things we should wish to eliminate from their character. In the second method of selection the teacher arranges the projects. This method "takes for granted that the child will take an interest in the things in which he should take an interest," which, in some cases, would be rash presumption.

The third method of selection embraces the better points in the first and second. This third method recognizes the spontaneous expression of the child and uses a selective process of encouragement and direction on the part of the teacher. There is much in this third method of selection to commend it to our careful consideration. But some of the inferences, drawn from these sound principles by the proponents of this theory, are not so easily accepted. "Inattention, fatigue, lack of interest, will not prevail if the class is engaged in a project that has obtained control of their whole energy." Verily, this is sound doctrine; but it is a mighty task to find a project so absorbing that it will control the whole energy of any class. When the time comes that every pupil in every class is giving his full attention and energy to some fixed or determined project of his class, then the millennium will be at hand.

What, then, are we to conclude? Are we to reject the project method? By no means. In all educational matters, we should be open to conviction. We should be willing and anxious to receive any new thought from our own teachers or from those in the public schools. In the introduction to Dr. Stevenson's interesting book, we find a guiding principle:

"The author has abundant faith in the method; it is also true that he recognizes its limitations. His attitude is that of the student who accepts a theory as inherently valid and then asks how the theory may be so applied that its virtues will be reflected in the practice. The project method represents a clear-cut theory of teaching. It merits careful study and a thoroughgoing test. Even if it does not prove to be a universal solvent for bringing knowledge close to life, it is altogether probable that its formulation is a step forward — perhaps a longer and more important step than has heretofore been taken in the development of educational method."

There is a tendency among some educators to reject all the old when they adopt the new. As a rule, this is a fatal error. We have an educational system built upon the experience of centuries. It is not wise to reject all this and then to chase phantoms along the intellectual highway. Rather it is the part of prudent men and women to retain the old system as a firm foundation. If the superstructure needs repair, let us repair it.

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If it needs an additional story, let us build it; the old foundation is strong enough to support it.

There is one secondary thought I wish to mention. In these discussions of methods and their success or failure we frequently lose sight of the most important element in the classroom, — the teacher. It is the teacher that gives vitalizing force to the class; it is the teacher who makes the class what it is. And whatever method the true teacher may use, that teacher will make the pupils better boys and girls in the home, better citizens of the future, and better children of God.

REV. JOSEPH A. BOYLE: One of the conditions that has forced itself on educators of our times is that our pupils as they go from grade to grade acquire a large number of facts which they do not evaluate. The reason has been the subject of anxious thought and intensive study on the part of teachers for many years. I think all are agreed that the main faults lie in lack of organization of knowledge, that has caused an enormous waste of time and energy, to make it dynamic or as Father Schmitt states in his able paper to make our pupils realize that school life *is* life.

The formulation of the project method, to my mind, is a long stride forward in furnishing a better basis for teaching. Its formulators do not claim that it is a panacea for all our educational ills or a universal solvent for all our difficulties, but that it is a method that is pedagogically valid and its application is a question of great importance for the schools of the future.

Father Schmitt has ably set forth the development of the project method, the method of selecting and arranging projects, the types of projects, the principles of the project method, and also its adequacy in the schools of to-day. It is with the latter phase of the question that I wish to deal in this discussion.

If the purpose of education is mind formation and not miscellaneous information, I think the project method fills a long felt want. The most comprehensive formulation of this method that I have seen is that given by Mr. C. R. Mann in the *General Science Quarterly* of November 1917. It is: —

(1) A desire to understand the meaning and use of some fact, phenomenon or experience. This leads to questions and problems. (2) A conviction that it is worth while and possible to secure an understanding of the thing in question. This causes one to work with an impelling interest (urge). (3) The gathering from experience, books and experiments the needed information and the application of this information to the question in hand.

If, as I said before, the purpose of education is mind formation and not the mere acquisition of knowledge, the formulation of Mr. Mann is the method used by intelligent men in all pursuits of life.

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Mr. John F. Woodhull, says:

"The great masters of science, Galileo, Faraday, Pasteur, etc., illustrated in all their lives and work the project method. The intelligent man illustrates it in all his work outside the field of education. High school pupils use the project method in all of their self-directed work outside of school. But when the schoolmaster undertakes to direct the pursuit of knowledge, he formalizes, he systematizes, he schematizes, and invariably inverts the natural order of learning. The result is that our young people are getting their real science through various outside agencies."

Woodhull indicates that the project method is nothing more nor less than the method of the scientist adapted to children.

Morris Meister describes more specifically the concept which Woodhull terms "the method of the Science Masters":

(1) That he begins in a state of perplexity.

(2) That he works with an intense enthusiasm because this perplexity is the result of a real, pressing, vital difficulty.

(3 Once the difficulty is clearly defined his enthusiasm carries him to a solution by a process which is automatic but which can be described as:

(a) A process of rapid suggestion, supposition, guess, hypothesis or theory, pending further evidence;

(b) "Reasoning out" the implication of each suggestion.

(c) Deliberately and cleverly arranging in accord with the requirements of any of the suggestions to see what results occur and to weed out the false suggestions.

The superiority of such an analysis over one which sets up certain definite steps lies in its implications for the teacher.

The whole of life can be thought of as a series of problems or hurdles, the series progressing from the simple needs of childhood to the intellectual needs of the educated adult. This line of growth cannot be short-circuited for each step is prerequisite for each succeeding one. The teacher's task becomes simple and yet difficult: simple, because he must merely commence the process by so controlling the situation that a need or problem will arise for the child; the rest, within certain limits, are the capacities of the child; and properly to gauge these and take them into account requires teaching ability of a high order.

ILLUSTRATION: THE MUSCLE SHOALS PROJECT

A. Locate and describe — cost $60,000,000 — former value. B. Why choose Muscle Shoals in time of national danger?

(1) Is the power great and steady enough? — floods — low — expert engineers — record of the river — government requires 120,000 H. P. — 250,000 to 600,000 — next to Niagara — far South, no ice — necessary to build reservoirs in the upper tributaries and sources of Tennessee river in the mountains — extension of forest reserves for holding back floods.

2. Why necessary to have such a plant at all? — Sources of nitrate — Chile — submarines — home supply.

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3. How can the waters of Muscle Shoals produce enough nitrates? Nitrogen of the air by electric current — combined makes nitric acid explosives — purpose of hydro-electric plant.

4. What raw materials? Are they near Muscle Shoals? Limestone — Coke from Tennessee Valley and Birmingham.

5. Must be located in the "safety zone".

6. What use in time of peace? Combined with phosphates — restoring productivity important question — phosphate beds near power carried on transmission lines to Memphis, Birmingham, Nashville.

7. Effect on navigation of Tennessee river — three dams and locks — opens up to free navigation from the Ohio to above Knoxville — cheap transport for heavy products.

8. Substitute for coal — save 1,500,000 tons at $3 per ton — 60,000,000 unused horse power along the rivers of the U. S. 1 hpw. equals 3 tons — saving of labor, materials.

9. Should the government own it or lease it? — Henry Ford.

Larger problem — future wealth and power of U. S. — growth of cities, commerce, manufactures, depend on using natural resources.

Main disadvantages — uneconomical — Community rules — remedy — bibliography.

Advantages:

(1) Accentuates reasoning faculty over mere memory of information — geography — history — Columbus, etc. (2) Clearer understanding of principles — acquired in same way as the race — principles not first. (3) Develops the technique of reasoning. (4) Interest aroused by formulation of principle. (5) Inductive and deductive reasoning. (6) The best means for the utilization of the apperceptive group. (7) Self-activity. (8) Develops the intellectual and the practical harmonicusly. (9) Better understanding of our dependence on others tends to dissipate class feeling and promote respect for our neighbor and his goods.

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VITALIZING THE WORK IN ENGLISH

REVEREND JOSEPH M. O'HARA, ASSISTANT SUPERINTENDENT OF PARISH SCHOOLS, PHILADELPHIA, PA.

Some little time ago I attended a funeral Mass. In the sacristy while the sermon was being preached the three or four boys who had been sent from the school to serve as the minor ministers of the sacred service gathered, boy fashion, in a little knot. I confess to some amusement and a little — a very little — surprise when one, glancing at the clock, said to the others in a shrill whisper and with a look of joy unfeigned, "Gee, fellows, the English class is over." And yet it was of their mother-tongue they were speaking, a language they had heard spoken from infancy and would themselves use as a medium of expressing their most sacred emotions, their joys and sorrows, their confession of sins and their prayers to the Lord of all, for the rest of their lives.

Why is the school presentation of our great means of thought and speech so distasteful to the youth of the land? For, that it is, speaking generally, not highly popular with both boys and girls in our grade schools can be asserted with no fear of wild exaggeration. We spend a great deal of time in the imparting of technical grammar with results admittedly highly incommensurate with the energy expended. Turn an attentive ear to "English as she is spoke" on trolley-car or train, in business houses, stores, wherever men do gather, and you will hear the "President's English" crying aloud at the grievous mauling, not to say murdering, that it is undergoing. Moreover, those who are in a position to know tell us that very often they must teach the common elements of English grammar to students in secondary schools who are beginning the study of one of the ancient languages, Latin for instance. There must be some defect in our teaching methods. True, we lay to our souls the soothing unction that our efforts in the schoolroom are neutralized by the bad

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practice at home and in the streets and there is an element of truth in this. But after all, our schools, public and parish, are not a thing of yesterday and so the further question arises, "Why is the practice of the home and streets so bad?" Again, it cannot be denied that there is here a constant influx of immigrants from all the old countries of Europe; and these are necessarily imperfect speakers of our tongue, being learners. But this does by no means entirely absolve our schools from blame. For it is not merely the newcomers to our shores who are misusing our glorious heritage of speech, nor are glaring solecisms in language confined to those who have never been in our classrooms.

In the compass of a paper such as this it is possible only to point out conditions and suggest remedies. Papers might well be written on the proper teaching of each part of speech, on dictation exercises, on socialized recitations, on memory lessons, on written language work, on oral language, original or reproduced, on the use of the dictionary, on correcting errors, on motivation. A Teachers' Institute could profitably go into all these matters with detail.

The distinction between the *art* of a thing and the *science* thereof is old and fairly familiar. Science is knowledge fairly well systematized; it is a thing of rules and principles, while art is science reduced to practice. It is "knowledge made efficient by skill." I think that all will admit that the art of correct speaking is more important than the science. Further, I think that most of you will upon reflection concede that the science of language — formal or technical grammar, as we call it — does not, in many instances, make for force and clearness or even correctness in speaking and writing. May it not be that we, terrified by looming examinations and unsympathetic supervisors and superintendents, are making too much of the science of correct English to the neglect of the art of good speaking and writing?

I think we begin formal grammar too early in the children's school career, to their bewilderment and lasting distaste. Technical grammar is no easy subject. First of all its terminology is difficult, to use a mild word. Most of our terms in grammar are Latin derivatives and of themselves convey absolutely no meaning to the young mind. It seems like a bull to say that the

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first English grammar was written in Latin but such is the fact. And for long years the attempt was made by grammarians to impose on English, a young, growing thing, the forms of the highly inflected and solidly crystallized speech of the Romans. But, to change the figure, David is only encumbered by Saul's armor and is wisely laying it aside. But too often the exotic terms remain and are insisted upon. Moreover, it requires a higher mental development than we sometimes realize to distinguish between the various classes of words that make up our speech. In English we have not, as in some languages, a different form for various classes of words so that they are immediately recognizable and classifiable. The use is everything with us. Children are quite excusable, then, when they find that all words look alike to them. Analysis in particular requires no little philosophical skill. Would it not be better to let formal grammar alone until, say, the sixth grade and then do it — a little of it — well?

Further, it seems to me we have too much formal grammar. We attempt too much. And the fault lies not with the Brothers and Sisters. They have a syllabus and they are told that it is mandatory. And right here I may say that a suspicion is borne in upon one after looking over various syllabuses (or is it syllabi?) that they, like the Bunker Hill veterans, "have come down to us from a former generation." Did we not in the days when many of our children left school at the sixth grade, or earlier, gallantly but mistakenly attempt to crowd a very great deal into the few years our children remained with us? And are we not still, not gallantly but stupidly, attempting the same impossible cramming when the pupils of our schools in an ever increasing proportion remain for the eight elementary grades and even for the high school work? A little less grammar would be a great deal better learned. It gives one pause to hear children saying, for instance, "the phrase is prepositional by structure but adjectival by use," particularly when one learns that phrases are of five kinds by structure and an equal number by use. "What's the use?" one is tempted to exclaim.

We could devote more time to real language work if the curriculum were lighter. It seems sometimes that we are at-

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tempting to turn our children into expert accountants, bank clerks, estimators of plastering, paper-hanging and such like. However, the trend of opinion now seems to be that algebra is better left to be taken up as a high school branch. Perhaps the Sisters who have kindly consented to discuss this paper may have a word to say on that point. To me it is appalling to read the various suggestions that are made concerning additions to the curriculum of the grade school. All sorts of things, on the plea of later usefulness, are proposed for elementary schools and, worse still, are often introduced.

Year after year, along the centuries, a new group of children comes of school age. And every generation persuades itself — at least this age has so persuaded itself — that it is the Golden Age of Saturn and its offspring are superbeings. We forget that it is not merely the later usefulness of a thing that we must consider, but primarily the ability of the child to take it in. I am pretty sure that children to-day have about the same mental grasp and capacity as children had when on the banks of the Nile, six thousand years ago in an already highly civilized environment, the little descendants of Cham were absorbing slowly and painfully "all the learning of the Egyptians." Class management, pedagogy, physical equipment of schools, skill and devotion of the teacher, are things that vary and improve, but the children as they come to us are a pretty constant factor. Their teachability has severe and rather narrow limits. To go outside these limits is to invite disaster, as every experienced teacher knows. I wonder if seventh grade pupils are able to take in the figures of speech, simile, metaphor, allegory, apostrophe, personification, ellipsis, hyperbole? And can we add to these for the eighth grade synecdoche, antithesis, climax, irony? If we have at the end of the eighth grade taught our pupils the parts of speech and somewhat of the relations of words in a sentence, and have done it well, have we not accomplished enough for the elementary school? I mean is not this sufficient formal grammar? As regards the children's appreciation of good writing and their love of good reading we can only say, with Abe Potash, "that's something else again" and will be treated later.

Thus far we have considered how a change in the system might

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make for a better presentation of our mother-tongue to the pupils in the grade schools. Let us see if the teacher has any responsibility in the premises and might perchance improve her methods. First of all and before all teaching, isn't the language of a child largely a matter of imitation, imitation at first quite unconscious and as he grows older somewhat more, if not entirely, conscious? For years after he comes to the use of speech and during a portion, at least, of his elementary school training, the child comports himself "as though his whole vocation were endless imitation." Has not the Sister, then, a large responsibility in this matter to see to it that her own articulation is clear and distinct, her pronunciation accurate and her English "above fear and above reproach"?

I think the title assigned for this paper by the head of the Department is very happy, "Vitalizing the English Work." For we must admit that our teaching of the English language is in many instances dead. Rules and definitions are recited by rote with seemingly very little mental reaction to their significance. Recently I heard a Sister conducting a recitation on the infinitive mood. A group of about twelve boys and girls was standing in line. One after the other said in reply to Sister's question: "*To,* the sign of the infinitive, is usually omitted after the active voice of the verbs *bid, dare, need, make, see, hear, feel, let* and some others." So far so good! But as a little test I wrote on the board the sentence from St. Matthew's Gospel, "Lord, bid me come to Thee upon the waters." Not one in the group or in the class could parse the word *come.* There had been no drill superimposed upon the verbal memory of the grammar words. If we teach technical grammar we should do it well.

A multiplicity of details, to the obscuring of the main point, is often required. Language becomes something to put on a sort of monorail system, called "diagrams" with little uprights here and there serving as signals. The inspiration that comes of reading uninterruptedly a fine passage is lacking. No attempt is made to give the children any of the rather wonderful history of our language or to point out the splendid variety that its manifold origin gives it. Oftentimes only *one* grammar is used in all the grades and no other is to be found in any classroom.

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Hence, the definitions are the same for the youngest and the oldest pupils and there is no discussion, no referring to other grammarians. Mangled selections of great poems are used not "to point a moral" or "adorn a tale" but because they illustrate phrases and clauses. Rules of grammar are presented as though "laws of the Medes and Persians." "This sentence is incorrect," says little Mary Agatha, "because it violates Rule 7, which says, etc."; and all the time she is quite oblivious of the fact that the language has made the grammar and not the grammar the language; that we call a form of speech incorrect if it fails to conform to the fashion set by wise and skillful men who in the past have written and spoken English and have done both exceedingly well. Too often, alas, the child comes to think that grammar rules are entirely arbitrary, made like, say, the rules of football, by a committee and having no real foundation in *rerum natura*. No author is read, only selections.

Good use of English is a habit or skill and we all know that habits and skills are acquired by repetition and drill. The practical conclusion is obvious. Clear, correct speech, faultless pronunciation, should be insisted upon in every recitation, be it of arithmetic, geography, or history. No mistake in grammar or in pronunciation should be allowed to pass until the Sister has convinced herself that everyone in the class has mastered the correct method. If necessary she can, in the lower grades at least, have a concert drill on the point. The lesson, however, should be positive rather than negative. Let the pupil learn that *I done it* is incorrect and why; but don't fail to have much drill on *I did it*. Bad habits of speech are best destroyed by good habits. "We learn by doing," say the psychologists. Hence, the value of oral reproduction and socialized recitation. Just a word or two about each of these methods, as time presses and the paper promises to run to an unconscionable length.

For oral reproduction we should use some narrative, some story easily grasped by the children and in prose preferably. Children find verse hard to lay hold on because of its elliptive and figurative language and its many transpositions and inversions. The rhyme, too, is hard to get away from. A suitable passage selected, the pupils, at least from the fifth grade on,

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should be taught to read it *silently*, refraining, as far as may be, from lip movement and concentrating their efforts on grasping the meaning. Too much time should not be allowed for the reading and at a given signal all books should be closed. The child who is reproducing should be uninterrupted and unprompted and uncorrected till he has finished. At first the children will not remember, or at least be able to express, a great deal of what they have read. But persistence is worth while here, not only because of the value of the language lesson but because we are teaching the children the proper method of study. Most of our studying in adult life is simply silent reading.

For the oral composition work of the youngest children some of our Sisters are employing a splendid device. Small picture cards are distributed among the little ones, a card for each child. All the pictures for a given lesson are, of course, the same. These pictures serve two purposes. (1) The children are asked to name the various objects pictured, dogs, cats, boys, girls, etc., and (2) to make up little conversations between the various people represented. It's a small thing, perhaps, but it serves to arouse interest and to give Sister many a valuable opportunity for drill.

Let me give two instances of oral language work that I noted in actual classroom use. One was not so good, I thought. For sometimes the oral reproduction work becomes a catechetical thing with Sister as the chief actor, asking questions, making corrections, constantly interrupting. The other was very admirable. In fairness I might say that the good and efficient and interesting methods are more and more in evidence in the schools that I visit. And now for "Exhibit A."

A group of children read "The Village Blacksmith," by no means the greatest poem of by no means the greatest American poet. The reproduction was somewhat as follows:

Sister — "John, what is the poem about?"
Answer — "The Village Blacksmith."
Sister — "Very good. What sort of a man was he?"
Answer — "A mighty man with large and sinewy hands."
Sister — "Where was his smithy?"
Answer — "Beneath the spreading chestnut tree."

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Sister — "Was he happy?"
Answer — "Yes, Sister."
Sister — "Why?"
Answer — "Becuz he owed not any man."
Sister — "Don't say *becuz;* the word is *because.*"
And so the class dragged its weary length.

I was on another occasion present at a splendidly conducted oral language class of fourth grade children. The pupils were allowed to tell stories of their vacation period, boy and girl alternately. One of the boys narrated with glee, if not with grammar, the exploits of a certain Saturday. He and some companions had formed a ship of an abandoned soap box and, mindful perhaps of their Bible history story of Noah, had smeared the ship within and without with pitch. After giving the *mise-en-scene* the dramatist continued. "Me and Jimmy Burns stepped into it and started down the crick. It was only two foot deep and we sunk but you couldn't get drowned there. Our shoes and stockins got all wet and we made a fire and dried them." All in all, it was a thrilling narrative and held the youthful auditors spellbound — even the little girls who don't make ships and abhor pitch.

Sister sat very quietly with a little pad and pencil and made no interruption, did not even repress occasional appreciative giggles, until John triumphantly concluded, "You betcha we ain't tried that since." Then Sister took the floor and warmly congratulated John on his very interesting story. "But," she said, "John made some mistakes in pronunciation and grammar. I'm sure if he were writing his very nice story his grammar would be better. Let me see how many of you have noticed the mistakes that I have written on this paper." Nearly all the mistakes had been noted by some at least of the pupils. The list of mistakes was then put on the board — with no further reference to John as though he were a culprit — and a little drill in concert was given on the correct method, softly so as not to annoy the other classes and with occasional calling on individuals to make sure that all were attending and all were profiting. The language lesson seemed a very happy thing with these children. Moreover, it was made living and correlated with everyday life.

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It was borne in upon these little ones that language was something you could use to tell interesting and important things, like making ships and drying stockings to avoid a parental rebuke.

In the socialized recitation the teacher abdicates the throne and with due restrictions leaves the class to its own devices. The pupils address one another and not the chair. Sister remains in the background as a directing and stimulating but not a repressive force. She is like the manager of a baseball team, not playing in the game but suggesting, encouraging, appointing players, "managing from the bench," as the sporting term goes. An instance may make this clearer. Suppose the doctrine lesson has been on the Mass and the pupils have mastered fairly well the teaching of Holy Church on this ineffably important subject. One of the pupils can take the part of a sincere but uninformed unbeliever, a seeker after religious truth. Another pupil answers the questions put. But all the pupils are free to join in and should be adroitly encouraged to do so, to ask what an expression means, to suggest better answers, to point out mistakes in pronunciation, or grammar, to ask for clearer and simpler words. All are interested because all are to vote on the respective language merits of both actors and on the doctrinal knowledge of one of them. Such a group exercise may very well be a splendid review in both language and catechism. It is also a project, for it brings school knowledge and school activities into relation with life. In this instance it makes a bridge between the knowledge that is for private edification and the inquiring world outside the Church. It may serve, too, to habituate our children to give a *reason* for (that is, an *account* of) the faith that is in them. Any Sister could work out many more such recitations along any of the lines of knowledge embraced by the school curriculum.

I have spoken of the value we should place upon the love of reading — briefly, not because it is of minor importance, but because it is so very important that it should have a treatment larger than this paper warrants. Certainly the best language help the Sister can give children is to help them to cultivate a love of good reading. In this, it seems, nearly all else is contained. And what more valuable asset than this could there be for later life! What an "open sesame" it is to mighty treasures,

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what a solace, what a protection! And teachers can cultivate this habit in their pupils. How many adults there are who gratefully trace their love of good reading, their introduction to the best in literature, to the suggestive help of some good teacher. For, after all, our educational salvation lies with the teacher in the classroom. God grant she fail not!

In conclusion, let us quote the words of the greatest prose writer the English language has had, John Henry Newman. He says:

"By grammar, it is hardly necessary to say, was not meant in ancient times as now the mere analysis or rules of language as denoted by the words etymology, syntax, prosody; but rather it stood for scholarship, that is, such an acquaintance with the literature of a language as is implied in the power of original composition and the *viva voce* use of it. Thus Cassiodorus defines it to be 'skill in speaking elegantly, gained from the best poets and orators'; St. Isidore, 'the science of speaking well'; and Raban, 'the science of interpreting poets and historians, and the rule of speaking and writing well'. . . . Grammar, moreover, in the sense in which we have defined it, is no superficial study nor insignificant instrument of mental cultivation, and the school-task of the boy became the life-long recreation of the man."—*Historical Sketches.*

DISCUSSION

SISTER M. THEODOSIA, B. A.: We cannot fail to note the constructive nature of the paper under discussion and we appreciate the many practical suggestions offered toward the improvement of our English teaching.

We, at least those of us who teach, highly approve of the proposed revision of the curriculum. It is a generally accepted belief to-day that formal grammar should not begin before the sixth grade. The belief that we are called upon to cover too much ground is just as generally accepted. Who will provide a remedy? Not the teachers surely. Nothing remains for them but to struggle along with their endless task and hope for better things from the school board. A discussion of the curriculum, however, is beside the point; the question confronting us now is how to enliven our English period, how to keep it from dragging, how to make our pupils love and appreciate their mother-tongue.

The instances cited in the original paper in connection with oral composition illustrate neatly, first, that the art of composition should be conducted in the spirit in which all art is conceived, the spirit of play; second, that in language the study of function must precede the study of form.

In written composition the same principles hold; paragraphing, capitalizing, correction of errors in grammar, should come after the composi-

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tion period, or at a special drill period, until grammatical rules can be handled unconsciously while the mind is absorbed in the joy of thought-expression. In this phase of English, even more than in oral composition, it is necessary to guard against monotony. How shall we avoid it?

First, let us be careful in the selection of the style of composition. Compositions in essay form are likely to be stilted and unnatural. Letters are better adapted to the child's power of expression, provided that the subject to be embodied in the letter be of a personal nature. Do not choose, for instance, a friendly letter describing the climate of sunny Italy; that the child writes because he must. Rather assign "How Our Team Won the Game"; this the normal boy writes because he wants to. It is very good also at times to have these *real* letters written to the teacher, the pastor, or some one else who may answer. But whatever may be our general plan, at any rate let there be letters and let their number be at least as great as that of the essays required in any given time.

Speaking of the subject for essays the debatable question is usually pleasing to children. Invite discussion and let no pupil feel that his proffered opinion is totally incorrect or worthless; otherwise our best efforts in this direction will be frustrated. If from the earliest grades children could be taught to set a true value upon their own opinion and to feel a confidence in both their oral and written composition the pupils themselves would vitalize the English period.

And now what about the technicalities, so much discussed, so much decried? Is there no way of vitalizing this phase of the subject which we all admit is necessary for the success of the pupils in their secondary work, whether academic or commercial? Let us suppose that formal grammar is not begun until the sixth grade. Up to this time the child may know simply that every thought contains a "doing" word and a "who" or "what" word. Thus far we have been using the direct method of teaching. By imitation, by repetition, the pupil has come to *feel* good English. Now we have reached the "why" of it all. Here, if anywhere, motivation is all-important. Work on the child's instinct of curiosity. Show him how interesting it is to know *why* "John and I went fishing" is correct, and not "John and me went fishing". Point out how closely the words in a sentence are related and how the form of a word is influenced by this relationship. In this connection let me remark that I highly favor the "monorail system" called diagrams, when used properly. Psychologists agree that objective teaching is the most effective way of reaching the majority of pupils. Is not this the method used in the diagram? With a few significant lines — let them not be arbitrary — the diagram offers a quick and effective way of recognizing the predicate nominative, the objective complement and many other constructions which most pupils find difficult. Of course when whole stanzas of poetry or sublime passages of prose are diagrammed, we are not teaching English through the diagram, but the diagram through English.

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But to our problem of vitalizing the formal grammar period. Much of our failure seems due to the fact that we *serve* our text-book rather than use it. Text-books are arranged logically; we must teach psychologically. Our English work as a whole is necessarily analytic-synthetic. Synthetic English is our aim, the analytic side has no meaning unless correlated with that aim. Therefore let the formal grammar lesson grow out of the composition lesson. Let me illustrate: We have, for instance, an assigned narrative on Columbus' discovery of America. A child reads, "The adventurer stepped into the presence of the queen. He had discovered a new world." In these sentences we have met a splendid opportunity for introducing the relative pronoun, and accordingly let us plan our next day's lesson. We might begin thus: "What is the subject in the second sentence?" The child will tell you "He", and that it stands for adventurer. Now show him that "who" replacing "He" will serve the same purpose, with the additional work of binding the two sentences together. Ask him to read the sentence rearranged with "who" replacing "He" and standing close to adventurer. We have, "The adventurer, who had discovered a new world, stepped into the presence of the queen". The pupil will no doubt appreciate the strength and dignity thus imparted to the sentence, and probably he can now define a relative pronoun. Have him compare his definition with that given in his text. If the pupil's definition differs from that of the book, but is satisfactory, encourage him to keep his own. For the next day, by way of motivation, let the pupils referring to their text-books rearrange sentences such as these: "The ship sailed into the harbor. It had battled bravely against the storm". Gradually who, which, and that, in their various relations are disposed of, the sentences of the book are used for drill work, and we are prepared to take care of another phase of grammar, arising from some other composition. It may be asked, "Would this plan cover the essentials of technical grammar?" For the efficient teacher, the teacher who plans her work, yes! She will cover her requirements and she will also spare her pupils the monotony of studying a set number of pages from a text-book.

It is certain that no method will suit all teachers. The lesson must be planned according to the needs of the class. But whatever plan is followed the drill in formal grammar must be frequent, short and brim-full of life. The teacher whose voice rings, whose face glows with enthusiasm, who shows a keen appreciation of her subject and of the ability of her pupils, has a method all her own. She will succeed where the most profound pedagogical plans would fail.

SISTER M. OLIVIA: The very instructive and interesting paper read by Father O'Hara leaves little for me to add except perhaps to summarize what a comprehensive course of study in English must contain in order to make it vital. Such a course should make definite provision for work in

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voice and speech, oral composition, children's literature, silent reading and technical grammar.

The first provision is urgent to secure the development of a national desire for culture in speech and the necessity of safeguarding its purity in a country into which immigrants stream from every part of the globe. As a people we desire to improve particularly the American voice and to raise American standards of pronunciation, enunciation, and articulation. To this end teachers should understand that not merely the pupils of foreign parentage or environment are to be trained in speech but that every pupil should have ample opportunity to speak agreeably.

In actual reality the tendency in the teaching of composition has been to give more time to written than to oral communication of thought. The reverse should be practiced. Ability to talk is needed daily. Systematic training in oral composition as an end in itself should be a dominant part of the training.

In the first two years the work in composition should be oral. During the rest of the course from half to three-fourths of the time given to composition should be devoted to oral work. At the end of the course in the elementary school a pupil should be able to talk to his classmates for at least two minutes on something worth while, with his thoughts well organized and concretely pointed with a good choice of words, with sentence control, with freedom from errors in grammar, with distinct, pleasing utterance. Good talking comes only from practice day by day on suitable subjects under sympathetic guidance. It must be based on what the pupil personally knows and feels. His own experience gained directly in the life about him and indirectly in the literature he reads and hears will supply many topics. Models provided by the teacher and the language used by other cultured persons will influence him. To broaden the training and to foster initiative, pupils of the upper grades should have opportunity in the assembly to address their schoolmates on topics of interest and to present successful oral work of the classroom.

The training in oral composition should be reflected in the oral recitations in all subjects. Responsibility for results in English should not fall wholly on the teachers of English but should be shared by the teachers of other subjects. Formerly the study of children's literature was not included in the English course but treated as a separate topic. As a result it was confounded with composition or reading. The newer courses recognize its vitalizing, broadening, cultivating and inspiring influence. Literature gives the pupil pleasure of a desirable kind. It helps him to interpret himself and others. Therefore the material should be wholesome, of good literary quality, of significant content, of varied literary form, in correspondence with the pupil's normal development in imagination and feeling. It may include jingles, stories, poems, books that will quicken and develop the sense of humor which heretofore has been too much neglected. Where it is in place dramatization offers the pupil an

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opportunity to broaden and deepen his meager actual experience by assuming different personalities and engaging in various courses of action.

The teacher should resist the temptation to dictate the dramatizations and to choose the "stars" exclusively. If dramatization is to yield an important educational value, it is the pupil who should attempt impersonation and action, the teacher guiding and suggesting where necessary. Every pupil should take part as a matter of course.

An important phase of the work in English is reading, extensive reading, by the pupils. Books for extensive reading should be supplied first in the classroom library. They should be attractive to children, create a desire for others of the same kind, and thus lead to the practice of outside reading. The pupils should be gradually trained to avail themselves of the greater store in the public libraries. Regular school credit should be given for extensive reading. In short everything should be done to promote the reading habit in the formative years.

Notwithstanding the fact that for many years teachers have intellectually perceived that in practice reading is mainly silent, yet they have continued to make the teaching of reading mainly oral. The pupil should read silently at least three times as often as he reads orally. The foundation of book study is ability in the art of silent reading. In training the pupil to read silently the teacher trains him to master in half the time his text-book assignment in history, geography or any other subject.

The remedy for unsatisfactory results in grammar is not banishment of grammar from the curriculum but teaching that will relate grammar to the needs of the pupil.

A course which centers in the principles of syntax underlying sentence structure and grammatical usage governing choice and inflection of the parts of speech, will prove broad enough to yield ultimate as well as the immediate practical value of grammar study. Moreover, by simplifying the content the teacher will gain time for training the pupil in practical application. Many pupils studying grammar are conspicuously ungrammatical. This may be due in part to home environment but it is due also to lack of school provision for training in grammatical habit.

But why do we speak of vitalizing English? This branch is vitalized in the same way that every other branch is vitalized, namely, by a strong, capable, efficient teacher. So let us take this paper out of the world of theory and place it in the domain of practice and draw the conclusion that English and all other branches as well can be vitalized only by the real teacher.

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THE DEVELOPMENT OF THINKING POWER IN CHILDREN

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If the whole duty of the teacher toward the pupil were to be summed up in a few words; if the superintendent or principal sending a novice into the classroom were to give her but one command that would express briefly and concisely and at the same time comprehensively, what is expected of her, that command would be: "Teach the pupils to think." The work of the teacher is the education of children and education is, according to its derivation, merely a leading out, a development of the latent powers of the pupil. Now, the latent faculties of the mind are many; but the one power that is characteristically human, that distinguishes the mind of man from the mind of the brute, is the power of rational thought. Sensation, perception, memory and imagination he possesses in common with the lower animals, though of course in a higher degree; but the ability to think is his alone. This it is that makes of him the only educable being and therefore the task of educating him is the task of teaching him to think.

Education is, moreover, according to Spencer's definition, which we may accept as far as it goes, preparation for complete living. Complete living implies many things, but essentially it is a matter of adjustment between an individual and his environment. In the case of the lower animals, whose environment is more or less permanent and unchangeable, nature takes care of this adjustment through the instinctive equipment with which she provides them. Man, on the contrary, is destined to live in an environment that is constantly undergoing change and if he were dependent for his adjustments upon his inherited instincts he would long ago have succumbed in the struggle for exist-

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ence. Fortunately, however, he has not been so abandoned. While the Author of nature has denied him the instinctive equipment of the lower forms He has more than compensated for the lack of this by providing him with the power of rational thought which, if properly developed, renders him capable of adjustments that are impossible to the lower animals, since it provides him with a means of conquering his environment instead of succumbing to the same, and makes possible a life to which even the most highly organized of the brute species can never aspire. Various agencies cooperate to develop this latent power of man, but the burden of the task in our modern civilization falls upon the school, or rather upon the teacher who personifies the school. It is her duty to educate the child, to train him in the use of his powers, to teach him to think; and the test of her teaching is the ability of her pupils to think.

If such is the teacher's task she may well ask how it is to be accomplished. How is she to set about developing the thinking power of her pupils? Before attempting an answer to this question let us first determine exactly what we understand by thinking, for the term as commonly used has a variety of meanings. In the first place, thinking and its correlative term, thought, are frequently used to designate any conscious process. "To think of a thing is to be conscious of it in any way whatsoever."[1] In a narrower sense, thinking is representative only and excludes whatever is of direct sensory origin. Thus it may be used as synonymous with memory or imagination, as when one says he is thinking of his childhood or of the pleasure he expects to get from an ocean voyage. In a more restricted and accurate sense, thinking indicates a process of arriving at conclusions or beliefs that are supported by some kind of evidence or testimony. If the grounds of belief are accepted without question or without inquiry as to their real value, we have thinking of a sort as distinguished from the more direct conscious processes. It is only, however, when we take time to investigate the evidence on which we base our belief; when we make conscious inquiry into the nature, conditions and bearing of that belief, that we may be said to think, in the proper sense of the term. This is what is

[1] Dewey, J. *How We Think.* Chapter I. (Heath, 1910)

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called reflective thinking. It is the only process deserving of the name of thought and the development of this power is the aim we have in view in teaching pupils to think.[1]

To make clear the teacher's task it may be well to analyze the process of thinking in some detail. Following the outline set down by Dewey,[2] we may distinguish five steps in the thinking process. In the first place the individual finds himself facing a perplexing situation. There is a problem of some kind to be solved and a feeling of difficulty arises in the presence of it. This feeling of perplexity is essential for thought. Our instinctive and habitual modes of reaction are sufficient to take care of the ordinary situations of life, and in such situations there is no more need of thinking on our part than in the case of animals reacting to their environment.[3] But, as was stated above, our environment is not constant. Sometimes situations arise that we cannot cope with if we rely on our instincts or habits and it is necessary that we reflect before acting; in other words, that we think. The next step in the process is to take careful note of the source and nature of the difficulty. This step is important; for unless the nature of the difficulty is clearly apprehended all attempts at its solution will be futile. Once, however, the difficulty is clearly sensed, the mind begins to formulate various ideas which may lead to its solution. Then the mind proceeds to try out, so to speak, these various suggestions by considering what the results would be if they were accepted. Lastly, there is a stage of further observation or experiment, an actual testing of the ideas suggested, which leads to the acceptance of one and the rejection of the others. These various steps may not be clearly defined in every process of thought; they may merge with one another and in the case of the trained mind the whole process may go on so rapidly and smoothly that one may be unaware of its complexity. A little analysis, however, will show it to be made up of the steps outlined above.

To train pupils in the process of thinking as herein outlined is the teacher's task. How is she to do this? In the first place,

[1] *Opus cit. Ibidem.*
[2] *Opus Cit.* Chapter VI.
[3] Cameron, E. H. *Psychology and the School.* Chapter VIII. (Century Co. 1921)

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let it be noted that thinking is natural to children, that it is not an artificial activity foisted upon young minds by the school or any other educative agency. Dewey very aptly says: "The native and unspoiled attitude of childhood, marked by ardent curiosity, fertile imagination, and love of experimental inquiry is near, very near, to the attitude of the scientific mind. The recognition of this in educational practice would make for individual happiness and the reduction of social waste."[1] This being so, the work of the teacher is principally a matter of furnishing the child with things to think about and of directing the process which, as experience shows, can easily go astray. "The furnishing of the proper materials of thought is the first step in teaching others to think."[2] The child's natural curiosity leads him to seek the explanation of things. The teacher, instead of stifling this instinct as is often done, should seize upon it and train the child to look for problems whose solution will be worth while. She should stimulate an attitude of active inquiry on the part of her pupils. If the problem and project methods of teaching had nothing else in their favor, the fact that they cater to this most essential step in the process of thought would justify their adoption. The subjects in the curriculum should not be presented to the child as so much matter to be memorized but as offering problems to be solved and difficulties to be overcome. "Every fact not understood is a challenge to thought"; ignorance generates a feeling of discomfort, of difficulty, of pain, in fact, and the mind instinctively tries to get rid of it. If the facts of arithmetic, geography, history, etc., are presented to the child in this light, and there is no reason why they cannot be so presented, learning will cease to be the drudgery it undoubtedly has been in many cases.

A word of warning is perhaps necessary at this point. The problems presented to the child must be such as he is interested in now. Nothing is gained by giving him problems whose solution will be beneficial to him in after life. "Children are weak in futurity"; and it is useless to tell them that they will need

[1] *Opus cit.* Preface.

[2] Schaeffer, N. C. *Thinking and Learning to Think.* Chapter I. (J. B. Lippincott Co. 1906)

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some particular piece of information when they grow older. The school is, of course, a preparation for life; but the best preparation any individual can make for the future is to meet squarely the problems that present themselves to-day. Nor is the child an exception to this rule. He has present needs in the field of knowledge and these are the ones to be satisfied. If he can grapple successfully with the difficulties that lie in the way of knowledge which he should have now we may rest assured that he will not be at a loss for a method of attack when the time comes for him to meet the bigger issues of life. What we are seeking now is his mental development; and this can only be attained if he masters his present difficulties. Mental growth, breadth of information, or the mere accumulation of knowledge, are only secondary aims and may safely be left to take care of themselves when the time comes, if the child is taught how to get them. The subjects in the primary school curriculum, therefore, should be presented in such a way as to met the present needs of the child and thereby to forward his mental development. It would take too much time and would be beyond the scope of the present paper to describe in detail the methods by which the various subjects may be taught in the form of projects, and I must be content with referring the reader to a recent excellent work on the subject.[1]

We have said that the next step in the process of thinking, after the perception of the difficulty, is the careful noting of its source and nature. This necessitates the use of the powers of observation and gives us a clue to the nature of the teacher's work. Children are in a sense "all eyes and ears"; but their observations ordinarily are very superficial. They are attracted by bright colors, striking noises and in general by what is novel; but they lack the power of attention. Their curiosity is fleeting and often when they ask a question they are apt as not to be off on some other tack before an answer is given. What the teacher must endeavor to do, therefore, is to get them to concentrate on one thing at a time and to observe it as accurately as possible. "It is necessary that pupils, at some time, learn to observe some-

[1] Bonser, F. G. *The Elementary School Curriculum.* (Macmillan Co. 1920). Cf. also: Bobbitt, F. *The Curriculum.* (Houghton Mifflin Co. 1918)

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thing, and minutely."[1] "Let those studies be regarded as primary that ask young people to know what they are seeing and to see what they would otherwise fail to see."[2] It must not be supposed that children are capable of sustained attention, which is difficult even for an adult; but the point we wish to stress is that they are to be trained to observe accurately and not to "scatter." Only in this way will they be able to get correct ideas which are all-important in the process of thinking.

This leads us naturally to a consideration of the value of the object lesson. One half the difficulties we have experienced in the thinking of children are due to the fact that they have been expected to get their ideas of things by hearing us talk about them or, perhaps, by reading about them. The result has been that the children often have an abundance of words for which they have no corresponding ideas (or, as is more likely, false ideas) and their thinking is necessarily slipshod and unsatisfactory. Schaeffer's story[3] of the boy who defined a point by saying that "it has a physician without strength, health or sickness" illustrates very well the lesson we wish to convey. How often we ourselves have seen children working out problems in liquid measure, for example, when the only ideas they have of a gill, a pint, or a quart have been obtained from the pictures of those measures in their text-book! Fortunately modern pedagogical methods are tending to remedy this situation and the object lesson, the field trip and the laboratory are supplanting the memorizing of text-books in every grade from the kindergarten to the university. We are beginning to realize that if we would secure correct thinking on the part of children we must see to it that they get correct ideas about things and that these ideas can only come from the things themselves.

Let it be noted, however, that the object lesson may be overdone. We have said that it is necessary, in order that the child may get correct ideas of things without which thinking is impossible. Yet, if all our thinking had to be done in things we

[1] Horne, H. H. *The Psychological Principles of Education.* Chapter VII. (Macmillan Co. 1917).

[2] Blackie, J. S. Quoted by Dexter and Garlick. *Psychology in the Schoolroom.* Chapter VI. (Longmans, Green, and Co. 1913)

[3] Schaeffer, *Opus cit.* Chapter II.

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would not have progressed very far. Once correct ideas are formed, the mind should be able to get away, for the purposes of thought, from the things themselves and deal entirely with symbols. A few examples will make the matter clear. The child should get his first ideas of number from objects, whether those objects be his fingers, sticks, blocks or what not; but it will be readily seen that his thinking will not make much advance while his mind is constrained to rely on these clumsy implements of thought. Hence early in his school career we teach him the Arabic numerals and show him how to manipulate these symbols in addition, subtraction, multiplication and division without direct reference to objects. In like manner we must in time teach him the use of the algebraic symbols which still further emancipate the mind from material things and make possible the higher reaches of mathematical calculation. The same thing holds true in the teaching of science. The boy studying chemistry, for example, must learn the symbols for the elements and simpler compounds so that in the solution of a chemical equation he need not be concerned immediately with the substances since the symbols will supply all his needs. To give another instance from the primary school curriculum, we may say that children should early be taught the meaning of such words as noun, adjective, preposition, etc., so that they may be able to use them in the processes of thought. They are handicapped if they are obliged to use such terms as name-word, modifying-word, and relation-word. Examples will suggest themselves from other subjects in the curriculum. In a word, thinking in things must give place to thinking in symbols if the processes of thought are to reach any high degree of development.[1]

The third step in the thinking process, we have said, is the formulation by the mind of various suggestions which may lead to the solution of the difficulty. It will be seen at once that the more ideas the mind is in possession of the more apt it is to arrive at the proper solution; and here again we may refer to the importance that attaches to giving the child an abundance of ideas obtained from things. Paucity of ideas is largely responsible for the child's inability to think. More specifically,

[1] Schaeffer, *Opus cit.* Chapter II.

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this step in the process calls our attention to the necessity of developing the memory and imagination of the child. If the individual, brought face to face with a new problem, can have recourse to his experience for something similar to the present situation, he has therein a certain advantage. For him the problem is not entirely new. So the child must be trained to go back to his past experience for help in the solution of his present difficulties. It goes without saying that the value of his memory in such a situation will depend upon the extent of his understanding of what went before. No teacher, of course, will be so foolish as to permit the mere verbal memorizing of a rule or formula on the part of the child.

That the imagination is involved in thinking is clear to all. Every scientific discovery that has not been the result of pure accident has been due to the exercise of imagination. "Newton's passage from a falling apple to a falling moon was, at the outset, a leap of the imagination."[1] The inventor formulates a theory or a hypothesis which will give him a working basis for the solution of his problem and then proceeds to try it out to see what it is worth. And so it is in all thinking. The mind makes a leap, so to speak, beyond what is perceived by the senses, forming various combinations of ideas already possessed, and then figures out what the results would be if such and such a combination were true. This shows us the need of developing the imagination of children. Now, children are naturally imaginative or fanciful. Witness their love for fairy stories and the like. This type of imagination, however, is not apt to be of much service in the practical affairs of life, and it is the duty of the teacher to turn it into constructive lines, to restrain and guide it so that it may be a useful tool in the higher processes of thought.

The fourth step in the thinking process is easily understood. The mind, after formulating various combinations of ideas, proceeds to examine and compare them critically and so to determine which one best suits the situation. This process of elimination is important, for together with the third step, dis-

[1] Tyndall. Quoted by Halleck. *Psychology and Psychic Culture.* Chapter VII. (American Book Co. 1895)

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cussed above, it constitutes the very essence of thinking. It is, in fact, the reasoning process properly so-called. Note that it implies a suspended judgment which is essential to thought. The mind hesitates before yielding belief; it must find a reason for the faith that is in it. This attitude the teacher must endeavor to develop in the pupil. Not that she is to make of him a "doubting Thomas"; but if she would make him a thinker, and not a mere follower of others, she must train him to reason out things for himself and not to accept statements just because the text-book says they are so.

The last step in thinking is a process of verification. When the mind has settled upon one solution as the most probable it proceeds to try it out experimentally; and only when it is shown that the solution works out in practice is it accepted as the proper one. Examples of this procedure may be seen in any of the physical sciences. The chemist may argue that a certain combination of elements will produce a certain effect but he is not satisfied that it will actually do so until he has tried it out experimentally. The horticulturist may have grounds for believing that the crossing of two species of flowers will produce a certain type of plant according to the Mendelian laws of inheritance, but he is completely assured only when he has made the experiment. In school work we have an example of the procedure in the proving of a problem. So far as the child is concerned he should be taught to test his thinking frequently; for, after all, the whole value of thought lies in its practical application to the life of man and it were a useless waste of time and effort to train him in the manipulation of ideas that do not serve some useful purpose.

Before concluding this paper it may be well to say a few words concerning the two methods of reasoning that are used in thinking, viz., induction and deduction. The former is a process of reasoning from particular instances to general laws or principles. The latter reverses the process and argues from the general to the particular. In giving a lesson on the adverb,[1] for example, the teacher should write on the board several sentences containing adverbs. She should then call attention to the fact that the adverb is associated with a verb whose meaning it

[1] Dexter and Garlick. *Opus cit.* Chapter XII.

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serves to modify. (It may be necessary to explain the term, modify.) After observing carefully several such sentences the children may be led to formulate a definition of an adverb as "a word that is used to modify a verb". Later this definition may be expanded, according to the same method, to embrace the modifiers of adjectives and other adverbs. This is the inductive method. On the other hand, the teacher may begin by giving the definition of the adverb and then proceed to give examples of its use in sentences. A little reflection will show the superiority of the inductive method. It is the natural method, the method of observation, of discovery, which fosters self-reliance in children as they get the knowledge through their own efforts. However, we cannot dispense with the deductive method; for, not only is it often a saving of time to start with the general principle, provided the children can grasp it, but any complete process of reasoning involves the use of both methods. In the illustration given above we make use of the inductive method to give the children an idea of the use of the adverb; but it is seen at once that we can employ only a limited number of sentences to illustrate that use. Once the children have grasped the definition, however, they should be able to apply it to any new instances they happen to meet with and in so doing they will be making use of the deductive method. So in the thinking process outlined above the third step is in the nature of inductive reasoning,[1] as it entails the observation and consideration of several combinations of ideas from which a general principle is evolved; whereas the fourth step, in which we apply the principle to a particular case, i. e., to the problem in hand, is an illustration of the deductive method. In general we may say "the inductive method of approach is more suited to the student's comprehension and leads to more valuable habits of thinking";[2] but the ideal is a combination of the two which is known as the scientific method.

To sum up all that we have said of the thinking process and its development, we may call attention again briefly to the more important facts which must be kept in mind. In the first place, let us remember that thinking is natural to the child. Our task,

[1] Cameron, E. H. *Psychology and the School.* Loc. cit.
[2] *Idem.*

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therefore, is not really to teach him to think but to direct his thinking, to train him in the more effective use of the powers he already possesses. To do this we must be familiar with the various steps in the thinking process so that we may lead the child on naturally in the acquirement of knowledge. Moreover, all thinking beyond the primitive or savage stage is dependent upon the possession of an abundance of ideas. It is our duty, therefore, to provide the child with a wealth of ideas which must be obtained in the first instance from the observation of objects. Hence, the first lessons in thinking must be objective. Such objective thinking is, however, very limited; and our next concern is to see that the child learns the use of symbols and technical terms so that he can carry on a train of thought without reference to the actual objects until the process is completed. Furthermore, thinking is dependent upon the right use of memory and imagination and consequently a part of our task is to develop these faculties so that they may become the ready servants of the higher processes of thought. Lastly, and most important of all, let it be kept in mind that the thinking attitude is the problem-solving attitude; and if the child is to be trained in thinking he must be taught from the earliest age to seek for problems and their solution. The instinct of curiosity with which nature endows him prompts him to do this and the teacher's work is essentially the cultivation and direction of this innate tendency. "His task to keep alive the sacred spark of wonder and to fan the flame that already glows. His problem is to protect the spirit of inquiry, to keep it from becoming blasé from over-excitement, wooden from routine, fossilized through dogmatic instruction, or dissipated by random exercise upon trivial things."[1]

"Teach the pupils to think," is but a part of the more inclusive command, "Going, therefore, teach all nations," that was given by Christ to His Church; for it is only by the exercise of their God-given faculty of rational thought that men may come to know the One True God and Him whom He has sent. Therefore is the teacher's task a noble one; and we may ask, with St. John Chrysostom, *"Quid majus, quam animis moderari, quam adoles-*

[1] Dewey. *Opus cit.* Chapter III.
[2] In Cap. XVIII Matth. Hom. 60.

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centulorum fingere mores?", and conclude, with the same holy writer, *"Omni certe pictore, omni certe statuario, ceterisque hujusmodi omnibus excellentiorem hunc duco, qui juvenum animos fingere non ignoret"*.

DISCUSSION

REV. JAMES A. BYRNES: The subject of the paper prepared by Dr. Jordan is one of fundamental importance and I am sure all are agreed that his treatment of it is masterly. A specialist and an authority, his analyses of the various mental attitudes and processes are penetrating; yet, having in mind to render a service to a group less familiar of necessity with the detailed findings of his science, he has dressed his thought in language readily understood by those for whom he has written. His observations and carefully drawn conclusions embody a wealth of helpful suggestion, which if heeded in our future classroom effort will ensure splendid results. Dr. Jordan merits our congratulations and our thanks.

We cannot hear expressed too often the truth that the first duty of the teacher to her pupils is to stimulate and direct the development of their powers of thought. The real teacher is emphatically more than a keeper of school or a hearer of lessons. Nor can she be content simply to feed facts — to see her matter — to weigh down the children's minds, perhaps, with memory loads for examination or other purposes. What is vital to the child's intellectual welfare is that the facts be *so* fed — the matter *so* seen — that by the experience its thought potentialities are actualized and it is enabled to cope with intellectual problems of increased complexity as it makes its way through the school curriculum.

The basic element in thought life is the idea. It is the material with which the mind works in the exercise of its higher functions of judgment and reasoning, and these latter processes primarily depend for their soundness and vigor upon the quantity and quality of the ideas with which the subject is equipped. When we speak, then, of the power to think we include in the term the power to generate ideas. And when we declare that the teacher must assume a directorship over the development of the child's thinking power we warn her that if she would begin at the beginning she must seek in the first place to educate the faculty of abstraction by which ideas are produced, the faculty which is possessed by man alone, and more than any other marks his essential superiority over the brute.

The child of six years or thereabouts enters upon his school career possessed of scarcely any ideas in the technical sense. It has lived in the world of the concrete, and its so-called intellectual processes have had to do almost exclusively with the concrete sense images which its experiences have furnished. If we speak to it of dog, it has a mental picture of some dog — a certain dog with all its particularizing notes. Automobile means to it papa's automobile — a big black car with red wheels

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and a dent in one of the front fenders. When we suggest candy, its sense memory functions forthwith, and it sees in its mind's eye certain chocolate creams or lolly-pops or other species of sweets which it has enjoyed. But it has no *idea* as yet of dog, automobile or candy. It has no mental representation of these objects in the abstract. It pictures them in the concrete with all the accidental notes which hold them to the order of particulars. But the idea is a mental representation of the essences of things; as such it is universal, which means that it is applicable equally well to all the individuals of a given category. Ideas are wrought by the action of the faculty of abstraction upon the sense images which the subject has received through contact with the objective order about it. The action consists in divesting the sense image of all its particularizing notes — of all that is accidental — of all that scholastics would call its "thisness", leaving the mind in possession of that only which is repreentative of essence.

Now from the above it will appear that the teacher who would set herself to the task of furnishing the child with ideas has a two-fold work before her. First, she must supply an abundance and a variety of suitable experiences, as Dr. Jordan suggests where he speaks of the value of the object lesson. And second, she must with great care apply the action of the abstractive faculty to these experiences, stimulating and directing the process whereby it makes its way through a labyrinth of accidents to that which is essential. The importance of this latter rôle cannot be too strongly emphasized. Much of the half-thinking or mental haziness which we encounter among children — and among grown-ups, — is undoubtedly due to the fact that teachers, while painstaking and resourceful in the matter of presenting material from which sense images are received, have failed to recognize the supreme necessity of controlling and directing the higher intellectual process by which ideas are developed.

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TESTS AND EXAMINATIONS

BROTHER JOHN A. WALDRON, S. M., MARYHURST, KIRKWOOD, MO.

Our reverend Chairman has requested me to set a limit to the length of this paper. I agree with him that there are many wise reasons for such a limitation. There are so many ways of attacking the problem of tests and measurements that a first paper must necessarily be general and concise in its nature. Then I hold that those who are to discuss the paper should have ample time to express their views on such features of this paper as they wish to emphasize. I should be sorry indeed if Father Dunney or Brother Aubert would for want of time be unable to develop the special discussion which they may have prepared. Very often there is more meat in the discussions than in the paper itself.

Tests and examinations we have always had and they have always been subject to a vast amount of criticism, varying according to the extent that factors and conditions essential to their validity and reliability were present or absent. In recent years, and especially since efficiency in energy and results have become prime considerations in the life of the various nations, the study of tests and examinations has occupied the minds of the best educators as a sort of corollary to similar studies for efficient results in industry and finance, as well as in war and national striving for superiority over other nations and races.

There are two aspects of tests and examinations: First, that taken by what I shall call extremists or radicals, who claim to have discovered and then developed a mysterious, modern, super-scientific educational process, separated from the work of past educators. The work of these extremists is largely based on assumptions and the application of physical measurements to intellectual processes, without due consideration of the spiritual and imponderable. Many of these testers are inclined to a fatalistic elimination of the pupil at successive stages, based on

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the assumption that education is wasted when the maximum capacity of native intelligence has been reached. They make practically no allowance for development of native intelligence due to environment and widened experience which goes with the increase of age, social, civic, educational, occupational and religious impressions and suggestions. Fortunately these radicals are in the minority and many of their absurdities are being checked up and corrected by the more broad-minded and experienced of the profession The other aspect is taken by those who consider that the tests and examinations under discussion to-day are only the present status or stage of a constant process of developments in the educational and spiritual activities which is constantly going on in every field of human endeavor.

This paper will claim that the second aspect is the proper one to accept.

The contention is that among the most fundamental processes of education are training the child to distinguish and to compare or measure. If we pause to consider the history of mankind we find that in the education of the child it has always been considered to be of paramount importance that he should from his infancy be trained to develop this ability to distinguish and measure as a chief factor in his life's success. His physical, social, civic, intellectual and spiritual life at all times depends on his ability to distinguish cause from effect, to distinguish and measure the food that keeps life in him, the clothing and materials that shelter his body from the inclemencies of the seasons, his friends from his enemies, the companions that bring aid, joy and comfort from those that cause him injury, annoyance and anguish. These factors raise him in the scale of his fellow men and enable him to distinguish and measure right from wrong, duty, truth and justice from sin, error and injustice, whether applied to the God that made him, or to himself and his neighbor, both created to know, love and serve their Maker. These factors are vital and essential to all phases of man's activities, but most of all to his education. At every period of Catholic education, and by all Catholic educators, this process of distinguishing and measuring has been considered an essential feature of education.

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In the scientific as well as in the industrial world and in other fields of man's activities, we all recognize the strides that have been made in measurements of causes, results, and conditions during the last century. It is no reflection on past educators and least of all on Catholic educators, that they have not achieved in their own field a greater superiority in processes of testing and methods of teaching than that which is claimed for the testing of other arts and sciences in the development of their objective aims.

In the defense of Catholic education it may be cited as an illustration of this measuring process that nowhere is it more in evidence than, for instance, in the teaching of religion. From a purely educational point of view and separated from its sacramental and spiritual aspects, what is the preparation of the younger child for confession but his training to distinguish virtue from vice and to measure the degree of the guilt of his transgression so that he may distinguish mortal from venial sin. If anything in the educational line calls for more exact distinction and measurement based on established units of measurements, it is the training that enables the child to apply to himself a general intelligence test unequalled by any other process in the field of educational examination. It seems to me that Catholic educators have failed to make the most of this defense when they are charged with neglecting modern processes of tests and examinations.

In the discussion of educational tests it is fundamental that we keep constantly in mind a doctrine which has a vital influence on the whole discussion of educational tests as well as of the principles on which these rest. Whether the State or society contends that the child should be educated on the basis of the respective needs of these two bodies, it is fundamental to the Catholic educator that the most important right in education is that of the individual child to be trained for the purposes of his creation. His whole sacramental life, baptism, confession, Communion and the use of the other sacraments, as well as his final appearance before the judgment seat of God, is individualistic. No one may injure or lessen or take away this right from him. By a divine commission from Christ Himself the sole mission of

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the Church until the end of time is to save souls, and this commission to save the soul of the individual child constitutes the basis of the Church's right to exercise this duty without interference from any source whatsoever.

Accepting this obligation not to interfere with or injure his prospects of salvation with all that it implies in educational methods and activities, it becomes a secondary matter and is entirely acceptable to right reason, that the processes used to obtain this result should be coordinated so as to obtain a maximum of results with a minimum of mistakes and loss of energy, either collectively by the whole educational body or by the teacher individually. It is perfectly reasonable to demand that the methods for judging and measuring the results of educational efforts should be steadily perfected and kept abreast of the other activities of civilization. Indeed it becomes a duty for the leaders of Catholic education to be more conscientious in the search for *valid and reliable tests* than for any other body of educators. They have a special duty to measure the results of Catholic education and to correct the errors that may injure this cause, whether these errors arise from the inexperience of teachers, vicious methods, improper classifications, or from any other causes which would interfere with the successful processes of Catholic education. The limits assigned to this paper forbid a lengthy discussion of general intelligence tests, or of so-called educational tests applied to the different branches. The I. Q. and E. Q. and other details of educational measurements lie outside the limits of this paper.

We have indeed a large field to work in if we are to do this business of testing successfully. Take, for instance, the problem of proper classification. It is notorious that one of the greatest obstacles to the teacher's work in the Catholic classroom is due to improper classification, which in turn may be due to half a dozen other causes. McCall in his study of bases and objectives lays down these two aims:

"The first fundamental objective of classification is to put together those of equal educational status. It is believed that homogeneous equalized groups will make more satisfactory progress, due to the fact that the teacher can teach such a group

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almost as one pupil. The needs of all pupils are then closely similar. The work can be done more exactly adapted to all. It saves the wear and tear on the teacher of continually shifting adjustment from one grade of ability to another. Franzen has described the instruction of teachers in non-homogeneous groups thus, 'they mystify the lower quarter and bore the upper quarter.'

"The second fundamental objective of classification is to put together those who will progress at equal rate."

He styles the above the legitimate objectives of classification and then proceeds to caution against illegitimate objectives and quotes Judd's summary of these as follows:

"Sometimes the school allows a pupil to move up a grade or class although it is known that he has not done the work below, because the parents of the child have influence and it does not seem safe to antagonize them. Sometimes the pressure of numbers in the lower grades or classes is so great that the teacher sends a pupil on in order to make room for the younger pupils, even when it is evident that the pupil will not be able to carry the higher work. Sometimes the teacher in a given grade is anxious to unload the backward or disorderly and therefore incompetent pupil on someone else, and since the open road is into the next higher grade the child is sent on. Promotion is sometimes controlled by the calendar. Because the date for closing the school has arrived and the long vacation is at hand, pupils are declared to have completed the work whether they have or not. Sometimes it is more or less explicitly argued that the backward pupil is larger than the other children of like intellectual attainments and he should therefore be sent to the upper-grade room where the seats are larger."

As a remedy I would suggest the application of some general intelligence tests which would enable the superintendent, the principal, and of course the pastor and parents, to arrive at a fairly accurate knowledge of the different factors which are necessary for a proper classification. Such a test would furnish us with a norm age for the different grades, the list of norm students for each grade, with the additional lists of super- and subnorms. My suggestion involves two stages: First, a preliminary study of general intelligence tests suitable to the conditions that prevail in our schools and based on the principles that underlie

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Catholic education. This study could be made by the superintendent in collaboration with a committee of community experts who have given special attention to this phase of educational work. Second, the formulation of a set of rules and regulations for testing, based on this study, and lastly the application of these tests in the various schools of the diocese. It is obvious that this classification process would have to be gradual, and subject to be checked and counter-checked, until valid and reliable results have been obtained. This might mean a work running into several years, but the results would certainly justify the labor.

To these classification tests worked out by the superintendent and community expert, I would add a set of diagnostic tests to ascertain the causes of defects in classification, methods and administration and to help in the solution of the problems created by super-norm students, sub-norm students, retarded students, etc. In all classification tests I would oppose all tests that aim at the elimination of pupils in so far as they fail to recognize the individual right of the child to continue under Catholic educational influences as long as he may profit by them. Likewise I would reject tests which have a tendency to create an anti-democratic classification or caste system. This does not mean that we may not make use of tests which might enable us to discern the special aptitudes of pupils. We need both clerical and lay leaders. An early recognition of aptitudes and talents that are essential to leadership will allow us to develop and advance such potential leaders with a minimum of error and energy and a maximum of efficiency.

The army intelligence test is often suggested as a model for similar tests in education. This test may be valuable if we keep in mind that the basic aim of the test was to select in the haste of war needs men who could be rapidly trained to army leadership or for positions of special efficiency. It was essentially a war time test.

It may be well to say a few words about the program of pedagogical studies in normal training schools. It is evident that these programs are no longer complete without giving a certain amount of attention to the training of prospective teachers in

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examination tests and measurements. This program should include:

First: At least the fundamentals of general intelligence tests, with some of the simpler methods of testing branches. This means, the definition and use of the I. Q. and E. Q. problems.

Second: Inquiry into the study of the factors that go to make valid and reliable tests.

Third: The importance of distinguishing between tests that look for native talent and those that show its development by results. This of course is only stressing the importance of the I. Q. and E. Q.

Fourth: Cautions against the dangers which face the young teachers when confronted in their pedagogical literature with the true and false or exaggerated claims of testers. This danger can easily be shown by the long list of hyphenated bibliographies on testing which go to show that the hyphenated testers are not in accord in their claims on testing.

Lastly: The normal student should be trained to familiarity with the teacher's share in testing a school or system under the direction of the expert tester, whether it be the diocesan superintendent or the community supervisor or both.

As a supplement to my paper, I would add to the suggestions made above, that a standing committee be maintained for the study and development of these examination tests in every diocesan and community system.

DISCUSSION

Rev. Joseph A. Dunney: Brother Waldron has measured "measurements" accurately and with entire justice. For that we are most grateful to him. The veteran educator digs down and brings forth the taproot of Catholic education — "the most fundamental process of education is training the child to distinguish and compare." The moderns are coming at last to call it measurement. The schoolmen called it *distinctio* or measuring by mental perception. Cardinal Newman has pointed out how the philosophic temper is enjoined by the Gospel, and it would not be difficult did time permit to show how that idea took root in the early Church, sprouted and grew, and forth-flowered in the Catholic enterprise of education. With the schoolmen all knowledge is based on accurate distinction: "By the intellect comparing and distinguishing." And did

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not Dante declare: "The most beautiful bough that springs from the root of reason is that of distinction".*

Times, alas! have sorely changed since then. Philosophy has been turned topsy-turvy by Descartes. Education has tried to duplicate the same feat. So we have to-day a mentality poles apart from that of the ages of faith — "a crazy, pedagogico-psychological mentality." Just as many modern writers on philosophy are analyzing mind from the point of view of consciousness rather than from that of function, so are the educationists prone to treat the child mind as a pad, the lines, numbers and sentences of which they seek to register with photographic minuteness. Everything nowadays is the mechanism and the measurement of the mind. To listen to some of the pedagogical pundits one would be led to believe that in the Middle Ages they had no mind or minded nothing. But they did mind a whole lot. "There was, perhaps, an indifference to pry too intimately into the soul. True, from a religious point of view many thinkers closely observed their moral conscience, but they did not aim at a concrete knowledge of the mechanism of the mind. In a word they interpreted Socrates' γνῶθι σεαυτον religiously and not psychologically."

Nevertheless, the Catholic educator both sums up the work to be done and makes that sum clear. "Children," says Giovanni Dominici in the early XV century, "are to be trained, first, for God; second, for their father and mother; third, for themselves; fourth, for their country; fifth, for the trials of life." Was ever a clearer program laid down than this one? In it you see nicely combined and calculated the physical, social, civic, intellectual and religious. All through the ages the Church has been equally clear as to the aims and ends of education. Never has the world been half so clear. To-day as always the Catholic mind stands out in sharp distinction to the non-Catholic by the very fact that in dogma and morals it is able to "observe accurately and think clearly, to distinguish between the essential and the irrelevant, to be critical of vague and sloppy words and thoughts, to see the point at issue, and to be able to bring its knowledge to bear on it."

And as to the processes, as Brother Waldron has so well shown, are we not forever stressing the very idea of measurement? Broadly that is most true. The Catholic teacher from morning watch even until night watch, sees to it that her charges distinguish (*distinctio*=measure) right from wrong, virtue from vice, will from whim, duty from ease, etc., etc. Day in and day out our pupils are urged in their thought, in their manner, in their behavior to separate things which might be confounded to their souls' hurt. Nowhere else is such infinite care used to guide the child and enable him to check up his behavior in the task of self-evolution, moral and intellectual, to which he is constrained by his Creator. Are we not forever aiming for self-knowledge and self-discipline; and is it not our dearest wish to make our pupils see what

Discrezione — Convito IV, 8.

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God expects of them and strive measurably well to fulfill that expectation? Education pure and undefiled is so to enable them to cooperate with God's designs for them, for society, for humanity at large.

The stupidest assertion, therefore, is the one that says Catholic education is not strong on measurements. We are supernally strong on that idea. "At every period of Catholic education, this process of measuring has been an essential, nay, a dominant feature." (Of late, however, two movements in public education have enjoyed much of the limelight. The technique of formulating a test has been further perfected and the value of a scientific test is better understood. So it is for us to keep abreast of these movements and not let ourselves be outstripped, for sure as fate the devil—at least the printer's devil—will take the hindermost.)

In the general process of instruction there is room, and need, to measure progress in a sort of way. In a sort of way, we repeat, because at their very best such measurements yield only a meager and inadequate return and any analysis of the content of the child mind should, if correctly performed, recognize its own limitations. Let us be sure of this and not fall victims to what Brother Waldron calls the radical view: "involving a mysterious, modern, ultra-scientific educational operation." It is true that many of the most prominent advocates of measurements are out and out materialists with an insidious philosophy and with peculiar, nay impossible, pedagogical views. Their evaluation of results is too lop-sided, their idea of progress too limited, the knowledge they posit entirely inadequate to the needs of the Catholic or non-Catholic child mind. For the scale they employ is utterly utilitarian and has not an inch of room for that super-eminent knowledge of which St. Paul speaks: "The charity of Christ which surpassed all knowledge."[1]

Far be it from us to subscribe unreservedly to their tests. The aforementioned reasons should make us very chary in our evaluation of such measurements. Next to this lies the consideration of the necessary limitation attendant on all measurement whatsoever. Any long-sighted view of the educational process must recognize the shortcomings of so-called comprehensive examinations as well as of the all-revealing measurement. "Some lessons are examinatory, and for these marks furnish some criterion, though a clumsy criterion, of the results achieved. Others are expository, and in these marks cannot be given on any reasonable system. Others again are concerned with the working out and realizing of a presentation; in these also, no allotment of marks can be made rational and systematic." Besides, there are many intangible elements in education and "results" are always an easy yet shortsighted criterion to go by. Indeed, it were a forlorn enterprise to expect to delineate accurately the mental, moral, spiritual progress in our charges.

[1] Eph. III, 18.

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For we are always working with youth under the sense of impending changes, too big to be distinctly seen, but which can be distinctly felt and which are impossible of adequate measurement.

Hidden powers there are in all our pupils, powers of intelligence, sensibility and will. Do they display to grown-ups the mental and spiritual value of what they have? Not a bit of it. They have a way of hoarding acquired knowledge and of giving out just as little as possible. Youth's alert mind will deal eagerly with whatever comes its way, and this without saying a word about it. Furthermore, utterance is at its minimum just when plasticity is at its nth power. Children envisage things their own way, and you cannot say which detail is for them imperishable. Nor are you sure where their stresses lie, nor can you recapture their sense of life, either. What urges of emotion, what bursts of misery, what ecstasy and poetry, pierce up through the normal and commonplace! Why, only their Guardian Angel can get anywhere near such instincts, cravings, desires, complexes of mental activities and passivities. "The spirit" says Thorndyke, "can still go where it listeth. Measurement must meekly follow, gather up the results, and give them value." Yes, of course. Measurements must follow, should follow, but always meekly, never cocksure. They have ever to be approved, checked, and governed by truth and not by theory. If they are used otherwise they proceed blindfold to the biggest things, the things unseen, but dimly felt in a child's life.

It is well to take up another important consideration touching the use of measurements. Whatever we want to estimate must be open to view. Language is the only practical measure of intelligence, and all measurements are conditioned by that necessary medium — expression. Now expression, communicating to others what is in one's own mind, may run or halt or even drop down and die in its own tracks. The last is generally the way with our beloved charges, is it not? How difficult it is to get them to put forth an idea in a just, life-like way, except, and this is rare, when they suffer a spasm of enthusiasm. And how few and far between are those blessed attacks even in the most model pupils! We are fain to confess our wish that such attacks of vocal or written wisdom were more frequent. Unfortunately, however, they are not. Words, script, feature and gesture often fail wretchedly to bring out what we want to see expressed. Of course they do this in a way, but no more. To half fit the term to the idea is much, and it is possible to measure growth in the warmth, energy, and light of words; and we want our pupils so to express themselves that we may clearly perceive they understand. Yet even then we have not all; and so in very truth it is idle to expect that they will ever focus on a page or in a recitation more than a few of the lights that have fallen upon their minds and hearts.

Yes, young minds are undeniably hidden things and will be left alone.

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Their leisurely business of inward growth seems to go on as if it were none of our business. They are quietly making discoveries which to us are altogether undiscoverable. No examiner, no matter how nicely calculated his measurements, can hope to penetrate the mystical èclosion of the mind of youth, or of any age for that matter. Take, for instance, the early teens. They do not body forth one half the inner realities that are theirs. Their power to express lags leagues behind their powers of appreciation. Understanding far outstrips any ability to explain. Never was, is or shall be an examination, a test, equal to probing such deep-sunk mental and moral acquisitions, to say nothing of the spiritual. You may measure certain mental products and advances by the language yard-stick, and it is good, we repeat, to do that. But let us not deceive ourselves into believing that we have recaptured their souls or even fixed the mental and spiritual worth of all that they have and are. Qualitative values never can be expressed adequately in quantitative terms.

Granting, then, that we have not the slightest idea of making a fetish of standardized measurements and recognizing that all tests will forever be crude and imperfect, insofar as we are dealing with a great mystery, — the soul of a child, — nevertheless that fact does not absolve us from the duty of adopting and applying the very best available tests and measurements in our classroom procedure. They have much worth. First of all, for the teacher. Every one of us would like to know just what progress his class is making. Measurements will be found good for what they do. Even though they tell only in a rough way and only approximately what is in the pupil's mind, yet they help. They may be made real tests of general intelligence and mental training. Through them the teacher can pilot a class and note the individual pupil's mental currents and crosscurrents, — undercurrents sometimes. Again, they will serve to make her more imaginatively sympathetic, more intellectually capable, more spiritually alert to deal with the class and the individual. Next to this, there is advantage accruing to the pupils in that it makes them more keen to get some idea of the sum of their knowledge. They can see for themselves their progress. When measurements are explained to pupils in such wise that their individual sense of the difference between good work and bad is properly developed, their faculty of self-criticism becomes stimulated, their power of statement increases, and they will secure a better mastery of the art of expression in our language. Finally, measurements contribute not a little to the successful conduct of the curriculum. They help towards collecting and doling out thought-material suitable to the class as a unit. And they help us along the very important way of proper classification into homogeneous groups. Constant are the complaints of teachers in upper grades anent the poor quality of human materials shoved up higher; these can be allayed, though there is no absolute anodyne, there never being an entirely successful predecessor of any one of us engaged in schooldom

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The use of measurements will prove of much value so long as we stand aware of their limitations. But let us not allow them to dominate our teaching. That were to court the danger of becoming wooden and mechanical. There is danger of just that. It is beginning at the wrong end to make measurements the foundation of your classroom procedure. The wise teacher will never embark on her teaching with the mere idea of having the class measure up to the test. Such a view betrays a serious flaw in theory and motive of teaching. For tests can and may easily become an intolerable hindrance to teaching if we are to judge seen results as the best results. *De facto* the best results of our teaching are scarcely ever seen. It is never certain that the measured results of scaling can be accepted as a final audit of our work as teachers or even of the pupil's worth. How easily they leave individual capacities out of account; how readily they can enslave a rule-of-thumb teacher. The weakness of all measurements as of examinations is that they "test intellectuality rather than intelligence, and teachers know that many children, perhaps the majority, are quite capable of being intelligent without being intellectual, just as we have met to our sorrow many high-browed persons who were intellectual without being intelligent."

We would like to introduce another caveat. Tests should never be allowed to tie a teacher down, never contract her horizons. For her they are meant to be a help, an incentive, a rod, if you wish, but not a maximum or minimum of her real teaching. If she is teaching for the sake of tests then she and her class will be slaves of standardization, of a same-for-all measure of attainment. A teacher should remember that while many things taught in the classroom are examinable, and thus measurable in a sense, many more are immeasurable, they are the things that matter most, for example, religion, internal honesty, a feeling for language, an appreciation for music. So, after all, no test, standard or measurement can ever quite fill the bill.

All said on both sides, the application of scientific measurement to the results of teaching is not to be scoffed at. Rather should we take over the best of these tests and at the same time set about the measurement of the subject-matter proper to the parish school curriculum. On the basis of such subject-matter we must construct our own tests and set up a common standard of attainment. This dual task confronts every forward-looking Catholic system. The sooner we betake ourselves to it the better. Once we have this matter well in hand, we shall experience many advantages which as yet seem far away. There are many ways whereby we can improve our present-day opportunity by adopting, broadening and Catholicizing many of the newest methods and measurements. Others, outside our fold, have labored earnestly and gainfully in this big field and are glad to have us use their gleanings. Leo XIII has urged us to do so: "Every wise thought and every useful discovery, wherever it may come from should be gladly and gratefully welcomed."

To be frank, we still go about this matter of measurements clumsily

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enough, so there is need to get into some wide-awake movement for the study and improvement of standardized measurements. Nice calculation is necessary to secure what we want, but since it is being done and the use of measurements has already become an integral part of public school procedure, why should we hold back, shilly-shallying? We cannot stay out of the movement, peep through our high board-fences and watch the public schools go by. Just now the best thing for us is to start and fix our own standards and not have them set for us by outsiders. Don't forget that the beginnings of every great movement in this Catholic Educational Association have been slight and experimental. Anything that any of us does counts but the great things are to be done by cooperation. Then why not, as Brother Waldron has so clear-sightedly suggested, a preliminary study of general intelligence tests suitable to the conditions of our parish schools.

Let the superintendents collaborate with community experts and the specialists in measurements. Together they will be able to form from their study a set of rules and regulations, measurements and standardized tests with a distinctively Catholic objective for the various schools of the dioceses. If action is to follow it must be through the support and insistence of the Bishop, pastors and principals. Don't stay out of this movement in measurement through fear of wasting your time. Be a joiner and a worker. A lot of work, we grant, lies ahead. But when one regards the advantages to teacher, pupil and system, one ventures to believe the game is well worth the candle, or a dozen candles.

The unsatisfactory character of many of the tests now in use must surely be obvious. Indeed, any Catholic educator who does not frankly find fault with them must be asleep on his job. But Brother Waldron is never asleep, he is argus-eyed. And he perceives how these tests narrow the field of the child's vision, cramp where they do not neglect, important faculties. Never can we do that, never forget that we are dealing with more than measurable human products; we are dealing with immortal souls. Our duty is not merely to instruct but to educate. Education "is the disciplining of the intellect hitherto untutored, the establishing of principles hitherto little known, unknown; and the regulation of the sensibilities and moral affections hitherto sprouting forth in wild luxuriance." This is palpably very different from instruction which may be defined as "the imparting of knowledge of facts, mental, physical or moral, with the mode of using such knowledge for the greater advantage of the individual and of the community." Is not this vital distinction between instruction and education generally forgotten or denied in our day? And is it not because of their neglect of the moral conscience and the will that so many tests regarded as valid, reliable and ultimate, yet fall far short of the true ends of education?

Enough has been said to show the value and need of better tests and standards. Wouldn't it be logical to make a start, if you have not already done so, by a wise, Catholic selection of study matter in place

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of our already absurdly overburdened courses? Take out of your text-books much that is too heavy, almost useless. Empty them of the slavish material standards, the false maxims. And do not ask your pupils to bite off more than they can chew. There is a natural order in which the mental powers ought to be trained, a proper order of imparting kinds of knowledge. Wherefore instruction must often wait upon the growth of the mind. Milk for babes, meat for men. Much time is wasted in trying to teach children what they are not yet capable of learning. Subject-matter must needs be studied carefully and adapted to pupil ability, to age, and to grade.

There is more still. There is the fundamental Catholic consideration that looks to the will and heart as well as to the mind of the pupil. While in the public system the mass of information is selected with an eye to the secular without any attempt at a presentment of the religious, it must be otherwise with us. *Vita sine doctrina facit inutilem.* No norm can be acceptable which forces religion into the background, out of sight, in the child's life, and occupies itself solely with the popular, the expedient, the materialist. If we are to standardize subject-matter we must see to it that it provides food for not only mental but moral and spiritual growth, and let us remember the sequence of that growth is from feeling to thought, from thought to decision, from decision to action. Not otherwise will we be educating our charges.

The tests, then, that we essay, must look to the heart-lights as well as to the head-lights. Else they will be poor criteria for the trial and proof of true life. What they must look to is mental, moral and spiritual growth. All three. *Triplex funus none facile rumpitur.* It is therefore necessary to embody in our standardized measurements these three elements inextricably interwoven — the mental, the moral, the religious. They will be the test, not only of our class and pupil worth; they will be the test of our own Catholic sincerity in the enterprise of education; for they will show just how far we are bent upon cultivating the relish for the truth and the right.

We need, in fine, such standardized tests as are visible, palpable, and capable of stirring the religious and the moral in our pupils no less than the informational. Education with us is "not the mere sharpening of the wits nor the acquisition of saleable knowledge" but a steady religio-moral discipline, — a preparation for life. No matter how much the information acquired it is little worth while except when backed by good conduct which is three-fourths of life. The attainment of extensive knowledge, even perfectly measurable and saleable knowledge, will boot little in the long run without firm moral principles and the ability to control the passions and senses. This is but plain Catholic educational doctrine; but the point is we need to put it into our tests. Our teaching, therefore, and our testing will be real, true, eternally profitable only insofar as they are rooted in Catholic truth, insofar as they consult the rights of each child under our care to be trained for

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the ends of his creation. For it is the primary function of education to teach youth "faith, not without virtue, temperance, sobriety, modesty, justice", and this is the only way in which it is "possible to make the people the fittest to choose, and the chosen fittest to govern."

BROTHER AUBERT, C. F. X.: In an excellent paper such as we have grown accustomed to expect from him, Brother John Waldron has pointed out that the study of tests and examinations has occupied the minds of the best educators as a sort of corollary to similar studies in industry, finance, etc. This explains the normal attitude toward tests, but to-day tests, intelligence tests and tests of achievement, are receiving an abnormal degree of attention. In my opinion this present-day vogue may be traced to the wide-spread use of psychological tests in classifying the men drafted for the American effort in the World War. It is only since the war that some colleges have substituted psychological tests for entrance examinations; it is only since the war that we have been bombarded with advertising matter for all sorts of tests. Apropos of this somebody has said: "The Civil War gave Kentucky an army of colonels, but the World War gave the whole United States an army of intelligence testers."

The Intelligence Section of the American Army was not a bit afraid of its findings, for, according to its report, it proved that forty-seven per cent of us are morons, leaving room for one wag to raise the question, "Did the remaining fifty-three per cent give the tests?"

The writer of the main paper has adopted the sane attitude that the tests and examinations under discussion are only the present stage of a constant process of development. By some these tests are hailed as the greatest achievement of the scientific educator, while practical men and women declare that measurements of achievement have not yet attained a sufficient degree of scientific accuracy.

"It is notorious," Brother John has told us, "that one of the greatest obstacles to the teacher's work in the Catholic classroom is due to improper classification." This condition calls to my mind something I read recently by A. H. Sutherland, Director of the Adjustment Room Plan in the schools of Los Angeles. "More frequently than not," he writes, "an educational test in a room (say A-5) will show some seventh-grade, some A-6, some B-6, some B-5, some A-5, some B-4, and some below B-4 in that room. As often as not it appears that there is not a single pupil in that room whose score approaches the standard for the class."

Among other recommendations we have before us one for "the formulation of a set of rules and regulations for testing." This is a necessity, for to-day it seems that every dabbler in psychology feels competent to conduct mental tests. Recently in a school district near this city of Philadelphia a superintendent of schools was very much disturbed because a mental tester reported one hundred and fifty of his pupils abnormal—

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a very large percentage of those examined. He asked the Psychological Clinic of the University of Pennsylvaia to examine these children. On individual examination they were willing to pronounce only five of them subnormal. The point in the suggestion for rules and regulations for testing may be emphasized by a quotation from Lightner Witmer: "One cause of the confusion in the interpretation of psychological tests is due to the fact that the majority of mental testers are not expert diagnosticians but mechanical measurers."

In conclusion, I hope I may escape being classed as a reactionary if I repeat the sage counsel of the poet, — "Be not the first by whom the new it tried, nor yet the last to lay the old aside."

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SUPERINTENDENTS' SECTION

PROCEEDINGS

The semi-annual meeting of the Superintendents' Section was opened at the Catholic University in Washington, D. C., on Wednesday, April 19. Morning and afternoon sessions were held that day and the following. Thirty delegates attended; four archdioceses and twelve dioceses were represented. Four male religious communities had representatives on hand and the gathering had two other Catholic educators present.

At the opening session Rt. Rev. Thomas J. Shahan, D. D., Rector of the University, praised the purposes of the gathering and acknowledged its great representative character. A motion of congratulation to the Right Reverend Bishop on his return for another term of office as Rector of the University, offered by Rt. Rev. Msgr. Joseph F. Smith, P. R., of New York, was unanimously adopted. His remarks were followed by the address of Rev. Michael J. Larkin, Chairman of the Section.

The Committee on Nominations offered for consideration the name of Rev. Dr. Ralph L. Hayes of Pittsburgh for the office of Chairman and that of Rev. Joseph M. O'Hara of Philadelphia for position of Secretary. The nominations were accepted.

The Committee on Resolutions filed a report and the resolutions in their entirety were adopted. The tentative office of editor for the Section was created and assigned to Rev. Jos. V. S. McClancy of Brooklyn.

The various papers read at the Washington and Philadelphia meetings of the Superintendents' Section are carried in the Report of this year's proceedings.

JOSEPH V. S. MCCLANCY,
Secretary.

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THE PLACE OF THE LAY TEACHER IN PARISH SCHOOLS

REVEREND MICHAEL J. LARKIN, SUPERINTENDENT OF PARISH SCHOOLS, NEW YORK, N. Y.

While the remarkable increase in the number and size of parish schools throughout the country during the past decade has been a source of immense gratification to this Association, still to some of us it has brought with it a practical problem that is all-important. How are we to provide competent teachers in adequate numbers to meet the growing needs of the classroom? Many of the teaching orders which in other days were able to supply a complete staff of zealous, well trained men and women for every school under their charge, because of the added demands made upon them are no longer able to do so. As a result many pastors are obliged to enlist the services of lay teachers to meet the demands of their respective schools.

While the problem is a serious one, it will be noted, however, that it affects but few dioceses. In ten dioceses chosen geographically the percentage of lay teachers at present employed is as follows: Boston, 3 per cent; Philadelphia, 3 per cent; Brooklyn, 28 per cent; New York, 32 per cent; Pittsburgh, 6⅓ per cent; New Orleans, 12 per cent; Cincinnati less than 2 per cent, Chicago, 2½ per cent; St. Louis, 9 per cent; San Francisco, about 8 per cent; for the country at large 5½ per cent. From these figures it is clear that the matter concerns mainly New York and Brooklyn and has only an indirect interest for the school authorities of most of the other dioceses. In New York and Brooklyn the lay teacher for the present at least is an integral part of the parish school system and it behooves us to consider how under the given circumstances we can secure the best type.

The situation is without doubt much to be regretted; one that should give rise to earnest prayers on the part of all here gathered

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that the Lord may send more laborers into this portion of His vineyard. Catholic parents expect their children to be taught by religious teachers, and in schools where a large number of secular teachers are found I am convinced that the enrollment suffers. The religious teacher, Brother or Sister, with a divine vocation, moulded in the spiritual life, well grounded in a course of normal training, with singleness of purpose and unselfish aims, is and must ever be the ideal teacher of the Catholic school. Nor should we cease from our prayers or our efforts until this ideal is everywhere realized.

In my judgment the minimum academic requirement for a lay teacher in any of our schools should be a high school diploma. In the archdiocese of New York we have hundreds of teachers of this class who under the guidance of capable and willing principals are doing effective work. In order, however, to fit them the better for their important duties a course of lectures in pedagogy is given periodically at Cathedral College. It seems scarcely necessary to say that in the case of each candidate the question of moral fitness should be thoroughly established.

The principal difficulty it seems to me in this whole problem is the economic one. Young women there are a plenty, possessed of the proper mental and moral qualifications, but they hesitate to enter upon this field because of the meagre compensation it offers. While there will always be a certain number willing to undertake this work even at a sacrifice, because of its character, the shorter hours, long vacations, etc., and some from purely supernatural motives, still the vast majority will be swayed in large measure by the question of salary. It is true that in many cases it would be a hardship for pastors to pay these teachers a salary equal to the amount the business world is willing to pay them as clerks and secretaries, nevertheless some steps should be taken to make the teaching position more attractive in this regard. In some schools I know the salary paid leaves the teacher to a great extent dependent upon her parents for a decent livelihood. In consequence the teachers are of an inferior type and the teaching is in keeping with the teachers. In certain dioceses the salary paid to the members of the teaching orders is a matter of statute. I am in favor of a similar regulation in

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the case of our lay teachers. Let the Bishop or diocesan school board fix in each diocese a minimum salary large enough at least to insure a respectable living and to make for the well being of our schools and the good name of Catholic education. With absolute liberty left to the individual school in this matter there is in my judgment a danger that both our schools and good name may suffer.

Another regulation, too, might well be enacted by the school board of each diocese to eliminate a grave inconvenience arising from the passing of lay teachers from one school to another. This regulation should be to the effect that no teacher who has begun the term's work in one school should be accepted during the same term as a teacher in another school. The lay teacher's class should be made the object of the principal's special care and attention. Her direction, her word of kindly advice and encouragement, and from time to time her model lesson now in one subject, now in another, will be most helpful to the teacher who has not had the same advantages of preparation for the post she occupies.

The lecture course mentioned above has been found a very effective means for the development of the lay teacher. While this plan may not be practicable in rural districts, in larger centers, and it is here especially that the need exists, it may be followed with excellent results. As we have said it has been tried in our own diocese and we understand that our neighbor in Brooklyn intends to inaugurate it at the opening of the new term. In New York the course is given at Cathedral College, which is centrally located, and the expense is borne by the school board. The subjects taken up are principles of education, psychology of education and methods of teaching. The lectures are given on one weekday afternoon and on Saturday morning, and an examination in each subject is given at the close. The course is a registered one and academic credits allowed. This last point, however, is a minor matter compared with the immense advantage given our schools from this study of education in a scientific way.

In order to assist the pastors of large schools who are obliged to employ a number of lay teachers I would recommend that the superintendent make his office a bureau of information and

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clearing house for this department of school activity. Often we find that certain pastors receive a number of applications for teaching positions, and others none at all. These latter frequently know not whither to turn. It would be most serviceable, therefore, if the superintendent's office were able to meet all wants of this kind. The superintendent should take steps to have a complete list of all applicants for positions in his diocese, or at least in the larger cities. Towards the end of the school year he might visit all the high schools and private academies and confer with the principals regarding prospective candidates and the qualifications of each. From time to time very desirable candidates are met in this way in the persons of young ladies who are contemplating entrance into the religious life, but who are not ready to take this step for a greater or less period, — perhaps two or three years. Needless to say this type will be found most valuable in the work of the classroom. Another class from which a number of recruits have come into our ranks in New York is made up of those high school graduates who are preparing for positions in the public schools. According to the law they are obliged to have three years experience in teaching before they are eligible for a substitute's license. The parish schools offer them the desired opportunity for serving this apprenticeship.

Although at present the want of religious teachers is felt in but few dioceses, still I feel that this want will spread considerably within the next ten years. It is greatly to be deplored. I see in it a serious handicap to the progress of our schools. Say what we may and do what we will about the question of lay teachers, the plan is at best a makeshift. What our parish schools in this country need to-day is an increase of *vocations to the teaching orders*. If these few remarks have helped in the least degree to emphasize this truth, the purpose is accomplished.

DISCUSSION

Rev. Joseph V. S. McClancy: The paper to which this Section has just had the pleasure of listening has outlined an interesting field of thought for Catholic educators of the East. It is peculiarly an important topic for the diocese of Brooklyn, as the writer has indicated. In spite of strong pulpit drives for religious vocations and an earnest desire of the lamented Bishop McDonnell to welcome new teaching communities to the diocesan

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educational work, the schools have for years recruited more than a quarter of their staff from the ranks of the Catholic laity. This condition, while not as harmful for the system as some would believe, has kept Catholic fathers and mothers by the hundreds from growing enthusiastic over the education which our schools are imparting. The demand has ever been for a religious teacher for every classroom. No sound sign rises on our view that such a consummation will ever be achieved, at least within our lifetime. To meet the concrete situation two measures have been inaugurated in Brooklyn that may have a meaning and an inspiration for some of the superintendents here assembled in convention.

The hiring of the lay teachers is a problem hard of handling for many a pastor. While not minded to take the matter out of the hands of the rectors, the superintendent was anxious to lend the fullest possible assistance of his office in the premises. The plan has been in working for the past two years. It has begotten success. The religious teachers at their quarterly conferences are appealed to with the aim in view of securing applications from a splendid type of Catholic lay women for the vacancies that may exist from time to time in the staff of a Catholic school. Moreover in the closing days of August, and if necessary at any time of the year, a notice is inserted in the front page of the diocesan paper to the effect that good reliable Catholics of character may apply for the position of teacher. The applicants are asked to call in person on the superintendent, who examines their qualifications and scans their credentials. This affords the opportunity of appraising the personal traits of the applicants. Where satisfaction is had the superintendent, who generally is kept in touch with the needs of the various schools, assigns the successful candidate to a school located near the residence of the applicant. The scheme has been successful in filling the vacancies that come into existence not merely at the beginning of a new term but also in the course of the year.

Another project is under way in Brooklyn to help the lay teacher situation. In September next under the sanction of the Right Reverend Bishop a normal school for lay teachers already in the service will be opened. The final details have yet to be worked out under consultation but enough has been decided upon to sketch briefly the plan as a whole. This normal school will spread its sessions out over thirty weeks, calling for two afternoons for lecture work, namely, Tuesday and Friday. Each afternoon will have ninety minutes for work which will not begin until four o'clock. Two lecture periods will make up an afternoon's program. The scattered condition of the diocese refuses to permit the establishment of one normal school center. Instead there will be three such lecture points, teachers being accredited at any one branch because of convenience of traveling. The teaching staff will be recruited from young priests and religious, selected from the diocesan communities. The September opening will see four departments at work, to-wit, English, educational psychology. methods and classroom management. A short content and

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method course in religion will be added later on. There will be term examinations in all subjects and a diocesan certificate will be issued under the Bishop's signature to those following the course and offering evidences of proficiency. Though the scheme is just now in the planning stage, the promise of good for the Catholic schools is rich beyond the fondest early hopes.

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ADVERTISING THE WORK AND WORTH OF CATHOLIC EDUCATION

REVEREND JOSEPH V. S. MC CLANCY, SUPERINTENDENT OF PARISH SCHOOLS, BROOKLYN, N. Y.

This paper represents a humble effort to present for discussion views on a subject which is at once new and interesting. It is a topic that varies in treatment with the viewpoint of the persons who approach it. As a result of his office the Catholic superintendent of schools takes a wide, a diocesan, nay more, a national view of Catholic education. For this reason his opinion on the necessity of advertising the work and worth of Catholic education differs from that of the teacher and the principal as does his conviction as to the proper means of securing this result. Enriched with experience in the field of education and broadened by his contact with other leaders, the superintendent often hesitates, and in other cases, pushes forth in glorification of educational achievements that have escaped the attention of those less fortunately situated. It will serve the reader of this paper to good purpose to remember the angle from which the subject is discussed. It is the angle of the Catholic school superintendent, alive to the responsibilities of his office and at the same time aware of the urgent necessity of fulfilling the duties of his station with the utmost diplomacy.

That Catholic education in its results and therefore in its worth should be advanced upon the consideration of a broad public, will perhaps pass without questioning. Our day is eminently one of publicity. Every cause that has climbed its way to success has been aided in its onward movement by the propaganda that flung far and wide its attracting appeals. Everybody will concede that the enterprises which have settled down to permanency have succeeded in great measure because of the use of advertisement of one sort or another. It is peculiarly necessary to remem-

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ber this fact in discussing Catholic education. Our schools are a prominent American institution, but efforts continue in every generation to close them against pupils. It is an error to accept this opposition as the expression at all times of mere bigotry. There are those who aspire to unify education in this country for the benefit of developing a national spirit. Such people look down upon all private schools and are honestly engaged in a propaganda for public schools and public schools only. At this moment their efforts are limited to elementary schools, but success here would embolden them to go up higher. This sincere element in our American electorate stands in need of being disabused of their opinions. Unity of schooling as far as systems of education are concerned, is no more vital to American welfare than is unity of denomination in which to worship God. The country's rest does not require this demise of educational initiative and competition. Such a contention should be spread before public attention. It is best done when presented by Catholics in a manner that proceeds from argument and not incrimination.

A second purpose of importance to which the proper advertisement of Catholic education can be turned is that of encouragement for those giving time, talent and money to our Catholic schools. Within the range of this purpose would come the teachers in the classrooms, the Bishops and priests who collect the funds and manage the finances, as well as the laity who supply without stinting the required dollars. Such publicity should not be degraded into mere flattery. It should be repeated only at intervals but silence in this sphere should not be long. Imbued as we are with supernatural motives we are beset with the temptation to remove the emphasis from the natural. The theory is good that the people mentioned above are laboring for the reward that is of the Heavenly Father; the facts are strong in supporting the contention that for devotion and loyalty to duty our teachers are inferior to none; but the cold truth remains that it is inspiriting to all of us to receive from time to time public approval for what we are doing in the instructing of the Catholic young. Such words ease the monotony of life's unvarying rounds. Has it not come within your experience to observe how

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an added brace of life is taken on by the teacher whose efforts with the children receive a mere pittance of praise? It is talking from a broader and a louder platform, it is reaching out to a wider audience, to spread to the East and the West, to the North and the South, the high regard which we in our special position have gathered for the Catholic schools, their staff and their supporters. All are serving most nobly and most unselfishly.

The last paragraph was accounting the good of publicity for Catholics themselves. We continue in the same strain. Our schools are working efficiently. We compare favorably with other systems. This is viewpoint for feelings of satisfaction. But ours is the plan to go ahead. Placed alongside the best possible, our schools have many roads yet to traverse. To bring about this improvement we have on all sides the most promising disposition. The Bishops and priests want improvements; our people desire them; our teachers, religious and lay, would welcome them. But it is to be remembered that schemes for advancement form slowly in superintendents' minds, that with or without our knowing it they are the fruitage of months of thought and take on practical shape only after the passing of time. It would be too much to expect that their appeals will be more quickly appreciated by others than they have been by us. Many projects that make for betterment fall by the wayside owing to a lack of appreciation of this fact. It is only good sense to build up in the minds of those to be affected by our plans the proper frame of sentiment that is synonymous with cooperation and leads on to success. To our way of thinking the Catholic superintendent serves his Bishop in a big way by creating through wise publicity a demand among people and priests for the improvements that are needed or natural in our diocesan systems.

If pardoned the boldness that is evident in speaking of personal experiences, the writer can illustrate this point from life. Starting some seven years back in the office of superintendent with the then prevalent idea of serving as a mere supervisor, the writer gradually turned over to the conviction that the superintendent in a large diocese has a peculiar rôle to play. His work should be that of the organizer and of the planner. With this in view the writer took up the organization of two movements that

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were held timely, namely, the systematic training of teachers, religious and lay, and the opening of free Catholic high schools. That such measures were needed was apparent to some even outside the office. But logic plays a small part in life. Quiet propaganda was resorted to in commencement speeches and in public writings; conversations were turned to the point where these two requirements could receive attention; approval was given to the efforts of some in the system to work up sentiment in favor of the improvements. Sharply aware that all things which come to pass are the products of many and not a few causes, the writer wishes to pay tribute to the worth of this publicity among Catholics in bringing about a normal school for the diocese, and in assisting the Bishop in having his people second most cordially his efforts to open a system of Catholic district high schools.

We pass from the reasons for publicity to the means of providing the same. It is impossible to touch upon many of them save in passing. We all are aware what good comes to Catholic education from the school advertisements in papers and magazines, both Catholic and secular. The superintendent's annual report has grown into a fixed feature in the more progressive dioceses. The readiness of those in charge of Catholic schools to take part in public exhibitions, pageants and movements that State and city school officials from time to time undertake, is now the accepted policy. These all witness that hiding one's light beneath the bushel, that aloofness from public knowledge, is the parent of much evil. Some of our dioceses enter the State examinations without sacrificing their autonomy of educational control. These are splendid avenues of publicity and have to their credit the record of much public repute for our schools. But to two special points we would bring our reader's attention.

The business firm of to-day is generally known in the terms of its leaders. Anybody acquainted with the commercial world knows the truth of this. Henry Ford sums up in himself the cheap automobile industry. For Catholic education priests, especially those assigned to the office of superintendent, pass for the leaders of Catholic education. The leader that is effective in producing results for the cause he serves must be known, must take counsel and must spread before the attention of others his plans

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and opinions. His view must be broad; his associations must be wide. The old-time conservatism that was parented by fear of bigotry is now being exchanged for a better state of things. The Catholic superintendent now feels free and almost in duty bound to join the principal educational organizations where men of his standing congregate. His membership in this direction should, of course, start with the Catholic societies. He should be a member of a most active sort in the Catholic Educational Association and in any other body having like purposes under like control. Herein he should shed his shyness and for mutual help tell of the various works that he has brought to pass. He should be willing to do his share, even at short notice, to make the meetings meaty and profitable. We do not think it wise to limit such membership to merely Catholic organizations. The Catholic superintendent is well minded in joining school organizations existing in his neighborhood which take within their ranks the directing officials in public, Catholic or private schools. Besides obtaining an intimate knowledge of movements on foot in the other systems, the superintendent has within his range the possibility of acquainting his associates with information concerning the high ideals and successful accomplishments of our schools.

The second point leads along another line. Too much detail work often holds the superintendent away from more useful labors. At least is this true in one respect. To our way of thinking the pen of the superintendent is a big asset in the advertising of Catholic education. The issuance of an annual report is something but it is not all. In fact perhaps we shall agree that too many of our annual reports are mere statistics. The human touch, the apt quotations, the impress of striking personality, are missing. Yet the best form of publicity is that which comes from the superintendent, possessed of specialized training and wide experience. For that reason his writings should abound in fair delineations of conditions, in the frank statement of corrective measures and in the urging of forward-looking schemes. He has a splendid ally in the editorial space of the diocesan paper which in spite of his other duties may well fall within the care of the superintendent as far as its editorial

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work on education is concerned. His eye should watch the columns of the big dailies and sift their educational reporting. Articles telling untruths of our system, encomiums visited on other schools to the neglect of ours, movements that appeal to school children and from which we have been held off, legislation that arises from good purposes but seems to harm the freedom of education, — such things as these should form the material for his writing and his asking space in the secular press. An experienced newspaper man who has given years to Catholic journal work along these lines informed the writer recently how effective the policy has been. The pen of the superintendent, when active and prudent, breathing fairness to all and malice to none, is one of the biggest helps in creating a good public repute for Catholic schooling.

What particular form the advertisement of Catholic education should take is frequently determined most definitely by the circumstances of the case. Yet certain points there are that are regarded as fundamental and which will profit the cause whenever dwelt upon. It is a puzzle to many fair-minded non-Catholics why with such a splendid system of education open to our children at public expense, we put ourselves to the terrific outlay of financing our own system. Yearly millions of dollars are saved the States by our schools. Yearly young men and women leave their homes and take up residence in our novitiates for the purpose of serving the children in the Catholic classroom. There is no doubt that the American public would be more impressed with our schools and less suspicious of them if we were to emphasize more prominently that Catholic education is a tribute to our Catholic conscience. Such devotion is but a complement of the loyalty that led our boys to the front trenches and took away many of their lives. Americans want the people to serve God and delight in allowing freedom to those who work in deference to their conscience. Moreover, a settled point for advertising is the secular efficiency and the patriotic character of Catholic education. We take it too often for granted that the public appreciates us in this regard. The writer feels that while the message may tire some and may be urged at the wrong time,

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yet it pays well to advertise on all acceptable occasions the worth of our curriculum and our achievements in the handling of the secular branches and the development of red-blooded Americans.

In closing this paper two thoughts are ready to our pen. The happy condition that pleases to-day is the interest that the Catholic laity is taking not merely in supporting and pupiling our schools but also in speaking out boldly in their honor. The commencement exercises not only of colleges but also of high schools and grade schools are nowadays possessed of a lay speaker to advise the graduates. This is a step in advance. In a republic opinions take caste from the breath of popular approval that surrounds them. The informing of the Catholic men and women of the stores, shops and homes of the principles of Catholic education, and the leading of them to express them in their own language, have done much to bring approval to our system of education. But the office of the superintendent should be acclaimed as the center of official propaganda. It will remain the privilege of the pastors and the principals to place in their local sheets such good news as displays the efficiency of their individual schools. But since the superintendent speaks with a greater authority, since the columns of the public press are more freely open to him, since he views matters from a bigger and a better standpoint, it impresses the writer that the real advertisement of Catholic education should be distinctly under his control. He should, in fact, be jealous of his rights here. All organized publicity should be his property. State examination results, competition ratings, the statement of progressive steps being taken in the diocesan system, come with more force when issued from the pen of the superintendent himself. Truly while our duties are many and pressing, it will ever be a most important obligation of the Catholic superintendent of schools to advertise the work and worth of Catholic education.

DISCUSSION

REV. P. J. CLUNE: We listened with much pleasure and profit to Father McClancy's paper, "Advertising the Work and Worth of Catholic Education." It seems to me that the title of the paper is novel and his manner of treating it rather singular. He seems to think that the superintendent is the one agent who is competent and responsible for disseminating the

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merits of Catholic education. Should not every pastor, every priest, yes, and every intelligent lay person be expected and empowered to take a large and honorable part in discussing the value of Catholic education? The superintendent, no matter how active he may be, could not cover this large field in any diocese. We must not ignore the great work that is accomplished in every community by our devoted clergy and our loyal and faithful teachers in behalf of Christian education.

Then the writer suggests that the superintendent is to keep the Bishop of the diocese advised and even offer him suggestions and counsel on the educational activities of the diocese. This is to say the least a little indelicate and I would suggest that the order be reversed. The Bishop is the chief pastor of the diocese and is usually in close touch with its educational affairs. I quite agree with Father McClancy that we should emphasize that fundamental American principle, that freedom in education is just as important as freedom of speech or freedom of worship.

I question the wisdom of advertising our school system in the vulgar or commercial sense of the word. It is well for us to remember that many of our most anti-Catholic societies date their origin from the year in which we celebrated our Catholic centennial. Our Catholic schools throughout the country took a prominent part in that celebration. They had magnificent pageants and parades that one would suppose should be a source of edification but instead it let loose a torrent of bigotry. The most liberal non-Catholic that I know firmly believes that our schools have no right to exist and that they are a menace to the public system of education.

As far as Catholics are concerned I doubt if it would have much value. At no time in the history of our Church is the work and worth of Catholic education so much appreciated by our Catholic people as at the present. Indeed our greatest problem is to accommodate our children and supply teachers for them.

One very excellent means of bringing to the general public and to our own Catholic people the work and worth of Catholic education appears to me to have been overlooked by Father McClancy. If, as Father McClancy says, "In a Republic opinions take cast from the breath of popular approval that surrounds them," what more potent allies could we have than the Parent-Teachers' Association, which should form a part of every good parish school system in our land? What better form of advertising the work and worth of Catholic education could be used than the engaging of those most vitally interested, the parents of our children, to discuss in their homes, at their society meetings, and among their friends outside the Church, "the worth of our curriculum and our achievements in the handling of the secular branches, and the development of red-blooded Americans."

To kindle the light in the minds of all, to impart enthusiasm to those most vitally concerned in our progress, to cultivate appreciation for the

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work and worth of Catholic education, are the labor and privilege not only of our Catholic school system but also of every Catholic who is vitally interested in his faith.

REV. JOSEPH A. DUNNEY: Father McClancy's well known ability is once more in evidence as he fairly covers the ground of this important subject. Not only does he possess the goods but he has the way of making known to all men the worth of the stuff of Catholic education. From the viewpoint of the superintendent his outlook is broad and his horizons nowise contracted; wherefore the policies he suggests are well worth while, seeing how in the pursuit of them such yeoman service has been done for the cause of the parish schools, both in his own diocese and in the meetings of the Catholic Educational Association.

No Catholic superintendent can afford to forget the need as well as the value of a healthy honest publicity in these days when the manufacturers of public opinion are working overtime. The American mind, quick to observe the comings and goings and doings of its neighbors, is peculiarly susceptible to the influence of the printed word. Witness the heroic efforts of business men to curry the favor of the public and retain it. But in a higher sense and for the sake of truth we cannot hesitate to come before the public on proper occasion as speakers, writers, lecturers, ready to give a reason for the educational faith that is in us, anxious to clear up the printed falsehoods which multitudes of newsreaders blindly accept, which account for much of the ingrained suspiciousness, the reckless, frenzied utterances, the very loose general impressions which too often prevail. For now, as of old, there are not wanting men "moved with envy, and taking unto them some wicked men of the vulgar sort and making a tumult, set the city in an uproar."[1]

Nowadays we are apt to encounter this mood and method among the uninstructed or half-instructed public. President Harding declared only the other day that nothing had distressed him more than the evidence of religious intolerance in American social life. It was the most disheartening experience of his first year of the presidency and is surely a sad reflection on the social conscience of America. Of the educational conscience of this country, the same can be said; it likewise needs to be cultivated and corrected. What we have a right to look for in the big majority of our fellow citizens is a little more good will and sincere desire for concord and mutual understanding. It is, of course, as clear as the noonday sun that there is and always will be a narrow-minded element in the community with conscious malice and invincible ignorance, unmistakably bent on insult, insinuation, and misrepresentation. They are simply hopeless.

But the general public does not yet know the facts of Catholic education, resting as it does on the democratic principle of freedom of

[1] Acts XVII, 5.

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education. The truly thoughtful are not in doubt as to this, but the truly thoughtful are a small minority. It is with the big majority of our countrymen we have to concern ourselves and be at pains to enlighten and convince. They know partially or incorrectly those few facts which they have in hand. Our duty, then, is to put them straight in this matter, have them look fairly on our side of this question, and use the retort courteous or the reproof valiant as need may be. We should be ever ready to produce such evidence as will put the public's doubts at rest; we should spread before them specific instances of the work and worth of Catholic schools; what they stand for: law, order, obedience, service in peace and in war; and we should label the libels and have at hand a ready defense of our principles, and along with them an abundance of unassailable facts and specifications wherewith to support what we assert.

Not that we are to go out for the sake of mere ostentation or to seek notoriety. Far be those things from us in our enterprise of education. On the other hand there are times when to rest in seclusion aloof from the public would be to court deeper opposition and encourage the calumniator. Respecting our results and all genuine freedom of education the true Catholic should strive by every lawful means to combat the foe and his false idea by example and the testimony of the spoken and written word. "So let your light shine among men that they may see your good work and glorify your Father who is in Heaven." Undoubtedly there are times when we must let the light shine in and chase away the darkness; times when deep and genuine convictions are incompatible with indifference or the silence that hides itself under the name of tolerance.

Now I am convinced that however much the press or the pamphlet or the superintendent's report may broadcast the work and worth of Catholic education, there is still a far more potent publicity. That is talk. A keen observer of men and things declares truly that "the only real public opinion is that which is uttered in private: the public opinion which is a mass of private opinion." It is the products of the Catholic school, their parents, friends, companions, who make this mass of effective private opinion as to the work and the worth of the Catholic school. Alongside them the manufacturers of public opinion are quite helpless and ultimately ineffectual. Adverse critics make no indelible impression on the estimation of thoughtful observers, whether Catholic or non-Catholic, who see the work of our educational system in the quality of the stuff they produce. Let us then aim, above all other objectives, to make our quiet, sincere, earnest efforts tell more and more; then we can say to the world: *Si argumentum quaeris, circumspice.*

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THE ORGANIZATION OF DIOCESAN EXAMINATIONS

REVEREND CHARLES F. MC EVOY, SUPERINTENDENT OF PARISH SCHOOLS, DIOCESE OF SYRACUSE

The question of diocesan examinations is one of vital importance to our schools. Some may consider it still a mooted question; others may reject such tests altogether; but my personal opinion is that such examinations are of great value, and I believe that many educators hold the same opinion, even though we may not be able to say that this view represents the consensus of opinion in the matter.

In this discussion of the organization of diocesan examinations and their real or reputed value to the schools, we shall assume that the diocese has a course of study of some sort. Even if the work is not outlined by days or weeks, or even by months, most dioceses have a general outline which gives the limits of the work for each year in each subject. This condition is a necessity, if we are going to give examinations based upon the work outlined and performed with greater or less degree of proficiency.

We now come to the value of such examinations. In the first place these tests cause greater effort on the part of teachers. All teachers are human, religious teachers as well as others. This is said without any intention of casting aspersions upon the work or the zeal of religious teachers. It is simply a statement of an accepted fact. If the teacher knows that her class must take the official examination in January and June, she will keep more closely to the course of study as outlined for her grade, and as a rule she will see to it that the subject-matter of her grade is covered to the best of her ability. As the great classic writer said, "Every man is desirous of praise." This is true, and we may add as a negative corollary, or at least a scholium, — almost

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every person dislikes to be a failure in any phase of educational activity. Sometimes there is a little criticism within the schools and convents about this line of work, but a few words from the Sister Superior will convince her teachers that these examinations are a real incentive to them in their term's work.

These examinations are, likewise, a great incentive to the pupils. We have noticed this even in the first half of the third grade, the lowest grade in which these printed examinations are given. At the suggestion of their teacher these pupils begin to realize their own importance as a part of the school. They are told that they must work hard, must learn all the little things as well as the great things in their grade in order that they may be prepared for their first great examination in January of that school year. They look forward to this examination as one of the great events in their school life. While the results of their efforts do not always come up to their own expectation or to that of their teacher, the examination is a great achievement in itself. The pupils begin to see the necessity of orderly arrangement of answers written on the paper. They will be criticized for serious faults and serious lack of proper arrangement. Proper forms will be indicated by their teacher in oral instruction and upon the blackboard. Many of the fundamental mistakes will be removed by this first examination. The children will be able to note their own progress when the June tests are taken.

What is true in regard to the young children in the third grade continues in great measure throughout the grades. While the incentive may change in some particulars it remains essentially unchanged throughout the course. There is a class pride, a commendable condition, which is developed as the children pass on through the year. The superintendent on the occasion of his official visit mentions these examinations. He does not do so in such a way that the children obtain an exaggerated idea of the importance of these tests, but he simply mentions it as a side issue; for example, if he gives a little oral test or blackboard work, he mentions the need of obtaining a fitting grasp of this work. He commends the good work done and points out the errors. As he speaks to them about the need of study and practical mastery of the grade work, he emphasizes the need of

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this knowledge in itself. Then he may add that they will in this way be prepared for their coming examination.

These diocesan examinations have another value as a partial basis for promotion at the end of the year. We have been accustomed to give but ten questions in most of the subjects, and these ten questions must all be answered. Since this plan is followed we would consider it unfair to the teacher and her class to make the results of these examinations the sole basis of such promotion. Sometimes one optional question is given, but the general rule is as we have stated. Our plan thus far has been to consider these results as an index of the general ability of each pupil. There are, of course, conditions known only to the teacher which may readily give a different view of this question. The pupil may have been sick at the time, or many other reasons might be given. She uses these results, however, as a fifty per cent basis. Combined with these results are the monthly tests and general class work, each representing twenty-five per cent. A general average of seventy-five per cent is required in all subjects, except spelling, in which eighty per cent is required. There is this exception, however, to the fifty per cent basis of the diocesan examinations, and that is that no pupil who failed in every subject in January and June is to be promoted without the permission of the superintendent. Sometimes the question of age is a determining factor in this promotion. As we all know, there are some pupils who will never be able, in all-probability, to do the grade work; hence, age must be a determining factor in the promotion of those pupils who are considerably above the proper age for that grade.

The original plan for preparing these questions was as follows:

During the first term of our work with the schools we selected the special supervisors and several of the more experienced teachers. At this meeting we discussed the question of printed examinations for the grades, beginning with the third grade and ending with the fourth year high school. They all favored the plan and thereupon we carried the proposed plan into effect. These women prepared fifteen type-questions in the subjects in which we desired to give examinations. Ten of these questions were chosen in each subject. A general criticism of the ques-

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tions was that they were too difficult. This criticism was given subsequently by the teachers, and the superintendent concurred in this opinion. These examinations had their value, however; they were technically within the grade work, but were, as we have stated, a little too profound for the pupils. But we learned much from this first experience. A little later we had grade teachers of one city make out a set of twenty type-questions in each subject. From these the superintendent chose ten in the original or modified form and submitted these at the next examination. There was still the criticism that the examinations were too difficult. There was in this plan another weakness which we had foreseen, but it was not so serious as one might think; that is, that the Sisters who helped to make out the twenty questions in any subject, — for example, English, — might dwell too much, unintentionally, upon those or similar questions in their class-work; but this difficulty was more imaginary than real. In fact such action can readily be discarded in our consideration of the subject. As we have stated, the greatest criticism on these questions was that they, too, were too difficult. This difficulty had to be remedied before the examinations were printed. All this work was still in the formative period.

A little later we decided upon another plan, which is the one we still follow. Our present method is for the superintendent, unassisted, to make out the full set of examination questions. He has found that in the matter of time this method is considerably shorter than either of the other two which we have mentioned. It entails no more work than the other plans, for in each of the other methods he felt it incumbent upon himself so to scrutinize the questions that no serious objection could be made against them. Then, too, he has studied the needs of the schools and has attempted to grasp the phraseology of pupils of the different grades. In general he attempts to put himself in the place of the pupils in each grade as he makes out the examination for that grade. We may state that this plan has proved a satisfactory one. Lest this conclusion might seem somewhat egotistical we shall mention that these examination questions have always been considered a proper subject for criticism, constructive and destructive, on the part of all the teachers. We

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may add in passing that such questions would no doubt be the subject of criticism even if we did not invite it; but we have invitied such criticism on all examination questions.

In addition to this the Sister Superior is asked to give general criticism based upon report of the Sisters and upon her personal observations. In some cases this criticism is not given but in many cases we have received such reports. Sometimes the teacher refrains from writing some of these criticisms but she freely expresses her opinion on the occasion of the first visit of the superintendent in the spring term. If the criticism is made concerning the June examinations, it is used as a directive factor in the fall term. In this way the superintendent can readily obtain a composite opinion concerning every examination given in his diocese. If his teachers and he are working in that spirit of harmony which should and usually does exist, there is no reason why they would not be perfectly frank in their oral and written criticism of the examinations.

A summary report of these examinations is given in January and a full report in June of each year. In January each teacher keeps a record of all the pupils taking each examination and all standings obtained at that time. She sends to the superintendent the average standing in each subject. This report from each school is accompanied, as we have stated, by a criticism of the questions by the individual teachers, or by the Sister Superior, or by both. If a class average is too low we must look for the reason. If the average is low throughout the diocese in that subject and grade, the examination was too difficult, or the quality of work is not up to the required standard. Sometimes it is one reason, sometimes the other, and occasionally a combination of the two reasons. In any case, it is a question which can be determined by subsequent effort on the part of the superintendent or his assistants. If the average is low in a few schools but satisfactory in most of the schools in that subject, then the work is faulty in those few schools as indicated by the low average. This is a matter which can in part be adjusted by investigation and individual conferences in that subject. Sometimes such a weakness is discovered in a certain section of the diocese. In such a case, a meeting of those teachers interested may be called,

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and a full and frank discussion may be had. In this way much of the difficulty is removed.

In each examination some answer papers are reserved by the several teachers and these papers are later submitted to the superintendent for subsequent review. While he may not have time to do much of this work personally he can have others do it for him. For example, this year we reserved third grade catechism, fourth grade arithmetic, fifth grade geography, sixth grade history, seventh grade English, eighth grade catechism, and all high school catechism. The value of this part of the plan is obvious. It gives the superintendent a certain insight into the method of marking and the general form and neatness of the examination papers from each grade in each school. In other examinations different subjects will be chosen, and the answer papers in those subjects will be retained. In addition to the standard of marking and general order of the paper, the superintendent and his assistant may obtain a general view of the character of the work in each grade. If there are serious discrepancies in the method of marking, or in other matters pertaining to the answer papers, the superintendent makes out a bulletin for the schools. If his findings warrant such action this bulletin is sent to all the schools. If the criticism pertains to a few schools, he sends it to those schools that need it.

In the beginning of this work there was one difficulty which has now ceased to exist; that is, that the standings given in some schools were out of proportion to the real value of the answer papers. We do not mean to insinuate that teachers would purposely be dishonest in the matter, but the general character of religious teachers is one of charity and they sometimes let the merciful side of their nature dictate to the intellectual side. In the first examination, over seven years ago, school averages ranged from forty-eight per cent to ninety-eight per cent. If this standing of ninety-eight per cent represented the true status of conditions in that school or any school, happy indeed would be the superintendent and his teachers.

The question of proper marking was taken up at the next general conference of teachers. The moral impossibility of such standing was pointed out and some practical suggestions were

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given. After this but two schools seemed to cling to their original plan of marking. Thereupon, special attention was given to these two schools and to the individual teachers in these schools, and we are now happy to state that this difficulty has disappeared. The results of our January examinations were sixty-six per cent for the lowest school, and eighty-eight per cent for the highest.

The June report is much more elaborate than the one of January. When the June examination is completed and all papers are marked, sheets are furnished by the superintendent. On these sheets each teacher writes concerning each pupil, his age, address, attendance and standing in each subject in which he took the examination in January and June. At the present time we furnish each pupil with a printed set of questions in geography, grades 3 to 6, inclusive; English, arithmetic and spelling, grades 3 to 7, inclusive; American history, grades 5 to 7, inclusive; and catechism, grade 3 to the fourth-year high school, inclusive. In addition to those taking examination, we may mention in passing that the names of all other pupils are put upon blanks, likewise furnished by the superintendent, and all of these are sent to the office of the superintendent soon after the close of the examination. These sheets are placed in a binder and constitute a part of the permanent school record of the diocese. It will be noted that in this record are the names of all pupils attending school during the year, the standings in all subjects in which the pupils have taken examination, the list of grammar school graduates and high school graduates. Like the January summary report this report is not published, in so far as it pertains to the standings attained in any of the examinations. This practically completes the plan we have followed in regard to the diocesan examinations for the grades and the catechism examination for high school students.

The question may arise here concerning the relative value of the marks given by the different teachers of the several schools. As we have stated, the schools and the various teachers in those schools, are checked to some degree in their marking by a plan of having some answer-papers retained in each grade

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during each term. In addition to this, general directions and suggestions are given which pertain to the accepted method of rating these papers. We realize fully that severe criticism has been made concerning examinations of this type, that they are practically rejected by some educators on account of the vast difference of opinion as to the merits of this or that answer-paper. As we know, the difference in the rating given to such papers as geometry has been stated as fifty per cent. We do not question these statements, for they have been made by men of ability and great training in this line, but such has not been our experience in a more limited sphere of educational work. Personally we have submitted papers to thirty-five schools for marking. Exact copies were made of a certain answer-paper in English. These copies were submitted to thirty-five teachers. The paper selected was rated at seventy-five per cent by the teacher of the pupil submitting it. The lowest standing given to that paper was seventy per cent, and the highest was eighty-one per cent. The teachers marking the paper did not know the name of the pupil nor the school which that pupil attended. A paper in arithmetic was similarly considered and the difference in marking did not exceed seven per cent. From these experiences we feel safe in saying that the marking as given at the present time by our teachers is approximately the true rating of the papers submitted.

There is one other feature of diocesan examinations which we may mention. This is an annual contest in sixth-grade arithmetic and in seventh-grade spelling. We are aware that many educators object to this phase of public examinations. We admit that there is much to be said on both sides of the question. Be that as it may, we have conducted such contests for six years and we know that they have proved a benefit to our pupils. In the beginning of our parish school work we noted a weakness in English in our pupils. To strengthen the English was our first work. We made out a syllabus for the eight grades and we have continued our attempts in this line. The work in spelling, an integral part of English, was weak. To correct this we introduced a contest in the seventh grade. This examination

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includes the spelling of ninety-five words, and syllabication, diacritical marks and accent of five words. Six pupils from each school compete.

In arithmetic, at the end of the sixth year, we have four pupils from each school enter the general contest. This contest, as in spelling, is conducted by priests or Brothers who have nothing to do with the children in those schools. These questions are made out by the superintendent. Printed directions accompany the questions, and the examiners answer no question whatever after the papers have been distributed. A number, but no name, is attached to each answer-paper. The names are placed in an envelope. The papers are examined and marked by a board of public school teachers. The names and standings are published and fitting prizes are given. The publishing of these names and standings may seem inconsistent with our statements relative to the results in the other grade examinations; but conditions are different. In the contests, we safeguard the work in such a way that we know the answers submitted and the ratings given are a true index of the work in these two subjects in the several schools of the diocese.

We have submitted this brief review of the organization of diocesan examinations and have made a few observations relative to their value. Such tests are by no means a panacea, but we consider them a necessary part of school work as a measure of progress, as a partial basis of promotion, and as an incentive to teachers and pupils.

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METHODS OF SUPERVISING GRADE TEACHERS

REVEREND RALPH L. HAYES, D. D., SUPERINTENDENT OF PARISH SCHOOLS, PITTSBURGH, PA.

It is quite generally recognized that supervision is one of the many duties incumbent on the superintendent of schools. He has no doubt administrative functions to perform; but if he hopes to establish unity, harmony, and continuity of instruction in the entire system under his jurisdiction, he must plan the activities of his teachers, and he must institute some system of checking up his official directions. This means supervision whether it is performed by the superintendent personally or by some other method he is able to devise. The field of pedagogical literature within recent years has been enriched, or at least increased, by the publication of many books on the subject of supervision. Their very publication indicates the importance attached by educators to this problem and a cursory perusal of the same leaves one persuaded that the practical methods of supervision are still shrouded in the usual haziness of a comparatively new problem.

The title of this paper somewhat limits its scope; it should confine itself to methods. But theory and practice are so interwoven that general principles as well as practical methods must be considered.

Most writers recognize the necessity of supervision on the same general grounds. Standardization and efficiency are much overworked terms in the field of pedagogy; nevertheless it must be admitted that a school system worthy of the name demands unity, and unity bespeaks a wholesome standard. If a system included but a few schools and employed but a small number of teachers, it is difficult to see how any unity could exist or any sound standard be maintained without some supervisory work either by the teachers themselves, or by a head-teacher or principal. When a system includes hundreds of schools, with a staff

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of many more hundreds of teachers, the necessity for supervision becomes so apparent that it is accepted as a condition *sine qua non* for the proper functioning of the system itself.

The present professional status of our teachers likewise makes thorough supervision not only desirable but imperative for the success of Catholic school work. It is no doubt true that parish school teachers outlive their public school sisters in teaching experience; we are not forced to contend with a situation in which the average life of the teacher is from three to five years; we do not experience the discouragement of seeing thousands of older teachers abandon the classrooms with each successive June and their places assumed by an equally large influx of new teachers either entirely unacquainted with the local school situation or sadly lacking in professional equipment. These facts that impress public school educators with the imperative need of systematic supervision, may not so gravely weigh upon parish school authorities; but we cannot and we do not close our eyes to the need of an improved professional status for the teaching staffs of our schools. Our schools annually receive teachers insufficiently prepared for their task; we annually retain teachers who are handicapped by the lack of well-grounded preparation for their life's work. No factor in our system is so valiantly struggling to overcome this handicap as the teachers themselves, and supervision is one of their most serviceable aids.

Insufficiently prepared teachers are handicapped especially by a lack of appreciation of the proper methods of teaching, and it is precisely in this regard that supervision can render them invaluable assistance. It is only by studying their performance in the classroom, praising their success, noting their mistakes, offering suggestion and demonstration, that we can lead them to the knowledge and employment of proper methods.

These in brief are some of the factors that make supervision imperative — an essential part of the work of the diocesan superintendent.

The methods of conducting the work of supervision will vary according to the concept of supervision itself.

It may be purely inspectional. It may concern itself with the inspection of the material equipment of the school, the sanitary

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arrangement, the appurtenances for teaching. This is a necessary work; but most directors of schools would consider it but a part, even a minor part, of the function of supervision. In the diocese of Pittsburgh, the superintendent is relieved of nearly all of this work. The school board resolves itself into an inspection committee. The diocese is divided into school districts; each school is visited and inspected; a formal report is filed with the executive school board, which examines the reports, takes whatever action the situation requires, and in extreme cases invokes episcopal sanction.

On the other hand, supervision may be conceived as entirely examinational. It may deal solely with the status of the pupils; the grading of the children in given class-subjects. Supervision in practice may be confined to quizzes, examinations in the various branches of the curriculum, employment of approved tests, with this end in view, that the supervisor may judge of the teacher's ability by the results evidenced in the formal work of her pupils.

So far as I have been able to follow the literature on this subject and to gather the sentiments of those who specialize in this work, it is agreed that these two features of supervision are not to be neglected; but it is quite universally admitted that supervision to be really worth while must concern itself with the teacher herself rather than with the material equipment of the school or the examination of the pupils. We are constantly preaching that the teacher makes the school. "As the teacher, so the school", and these authorities do not consider it an exaggeration to conclude that "as the supervision, so the teacher." According as any one of these three aspects of supervision is uppermost in the mind of the supervisor, his methods will vary. I take it, however, that an agreement has been reached that the teacher is the principal object of supervision, and it is that aspect of the question that holds the center of attention in this paper.

The actual execution of the work of supervision devolves on three classes of people: the superintendent, the community supervisor, and the special teacher for the various subjects of the curriculum.

Some one has defined the efficient superintendent as the one who visits his teachers as often as possible. We may not agree

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on the proposition of how much time the superintendent should devote to the larger aspects of his system, and how much he should consecrate to actual work in the classroom; but that one of his duties is that of supervision is scarcely a matter of dispute. The observation of teaching, the criticism of work, conferences with teachers for the purpose of improvement in teaching are an essential, if not the major, part of his office. It is a work that requires not only a thorough grasp of the fundamentals of education but demands also a fairly wide experience and a large share of tact. One writer on the subject thus delineates the qualifications of an efficient supervisor and each of my auditors may apply these tests in his own individual case: "Special training, long and varied experience, a well-balanced judgment and an agreeable, winning personality."

The superintendent's first function as supervisor is that of an observer. He is not on exhibition, and he does not occupy the lime-light; his entrance into the classroom is not stage-managed; he attracts as little attention as possible and remains less conspicuous than the teacher. There are, I believe, some superintendents who cannot bring themselves to insist on the teacher's undergoing the ordeal of conducting the class in their presence. We have all met teachers who become physical and apparently mental wrecks at the entrance of the superintendent. How to deal with this class will, I suppose, always remain a mystery; but this class fortunately is a negligible minority and its existence cannot offset the conclusion that if the superintendent is to supervise he must first of all observe the teacher at work.

The goal of supervision is the making of efficient teachers, the securing of efficient teaching results, and he must ascertain through alert and intelligent observation of the class the degree of efficiency of the teacher. To measure the progress and efficiency of the teacher is the most difficult phase of supervision; but the science of pedagogy furnishes us with quite a number of tangible indicators. Does the teacher manifest a knowledge of the principles of method? Does her teaching evidence an acquaintance with the mental procedure of the mind of the learner in attacking a problem presented for consideration? Does her method take into account the psychological laws governing the

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mental processes? Is an attempt made to encourage and enable the pupil to get a fundamental comprehension of the subject as a whole, and then analyze it? Does her method indicate that the teacher understands the purpose of the subject as a whole and of the particular lesson she is conducting? Does she follow any kind of a lesson plan? What devices does she employ to aid the imagination and the sense-perception of the pupils? What kind of technique does she put forth in conducting the recitation? Is she teaching or merely hearing a lesson? Does she give the children time to think: does she stimulate them to think, or do her questions answer themselves with an obvious Yes, or No? Does she bring the generality of the pupils into the recitation, or does the recitation develop into an exhibition of the mental alertness of the bright first-row and condemn the dull back-seaters to ignoble silence? I admit this may appear quite a mental inquisition; but if the supervisor knows his job the conclusions will be evident after a short observation.

I feel that the superintendent will do well to take notes during the period of observation, quietly and unobstrusively, without embarrassment to the teacher or distraction to the pupils, and use these notes in his conference with the individual teacher or with the assembled teaching staff of the school.

After observation comes exemplification. The supervisor must not only be able to judge a good job of teaching and tell others how to do it; he should also be able to demonstrate by actual performance. We all know that our teachers are most eager for model teaching and it is unfair to neglect this phase of supervision. The actual plan of attack will largely depend on the results of the previous observation, or on the emphasis placed at the commencement of the school year for the teaching of a certain subject, or on some general weakness of teaching noted during visits to various diocesan schools. Many incorrect habits of teaching can be avoided and prevented, and all others must be eliminated before they become fixed and automatic.

A conference with the teacher is necessary if the supervision is to fulfill its main purpose — the attainment of increased teaching skill and through this the more efficient education of our children. Diocesan superintendents are fortunate in having under their

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jurisdiction a corps of teachers who as a general rule are in a receptive attitude toward sound and constructive criticism. If the conference, even a most brief one, is omitted, the teacher is left in the dark, and while no news is sometimes more welcome than bad news, serious, professional teachers, such as our Sisters are, have the right to learn the supervisor's judgment and to know the results of his observation. It is difficult to see how the superintendent can hope to secure a proper attitude of his teachers toward his work, or how he can hope to impress upon them that he is a cooperative teacher, unless he commends the good he has seen during his visit, condemns what was unsatisfactory, and offers definite suggestion for improvement. He need not chill and benumb the teacher with the wintry blasts of unalloyed criticism, neither should he indulge in a meaningless effusion of cheap and extravagant praise. Our teachers want the truth and they are not afraid of it. Most of us are reasonably optimistic where our teachers are concerned, and it is very seldom indeed that we cannot find many things to praise before we indicate undesirable and unsatisfactory points. Especially should the supervisor be prompt in expressing satisfaction with the teacher's attempt to rise above a slavish following of a fixed and dead rule of teaching, and to develop independence and initiative in her employment of method and devices and technique of teaching. It is not altogether unheard of that a teacher should half apologize for employing certain methods and devices which she thought peculiar to herself and not universally utilized by her fellow teachers, when that method and those devices made for better teaching. A word of praise for the teacher's initiative from the supervisor will strengthen that teacher in her determination to rise above the status of a mechanical instructor. Praise of what is worthy of praise, discriminating questioning of what is questionable, clear condemnation of what is deserving of condemnation with the reasons therefor, and suggestions for the better, — these should constitute the supervisor's conference with the class teacher. They enable him to make clear and definite what he has in mind, and enable the teacher to assimilate what the supervisor desires to enforce.

This conference, in fact the whole visit of the supervisor, will

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hardly be effective unless there is some attempt at checking up. As we are considering thus far the supervisory work of the superintendent, this system of checking up, in large school systems at least, will scarcely take the form of a personal return visit to the particular classroom. The principal of the school may be requisitioned for this end. I doubt if it is wise to invoke the aid of the pastor, nor do I think he should be informed in such particular and professional features of the superintendent's observations. The supervisor will not conclude his visit to the school without a deliberative conference with the principal, who is the proper person to be informed on the supervisor's judgment. Her very work as principal imposes upon her the obligation and affords her the opportunity of checking up for the supervisor the results of his formal visit.

The community supervisors are perhaps the best means of accomplishing this necessary check-up, and are in reality the most efficient agents of supervision in our school system. In dioceses in which the school system is extensive and growing they are of absolute necessity. The superintendent may be able to pay one visit a year to a hundred or more schools, and it may take two years to cover the entire diocese; the community supervisor visits each school of her community four to six times a year. Where the superintendent can spend but a short half hour with each grade, she can devote several hours to each classroom. A corps of community supervisors is the best practical method of supervising our grade schools. They are always within reach of the superintendent who can employ them to re-visit any school in the diocese and check up his observations on any teacher he has in mind.

As it frequently happens that the superintendent is forced to place the most serious part of supervision in the hands of the community supervisors, he ought to be acquainted with the results of their work in the schools. It is a good plan to require the community supervisors to file with the superintendent a report of their visit to each school. This report should indicate each grade teacher by name and in a general way should cover the usual concept of the work of supervision. It furnishes information not only on the sanitary condition and material equipment of the

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classroom, but attempts to gauge the teacher's mastery of the principle of method, her resourcefulness in inventing devices, and her success in acquiring teaching-technique. The superintendent thus has for his study not only the results of his own occasional visits to the schools, but also the written and signed reports of the community supervisors covering all the classrooms that come under direct and planned supervision.

Community supervisors may be utilized to execute another method of supervision. Supervision is concerned not only with the technique of the teacher, but also with the result of the teacher's efforts on the pupils. In fact, the first and foremost duty of supervision is to make teaching more productive of development for the child. Do the children give evidence of the results of the teacher's efforts? Examinations, standard tests and scales have been thoroughly enough established now that they may be used to great advantage as a method of supervision. The community supervisors are almost indispensable for the proper use of these tests. There is a recognized danger in their indiscriminate adoption. Their function is limited: there are mental results that never have been, and perhaps never will be, standardized, and these may be the most important ultimately. But tests and scales have their function; they are a means to an end; they do measure a part of the mental results that should be developed in the mind of the pupils, and their employment is a valid method of supervision. It is easy to go through the mechanics of giving the tests; they are issued in printed form, and ample rules for their use are attached. The problem that makes for sensible supervision is the checking-up the results, the gleaning of the information they contain for the improvement of the particular school or classroom. Father Kane of Cleveland, in the March, 1922, number of the *Catholic Educational Review*, indicates the plan he uses:

"Now, how is the superintendent going to get at the information these papers contain? Let us see how one superintendent can get this information. When the papers have been received, he calls together his supervisors and lays the results of the examination before them. For two weeks or more they study these papers carefully, giving attention to the poor ones. Con-

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ditions are discussed, difficulties weighed, and remedies suggested. This work is not hurried. Every paper is examined, with the result that the superintendent knows not only where success has not been reached, but why it has not been reached, and he can tell these schools exactly what is wrong. He can often point to the particular grade that has caused the failure. All this is a great burden, but it is worth it."

If testing the work of the pupils is one of the activities of the supervisor, the use of standard scales is a proper method of supervision, and community supervisors have both the experience and the opportunity to collaborate with the superintendent for their induction and the sensible method of their employment.

A last method of supervision remains to be considered: it consists in the employment of supervisors for special subjects. Other school systems overdo this feature, and over-supervision has occasioned serious attacks on the plan of any formal supervision. There are supervisors for every subject in the curriculum. The grade teacher is often left without any motive for initiative; too frequently she is merely the medium employed by the special supervisor for work in the classroom; a deadening formalism is developed, a slavish following of fixed, rigid rules which exist for themselves without respect to particular situations. Specialists are always narrow in their outlook on life, and the teacher who is harassed by the supervision of as many specialists as there are subjects in the curriculum, soon ceases to be a teacher in any true sense of the term; she hears five or six or eight subjects; she teaches none. There is, however, no need to adopt the extremity of special supervision. Catholic educators partake of the general saving conservatism of the Church, and most of them would desire to see more real, worth-while special supervision in certain subjects. Music is certainly one of them; so is art; and when manual training becomes a recognized part of our curriculum, it also will require special attention. Neither music nor art should be an appendix to the work of the classroom; both should be correlated to the general work of the grade. They constitute real means by which the pupil is trained to give expression to his thoughts. In both the work must be thoroughly graded; they must proceed step by step, week by week. This means careful,

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scientific planning and grading, and its proper execution entails a supervision which neither the ordinary superintendent nor the community supervisor is qualified to undertake.

Let me sum up these thoughts on methods of supervising grade teachers. The modern advances of the science of pedagogy require so high a professional status on the part of the grade teacher that her work demands constant general supervision. This work in our system is best accomplished through the mutual efforts of the superintendent, the community supervisor, the principals, and to a limited extent, by special teachers. The method is not based on vague generalizations and broad guesses, but requires accurate observation of the teacher's work, frank conference and constructive criticism, a system of checking up the results of the supervision, and a method of testing, more satisfactorily perhaps by the use of standard tests and scales, of the results of the teaching in the minds of the pupils. Unless the work of supervision is well planned and systematically pursued, it may degenerate into mere inspection, a system of checking up work and detecting slackers. Such haphazard work is worth little to the school system; it is a waste of time and not worthy of the name of supervision.

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TEACHING PEDAGOGY TO SEMINARIANS

REVEREND AUGUSTINE F. HICKEY, DIOCESAN SUPERVISOR OF SCHOOLS, BOSTON, MASSACHUSETTS.

Catholic education is a great outstanding religious fact in American life to-day. Large numbers of American citizens refuse to take advantage of the opportunities for an exclusively secular education provided by the taxation of all the people. These American citizens establish and maintain on their own initiative and at their own expense a great system of schools and colleges dedicated to the inculcation of religious principles and to the exaltation of religious ideals. These American citizens cheerfully accept a heavy financial burden in their determination to preserve to the child the most precious of all his inheritances — his faith in God and in God's word and his reverence and obedience for God's law. Catholic education is primarily and essentially a religious work. It flourishes in the United States because American citizens of Catholic faith understand its necessity and comprehend its sublime mission. So holy is this mission that thousands upon thousands of noble-hearted men and women enter into the thrilling task of true educational effort in a spirit of holy consecration without regard for earthly compensation or reward. Catholic education presents to the American people convincing evidence of the love that Catholics bear for the interests of their souls, for moral living based on revealed truth, and for the glory of God Himself.

The tremendous undertaking of providing educational opportunity for the Catholic children of the United States has always been blessed with intense devotion, eager enthusiasm and zealous leadership. We have no words to describe the honor due to the men and women members of religious communities who in the early days of struggle and sacrifice laid the foundation of Catholic education in the United States by the establishment of

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private elementary and secondary schools and academies. Their example has been followed to the letter by those who have succeeded them. Through their works great blessings came. The first foundations were securely laid in faith and confidence in God. The early progress was by force of circumstances slow and halting. No conspicuous advance was made in the development of Catholic schools until the Fathers of the Plenary Councils of Baltimore legislated into existence the Catholic school as a parish institution. The call went forth to the parish priests of the country to lend their influence and leadership in the holy cause of Catholic education by the establishment of a Catholic school in every parish where such a great accomplishment was possible. Within less than fifty years six thousand parishes in the United States have erected schools in conformity to the official decree.

We are witnesses of remarkable growth and rapid progress. For this most consoling and inspiring fact we can thank the zeal of thousands of parish priests under whose patronage, direction and support this overwhelming educational achievement has been realized. These devoted shepherds have spared no effort in procuring for the little ones of their flocks the inestimable privilege of Christian education. All honor to the priests of the United States who have organized their parishes and inspired their people to support the holy project of placing the Catholic child in the Catholic school. No assessment of Catholic educational effort in the United States is ever complete without sincere acknowledgment of the devotion of parish priests whose zeal in the advancement of Catholic education is in such large measure responsible for the gratifying conditions we meet so frequently to-day.

The interest of the priest in education is a natural interest flowing from his appreciation of the holy office to which he has been called. To offer sacrifice, to reconcile sinners, to be the dispenser of the mysteries of God, these are his sublime functions. Withal he is essentially a teacher. "Go and teach" are the words of his divine commission. "Not by bread alone doth man live but by every word which proceedeth from the mouth of God," reminds the priest of his definite responsibility of engraft-

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ing the truths of heaven into the life of a struggling and suffering humanity. In the pulpit, in the confessional, in every contact with his people, the priest by word and example must of necessity be an educator.

In the school the priest faces educational problems as we commonly understand them. On the parish priest rests responsibility for the spirit, policies, aims and achievements of the school under his control. It is not within the scope of this paper to attempt to suggest the methods or means by which the parish priest can most effectively fulfill his responsibility in the conduct of the parish school. Suffice it to say that the parish school needs the leadership and guidance of the priest if it is to fulfill its holy mission with any degree of completeness. The success of the parish school depends in no small measure on the intelligent and sympathetic interest and direction which the priest offers to this absorbing task.

Has the seminary, the training school of the priesthood, any specific responsibility in helping the priest to a more definite and enlightened knowledge of the nature, aims and processes of education? Is it possible to assign to the seminary the duty of giving formal instruction to the young seminarians in matters which bear on school management and control? The student preparing for the priesthood loves the things of the priesthood. Education is the priest's everyday duty. Is the seminary in a position to give to the young priest an insight into the principles, problems and methods of procedure in education to the end that he may enter on his work with an intelligent and keen interest in everything that bears on the Church's varied activities in the educational field? If so, is the seminary bound to do so?

We have heard it remarked more than once that the seminary is overburdened at present. There is little time for added courses and new subjects. Let us acknowledge that there are many things which might profitably be taught to students preparing for the priesthood. Let it be remembered, however, that in the process of selection one must give serious consideration to relative values. We make no plea for the introduction into the busy lives of young seminarians of a course in education worked out with the same amount of detail required in a professional school of education.

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We do believe, however, that every young priest should leave the seminary in possession of certain definite knowledge on the general condition of Catholic education in his own diocese and in the United States. He should likewise have a fair appreciation and understanding of, (1) The nature and aims of Catholic education. (2) The primary psychological principle underlying good teaching. (3) The problems which go with the conduct and management of every school.

As a practical illustration of a plan adopted to bring to future priests an appreciation of the methods and problems of Catholic educational effort, reference can be made here to a course of lectures given in St. John's Ecclesiastical Seminary of the archdiocese of Boston.

During the past three years the plan of teaching seminarians some principles of educational procedure and practice has been given its definite place in the curriculum. The diocesan supervisor of schools is assigned the work of giving a course of lectures on "Principles of Education" to the senior class. This class is made up of men in major orders who are in their last year of preparation for ordination to the priesthood. The time given to the course is thirty lecture hours during the first semester of the fourth year of theology. Approximately one-third of this time is assigned to each of the following general subjects: 1. Catholic Education, nature and aims. 2. Principles of Teaching. 3. Principles of School Management.

An experience of three years justifies the conclusion that this amount of work is eminently practical and can be added without strain to the seminary curriculum. An effort is made to balance the treatment of the general subjects with the following definite aims and purposes:

(a) To develop an appreciation of the nature of true education and to indicate the opportunities and responsibilities of the priesthood in the field of education. (b) To present the psychological principles underlying successful teaching to the end that the priest may be in possession of certain standards by which to judge a lesson well presented and well taught, and that he may approach his own definite task of preaching and catechizing quite familiar with the principles upon which good method depends.

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(c) To exemplify in the life of the parish school whatever has been developed according to the above mentioned plans by setting forth the principles governing successful school management.

In the group of lectures treating of school management such topics as the following are discussed: First Principles of School Management. The Priest in the School. Relations with Other School Officials. The Diocesan Organization — Its Character and Purposes. Vocations to Our Teaching Communities.

The first objective of the course is to bring to the prospective priest a working acquaintance with first principles. There is neither time nor necessity to attempt to develop the so-called professional educator. The seminarian is taught the why and wherefore of the Catholic school. He is instructed to observe intelligently the procedure of any classroom. He is brought face to face with the everyday problems of school life, and the most effective solutions are pointed out to him. He is led to understand the needs of Catholic education in its local and national aspects.

That such a course will be of incalculable help to the young priest is beyond question. It will enlighten and steady him in the face of the countless educational problems of one kind or another which are inseparable from the priest's active life in the missions. It awakens a professional interest in things educational and it deepens and confirms the conviction that religion, the greatest inheritance of mankind, the highest and noblest concern of finite creatures, is the heart and soul of true education.

This addition to the curriculum of the diocesan seminary of the archdiocese of Boston of tried and proven worth in the mind of the seminary authorities, is considered a step forward on our road of progress in the improvement of Catholic educational opportunity and efficiency. The priests of past generations are to be thanked and praised for what we have in our day. We look to the priests of the present generation to carry on with equal enthusiasm the educational traditions handed down to them from the past. To be taught what these traditions are, their nature, their value and their capacity for improvement, is the sole aim and purpose of teaching pedagogy to seminarians.

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DISCUSSION

REV. WILLIAM SCHMITT: One fact is worth more than a thousand wishes. That there is a seminary where pedagogy is taught to the future priest-educators and that the consequences of that fact can be measured and evaluated, is a fact far more valuable to consider than pages of theorizing material. Father Hickey has done the right thing in giving us the outline of work actually accomplished, rather than stating what ought to be done. For I think there are not many of us who could admit there is any attempt made to teach pedagogy to seminarians in our own diocesan seminaries.

To my mind it is almost a fatal oversight for the makers of the seminary curricula to omit the teaching of pedagogy. The traditional curriculum of the seminary, philosophy, theology, Sacred Scripture and eloquence, contain the essential qualities of priestly training. These are the sacred sciences that train in the art of priestly functioning, in the continuing as *alter Christus* the work of Christ among the faithful. But in our country where the Catholic school is part of parish life, where church and school are twin accompaniments, is there not a fatal omission in the priest's training if he receives no scientific training in the cause and aim of Catholic education, in the principles that underlie the successful management of a school, in the handling of the problems that confront the schools and the future needs that must be met?

As Father Hickey points out, giving proper recognition to all the elements that have helped to bring success to our Catholic schools, we must in the end admit that it is to the priest, to the parish priest, that the main credit is due for past achievements and to whom we must look for assurance of success in the future. This being the case who will say that a course of pedagogy in the seminary is not essential? If we have found place in the seminary curriculum for sociology and economics, surely we should find a place for pedagogy.

Next to his duties as confessor, as preacher, as dispenser of the sacraments, comes the priest's duty as principal of his school. He may delegate most of his authority to his assistant or to the Brother or Sister in charge, but no end of delegating can take away the obligation that his position as pastor imposes upon him in regard to his school. Is the pastor able to discharge this obligation fully? Experience shows that he too often is not equipped for the task. The rapid advance that has been made within the last few years in educational theory and practice, the constant reorganization going on in curriculum-making and methods of teaching, forbid any one untrained to assume an authoritative position in the school. To fall back on the principle that the priest will learn by experience is too dangerous a proceeding when the hearts and minds, nay the souls, of the little ones are at stake. Knowledge should be present to guide experience and the serious setbacks that come

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when one is "getting experience" in school management should be forestalled.

It is in the seminary that this training should be given. To what extent this training should reach, Father Hickey states in an admirable way. He says that three main ideas cover the requirements: 1) The seminarian should be made acquainted with the nature and aim of Catholic education. 2) He should be shown the underlying psychological principles of good teaching. 3) The problems that go with the conduct and management of every school should be pointed out. This instruction is to be given to the senior class; the nearness of the task for which they are being trained will help to make the instruction vital.

Serious dangers are threatening our Catholic schools. Can we then permit the priest, the final element of success in our parish schools, to assume his work unprepared, or rather untrained? He must be able to handle the problems of his own school in such a way as to help and not to hinder the work of the school board and the superintendent. In fact there is little reason for hoping for better things in our Catholic school system if the parish priest does not understand the problems of the schools and can not take his place in helping to solve them. And to my mind if there is no fundamental training in the seminary, the period of training, then we have reason to fear that the proper training will never be acquired.

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HOW CAN WE IMPROVE THE USEFULNESS OF THE SUPERINTENDENTS' SECTION?

REVEREND JOSEPH M. O'HARA, ASSISTANT SUPERINTENDENT OF PARISH SCHOOLS, PHILADELPHIA, PA.

It is with a natural feeling of diffidence that one who is a rather recent arrival in the ranks of diocesan superintendents approaches the subject, "How Can We Increase the Usefulness of the Superintendents' Section?" I suppose, however, the Superintendents' Section of the Catholic Educational Association, like all things mundane, admits of improvement. At any rate be the blame of what may seem to older and wiser heads a rash attempt on the devoted head of Father McClancy. He chose both subject and writer.

The Superintendents' Section of the Catholic Educational Association meets, as we all know, twice in the year — at the Easter holidays and during the proceedings of the national convention. Most of us are glad to admit that we bear away from these two meetings valuable suggestions as to methods and principles and above all new inspiration. As a comparatively new member I can say with no shadow of Aeneas' somewhat large *"quorum pars magna fui,"* that the most sane, helpful, and brotherly body of men I have ever met are in charge of our parish school system up and down and across this broad land of ours. Any improvement, then, in the usefulness of the Superintendents' Section would come, in great measure, it seems to me, from a closer and more frequent interchange of ideas between its various members. This will be readily admitted, for it is true for more than one reason.

The air of the educational world to-day is rife with new theories and condemnation of old methods. All of us are desirous to

"Be not the first by whom the new is tried,
Nor yet the last to lay the old aside."

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We feel that some of the new things are good and would make for the improvement of our respective systems, but we desiderate the opinion of our brother educators who perhaps have tried some of the new devices and found them satisfactory — or the reverse. We sometimes fancy that changes are needed in program or syllabus but we hesitate before inaugurating changes that necessarily affect a large body of teaching religious and a very much larger body of children. "What do the other superintendents think of the matter?" is the question that comes unbidden to our minds.

Moreover, the superintendent's office becomes a sort of clearing house for all sorts of educational doubts, difficulties, and suggestions. With due restrictions and modifications can be said of the superintendent what Emerson said of Napoleon: "He is so largely receptive, and so placed, that he comes to be a bureau for all the intelligence, wit and power of the age and country. He gains the battle; he makes the code; he makes the systems of weights and measures; he levels the Alps; he builds the road. All distinguished engineers, savants, statists, report to him; so likewise do all good heads in every kind; he adopts the best measures, sets his stamp on them, and not these alone, but on every happy and memorable expression." Is not a determined effort on the part of the superintendent to pass on to others all the good things he thus gets eminently worth while?

Every diocese forms a unit in our educational system and is wisely autonomous under the leadership of its Bishop, and this autonomy in matters educational will not readily be relinquished. Nevertheless none of us wishes to be of those who learn nothing and forget nothing. We feel very sincerely that great good will come to us and our charge by free and frequent interchange of ideas with our brother superintendents. The accomplishment of this desideratum is not easily arrived at, however. It is hardly feasible for the superintendents to meet oftener as a body. Distances that are great separate us. During the school term most of us are rather steadily engaged; the Christmas holidays, for some at least, are taken up with State conventions; at Easter and in the summer we have our meetings. A larger use of the printed page seems to be "indicated," to use the medical term.

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How can this be accomplished? Easily enough, I think. The number of superintendents is small—will probably never be very great. It seems to me, then, that a bulletin could be issued at regular (or irregular, if you will) and fairly frequent intervals without very great outlay of money. This bulletin might contain current information as to lecturers, Sisters' Institutes and Extension Courses, Sisters available (if that happy day ever dawns) for work in other dioceses, contemplated or perfected changes in the various systems — and such like. This would form a superintendents' paper — for superintendents by superintendents.

Our bulletin, as I shall now call it, could also set forth in special articles the best thoughts of all our membership. A frequent wail is heard that our priests — very often men of parts — do not write; that their thoughts and views that would help, energize, and inspire many, die with them. That this is a misfortune hardly anyone will deny — or that it affects also our parish school superintendents. Perhaps our bulletin could be enlarged into a Catholic school or pedagogical magazine with features of interest to all our teachers on all branches of the curriculum — something so useful, timely, and interesting that they could bring it into the classroom. It could have a column or two on the doctrines of our holy faith, simple but theologically sound, to the relief of the Sisters who feel, in many instances, that to break away from the words of the catechism would be, Columbus like, to set sail on an uncharted sea.

At any rate, increase of the usefulness of our Section must be along the lines of helping our teachers to an ever higher realization of their responsibility and privilege as educators of Catholic youth, and at the same time offering them all the aids that the best minds in every system have devised for easier, more certain, and more effective teaching.

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MEETING OF THE LOCAL TEACHERS

PROCEEDINGS

PHILADELPHIA, JUNE 29, 2:30 P. M.

The meeting of the principals and parish teachers of Philadelphia and vicinity took place in Alumnae Hall, Catholic Girls' High School, on Thursday afternoon. Rev. John E. Flood, Superintendent of Parish Schools, presided and gave the opening prayer. He expressed his gratification at the large attendance and his feeling that much good results from these meetings.

The first paper of the session was read by Sister Berenice of the Immaculate Heart, on "The Supervising Principal and the Teacher." Sister Eberharda, O. F. M., and Sister M. Aquin of the Sisters of Mercy, gave interesting discussions of the paper and its subject-matter.

Rev. F. Joseph Kelly, Musical Director, of Sacred Heart Seminary, Detroit, Mich., presented an excellent paper on "The Training of the Child Voice." The discussions were given by Mother St. Bernard of the Holy Child Sisters and Sister Jadwiga of the Sisters of St. Joseph.

There were numerous informal discussions on matters of interest to teachers and principals generally, and after a brief business session, and a short encouraging address by the Chairman, the meeting adjourned.

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PAPERS AND DISCUSSIONS

THE SUPERVISING PRINCIPAL AND THE TEACHER

SISTER M. BERENICE, I. H. M., VILLA MARIA, WEST CHESTER, PA.

The supervising principal, her work and aims, is a topic whose discussion is coëval with the history of education itself. Criticisms both kindly and carping have done much to burn away the dross of antiquated methods and ideals attaching to the tenure of this office, it is true; but discussion of present-day problems, up-to-the-minute methods and ideals will do much more towards the needed burnishing of the purified gold. And indeed discussion and criticism are by no means futile if this vital factor of Catholic school organization is to function with its highest efficiency.

The necessity of a supervising principal is an educational axiom, theoretically so obvious as to require no demonstration; yet practically — and I speak with all frankness — paradoxical as the fact may seem, this axiom fails to make convincing appeal among us educators, even to those most vitally concerned. An article in the *Catholic Educational Review* for March, 1922, answers some objections, financial and otherwise, usually alleged against the necessity of retaining a principal solely for supervision. It brings to bear upon the subject arguments quite convincing, none more so than that in which it reduces to terms of dollars and cents the gain accruing to a school through the tenure of this office by a non-teaching principal, even in the event that lay teachers be pressed into requisition to fill the vacancies thus created in the teaching staff. Granted then, — I do not say the advantage, which none will deny — but the necessity of holding a principal free for supervision exclusively — (and this should be equally obvious to us who are professedly educators) — let us

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consider quite frankly the matter of qualification and the attitude of the principal towards the teachers whom she supervises.

That the principal be likewise the superior is not essential; that she be efficient is absolutely indispensable if our schools are to function properly, if they are to prove themselves worthy of the divine charge entrusted to them, *"Euntes ergo docete omnes gentes"* — "Going therefore teach all nations." We cannot afford to be lacking ever so little in efficiency, lest the "nations" refuse to come to us, lest they prefer to Christ's the doctrines of false teachers. The intellectual training we offer, it is true, is but a means to the end, morality and religion; but through faulty means the end will fail of fulfillment. And the end is eternally worth while! Wherein, then, lies success?

Rev. Joseph A. Dunney, Diocesan Superintendent of Schools, Albany, N. Y., gives us tersely yet adequately the gist of the matter. He says:

"The success of our schools can be insured only by providing a principal, not nominal, but real, alert, active; zealous, competent and religious. Where this type abounds there need be no worry about efficient schools; where it is lacking the utmost efforts at organization and upbuilding are futile." — *The Parish School.*

It is not always possible to find this ideal incarnate in any one individual, yet the efficiency of the school will be in direct ratio to its realization. "Alert, active, zealous, competent, and religious" — this then, is the category of qualifications for the efficient principal, and I might likewise add for the efficient teacher; we may consider them conjointly since the principal should be after all a "helping teacher", the "first among equals".

The *religious* element should be the vitalizing principle of the whole ideal; not consciously obtrusive, yet permeating every other motive, inspiring, ennobling all. This element, however, the very reason for our existence as religious teachers, we take for granted. *Competency,* we may consider under a double aspect, academic training and experience. The modern educational tendency in many of our States is fast veering towards a point where an academic degree will be the minimum scholastic

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requisite for principal certification. Pennsylvania offers a concrete illustration of this tendency. This commonwealth has prescribed a minimum State-wide standard of qualifications for all teachers in the following law:

"After September 1, 1927, no person may be employed in any elementary school in the State who has not completed an approved four-year high school course, or who does not offer equivalent training. High school teachers must offer graduation from college or an equivalent training." . . . *Proceedings of 59th Meeting, N. E. A.* p. 117.

To acquire uniformity in standardization, morover, all certification rights formerly vested in county and district superintendents, have been transferred to the State Department of Education at Harrisburg.

"The requirements for the positions of Superintendent of Schools and of Supervisor have likewise been advanced by prescribing as qualifications for such offices graduation from an approved college or university or State normal school, and in addition thereto six years' experience in school work, three of which must have been in administrative capacity." — C. F. Hoban, Ph. D., Asst. Dir. Bureau of Adm., Dept. Pub. Instr., Harrisburg. (*Cath. Ed. Assn. Bulletin,* Vol. II, No. 1, p. 41.)

And Doctor Finnegan, the State Superintendent, adds, "Those in the service who do not meet these qualifications, are allowed six years in which to satisfy them." And again, lest we mistake this legislation as pertaining only to public schools, he reminds us, "The interest of the State extends to all children of the commonwealth, whether in attendance upon public or private schools." — *N. E. A. Proceedings,* No. 21, p. 120.

In view, then, of this recent legislation, *competency* seems to be the price of Catholic autonomy in matters educational, an aim infinitely desirable not only in itself — true teachers have ever held it so — but likewise for the interests involved. Our autonomy must be preserved: that our teachers appreciate this fact, that they are not only willing but eager to pay the price is evidenced daily by the efforts they are making to develop to the full their innate potentialities. But *competency* to be ef-

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fectual must be based upon wide experience; the principal must be "not only informed but informing," a source whence each individual teacher can draw strength and energy, as well to cope with difficulties of general discipline as to solve individual problems of individual classes and pupils. Zeal—(alertness, activity, eager interest) — are indispensable alike for both principal and teacher. Zeal implies moreover a certain subversion of self and a consequent uplift of the cause for which we stand, the cause of true Catholic education, that must come from sources supernatural, even from the great Heart of Christ Himself. If we Catholic educators would kindle the fire He has cast upon earth, we must be absolutely selfless. The principal, recognized and empowered by her community, must shoulder the entire responsibility of the school entrusted to her. Its faculty, its students, its discipline, its various curricula, are her undivided care. Where any of these responsibilities is disputed, divided or shifted, disaster follows. Her task is direction; the teacher's duty is co-operation. The mere mechanical portion of her work, record-keeping, etc., may if necessary be detailed to others, but the principal cannot afford to lose sight of even the slightest minutiæ of the mechanism. Upon her attitude towards the teachers mainly will depend the success or the failure of her cause. Theoretically her ideals for them should be high yet functional, adapted to everyday needs and exigencies; her vision, broad and clear, resting upon a basis of deep experience; her knowledge,— of hearts as well as of minds and their workings, — wide and penetrating. Yet the principal should remember that while her duty is direction, suggestion, efficient help in difficulties, still after all the individual teacher is the cogent factor in the child's school life. She it is who comes into direct contact with his heart and mind, guiding his sympathies, awakening his latent capabilities, influencing him by every word, by every unconscious tone or gesture making or marring the divine image in his soul. That this contact be potent for good, it is indispensable that the teacher be free to use her own initiative should occasion demand; that between the principal and herself there be a tacit understanding that emergency offsets temporarily the need of direction; that both work together in the service for the best good of that service,

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Such understanding between teachers and principal, far from militating against the authority of the latter, only serves to strengthen the bond of union between them. And, "No arithmetical total of individual capacities will amount to much without teamwork."

First and foremost, then, among the characteristics of the principal's zeal should be generosity. While hers is the central power whence the school's life and energy proceed, yet the teachers are her partners, intelligent sections of the educational mechanism, and moreover, human partners at best; infinite tact and talent need be brought into requisition to deal fairly and intelligently with each, to secure the eager cooperation of all. No mechanism has yet been contrived whose parts function without friction. Much less can we expect this absence of friction when the integral sections of the mechanism are human individuals. Inertia is the only condition in which friction ceases to exist. The principal will, then, find it no easy task to offset the friction arising unconsciously among teachers, — teachers, earnest, faithful, untiring in the service, yet withal human. Sacrifice of self will be the cost of her success here as elsewhere; she must be accessible at all times, generous with time, interest, sympathy, self-denying assistance to all who seek her help, yet she must adhere firmly to her convictions of right and duty, never consciously lowering a standard or minimizing an ideal out of human consideration. Without obtruding her personality upon her teachers she should share with them the wealth of her experience and scholarship. In these days of intelligence and achievement tests, is it not true to say that the achievement quotient of a school is judged by a scale on which the grade of highest efficiency is unity, absolute cooperation between teachers and principal?

Her zeal towards the pupils will be evidenced by an intimate knowledge of each, in so far as this is possible, especially in appreciation of the difficulties and the strength of each. But of infinitely more value even than individual knowledge is the quality of class reaction called forth by the work of the various teachers. Class reaction is the gauge of teacher efficiency. It cannot be judged by cursory observation or occasional inspection; sys-

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tematic supervision alone can evaluate it accurately. The first and foremost objective, therefore, of the principal is to arrange that each teacher is so placed as to be of greatest general advantage to the system. Mere justice demands this, but it is only a start in the right direction. Supervision, to be vital, must be a tireless process. It must extend to details of gradation and promotion, to methods employed in the various grades as well as to the general results to be obtained. Kindly criticism and helpful advice along these lines will do much to tone down the methods of individual teachers and bring all into general harmony; even the most erratic will scarcely be narrow enough to resent this procedure. But that criticism and advice may be helpful they must be practical, based upon frequent contact with actual classroom conditions. There must be visits of observation, inspection, tests; visits, not formal, systematic affairs, accurately timed, with pupils waiting expectant on their "best behavior" for the weekly or monthly ordeal, but visits, frequent, unobtrusive, whereby the natural order of exercises is in no way disturbed, so that teachers proceed and pupils react quite naturally without self-consciousness. And quite as naturally should occasion demand, the principal may take over the conduct of the class, arouse new enthusiasm, or awake new interest without in the slightest casting discredit upon the teacher. This is by far the most efficient help, especially to young teachers, whose catchiest problems must be solved not in terms of academic ability but of actual experience.

For these, as for all, lesson-plans are essential; not that they be followed blindly — that were rashest folly — but that they serve as guides towards the goal. These plans, carefully prepared under the direction and supervision of the principal, will give mastery to general data as well as details of procedure that unconsciously supply power to teach "with authority" because of adequate preparation. This plan does not postulate rigid conformity; detours, resultant from unexpected obstacles, must frequently be made; but the plan will still be the guide. Moreover, such plans under supervision will be a means of coordination among the grades, and coordination always make for increased efficiency.

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With expert supervision, therefore, and with teacher cooperation the success of our schools will be assured. However palling the routine of school life, however harassing the difficulties to be met and coped with, in union there will ever be strength, for only the divided house is doomed!

DISCUSSION

SISTER MARY EBERHARDA, O. S. F.: The excellent paper under discussion treats of a vital question, one that is of paramount importance to-day when our parish schools are rapidly increasing in number and in size, and when their efficiency must be upheld if we are to save the children of this generation to the Church. Fully and heartily do I endorse the writer's views on the qualifications to be possessed by the supervising principal and the rules that should guide her in her intercourse with the teachers under her care.

The first topic treated is the necessity of a supervising principal. The principal of a school is the heart that sends its vivifying lifeblood of religious influence into all the arteries of the school body, filling both teachers and pupils with an energizing force that will accomplish the end for which the school has been created. That this influence may be really effective the principal must be free at all times to attend to the work of supervision. This is not possible if she is a regular class teacher, for then her attention is divided between the work of general administration with its many details and her daily duties in her own classroom. A divided interest is not the best for any cause. In this particular case either the supervision will be lacking in some of its essential features or the children of the class will miss the concentrated interest that every teacher owes her pupils. It is my opinion that at least every school of eight classrooms should have a supervising principal.

It is not, as Sister Berenice remarks, essential that the principal be likewise the superior; but I think that in most cases it is rather a help than a drawback that she be so. It enables her to keep in closer touch with her teachers, it promotes a more perfect cooperation, thereby preventing many misunderstandings that might otherwise arise. We require the principal to know every pupil in the school, his abilities, his home surroundings; how much more necessary is it that she know every member of the teaching staff, her disposition, character, ability and teaching power. As superior, the principal has a better opportunity of knowing these things.

We now come to a consideration of the qualifications of the supervising principal. These have been ably stated in the paper just read. They may be summed up under four headings: (1) capacity for administration; (2) experience in teaching; (3) mental equipment or scholarship; (4) above and over all, the life touch of a winning personality.

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True, it is difficult, as the writer stated, to find all these qualities in one person. If, however, the first and last are there we need have no fear; for one having capacity for administration will not prevent things from operating properly. The ultimate test of the efficiency of a supervising principal is the effectiveness of her management. She may have had years of teaching experience, may possess intellectual capacity and authentic scholarship, and yet fail utterly in guiding, supervising and governing a school. On the other hand, teachers whose knowledge is neither profound nor extensive succeed admirably as supervising principals because of their powers of administration. They possess the all-seeing eye, the mirror of a motherly soul, patience and tact. Theirs is the sympathy that opens minds, inspires confidence, gives new life to drooping spirits; in short, theirs is the spirit of Christian helpfulness. They are in every sense of the word religious souls, souls who can sacrifice self at every step along the line, because they never lose sight of the end of the journey, — the eternal welfare of countless souls. Though we have dwelt at length upon her administrative abilities, we would not for a moment lose sight of the fact that our supervising principal must be competent both as regards academic training and experience. Sister's paper gives us the legislation in Pennsylvania on this point, and similar enactments may be found in the statutes of other States.

The attendance of our Sisters at extension classes and summer schools gives evidence that there is no lack of preparation on the academic side. Superiors of religious communities, when making their appointments of supervising principals, take into consideration the teaching experience of the religious who is to fill the office.

The school is an organized institution of which the teachers are the members, the supervising principal being the chief, or head, who is to hold this institution together as a unit. This she can accomplish effectively only if she has the good will of her teaching staff and if her co-laborers can feel that she is approachable at all times and under all circumstances; that no trouble of theirs is too small, too insignificant, to receive her attention; that she is consistent, not contradicting tomorrow a command that she has given to-day; that her guiding hand is strong, reliable always, yet, withal, sympathetic.

The young teachers, especially, will look to the supervising principal, and rightly so, for guidance in their initial activities in the classroom. Our young teachers enter upon their duties fairly well equipped with the theory and practice acquired in the novitiate normal. If now the supervising principals inspect their lesson plans, see that they understand all the little details of classroom management, the requirements of the program, and all that goes to make a successful day in the classroom, the young teachers will be kept from falling into those mistakes which are so easy to make but so difficult to correct. Perhaps even with all this attention one or the other young teacher may prove to be a poor

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disciplinarian. Soon weary with her inability to manage the pupils, her first enthusiasm dies out; depression sets in. It is just here that the supervising principal finds one of her most important duties. Here she can direct, counsel, encourage, support. At any hour of the day she will come to the classroom, unannounced, unexpected. A word of praise for the pupils, an interest in their lessons, a suggestive question here or there to draw them out, a well-planned review lesson; all these little helps aid the young teachers wonderfully. However, in all her work of supervision, the principal will guard against finding fault with any teacher in the presence of the class. The teachers are human and so is the principal; and when she sees a class in disorder, or poor teaching being done, she may by her very attitude, unless she exercise self-control, lessen the authority of the teacher that she intends to assist. All criticism should be given to the teacher in private; otherwise, the visits of the principal will be looked forward to with dread, the teacher will be nervous, and conditions in the classroom may become so strained that the children's attention will be drawn to the weakness of their teacher; and as a consequence her influence over them will be lessened, if not altogether lost.

But the young are not the only teachers that need the principal's watchfulness. She must gauge the capacity of all her teachers. Being conversant with the best methods, both old and new, she will by means of model lessons in the various subjects lead her teachers to avoid fads, to use those methods that are really practical and psychological. Occasionally by conducting a review lesson she can see wherein a teacher has done good work or made mistakes; she can also open up new views. Sometimes she may take the initiative and express in a pleasant way her desire to take the class. However, in most cases, if the supervising principal has shown herself to be a real "helping teacher", the class teacher herself will ask the principal to question the children in this or that branch of study.

Every vigilant principal realizes that it is her duty to foresee and ward off the possibility of having numbers of children enter the upper grades unprepared. In this way she will render invaluable assistance to the teachers of the higher grades as well as to their pupils. How can she do this? By daily supervision, by careful grading of pupils, by overseeing all tests and examinations, by attending to the promotions, by examining carefully into the causes of the children's failures, and finally by adopting the proper remedy. Just here the intelligence test will serve her purpose.

Another way in which the principal can help the class teacher is by her interest in retarded pupils. Every educator knows that these pupils are the sorrow of many a struggling teacher, disturbers of class discipline, consumers of valuable time and energy without any appreciable satisfactory results. It is not within the province of this discussion to treat of retardation. However, if every supervising principal would interest

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herself in these children, whether by teaching them the one or other subject in which they are deficient, or by providing for them a special teacher, I am sure she would receive the gratitude of both these pupils and their teachers, and she would aid in making many a delinquent become a valuable member of society, an honor to his school, his family and his Church. Let us not forget that in accepting the charge of a grade school we assume the responsibility of giving to every child an elementary education in a Catholic way. Is a supervising principal doing this if she neglects the retarded children?

There is a point which touches on the discipline of the school and yet concerns very closely the principal's intercourse with her teachers. I refer to her treatment of pupils who are sent to her office for misdemeanor of any kind. While I think it is not a wise practice for the class teacher to send children to the principal, still sometimes it must be done. Here great prudence is necessary on the part of the principal. I have known instances in public schools in which the discipline of a teacher's class was ruined by the attitude of the principal toward offenders sent to the office.

Another means of bringing the principal into closer touch with her co-laborers is the weekly meeting. Here plans for the betterment of the school are freely discussed, and all the teachers give of their experience for the benefit of the institution. Methods that have been found successful are demonstrated; those that have failed are examined and the causes of the failure are discussed. Here, too, the principal gives her general directions regarding the management of the school. In this meeting all personal feeling is annihilated. The greater good of the whole concerns all, therefore private interests fall into insignificance and the spirit of perfect cooperation pervades the meeting. This personal contact between principal and teacher and the reaction resulting therefrom are of deep and enduring consequence.

Just here we have one of the greatest advantages of our Catholic educational system, one that is appreciated even by those outside the fold of the Church. Our teachers do not stand alone in their work, they are there as a united body. If in unity there is strength, can we not seek it in our Catholic school? The teachers of a school are members of the same community, bound by the same religious vows, animated by the same Christ-like spirit, trained in the school of their Spouse, the Model of all Teachers; guarded and guided by one who to them represents lawful authority in the school, — a zealous, cheerful, generous, self-sacrificing principal. I hope the day is not far distant when every large parish school will have a supervising principal such as Sister Berenice so graphically described in her excellent paper.

SISTER M. AQUIN: A paper of the highest merit bearing marks of careful study has been presented to us. The exposition of the theme is so admirably done, the salient points developed in so orderly a sequence,

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the multiform problems so concisely and acutely solved, that any judicial appraisement is partial and inadequate; any amplification of the subject-matter superfluous. The writer has incorporated her own personal experiences in supervisory service and in a true and noble sense has given herself to her work. The paper, therefore, is the culmination of a process of close observation, wide experience and thoughtful elaboration. Throughout this logically arranged synthesis, all the ideas relative to religion are touched with beauty, — the beauty that is "the splendor of truth." The conclusion: "With expert supervision and teacher cooperation the success of our school is assured" affords us scope for some further considerations, given without coherence, perhaps, but with a setting in the practical atmosphere of real school life.

Granting an all-embracing atmosphere of religion to be abidingly supreme, no educational influence is richer in results, none so fundamentally expansive and illuminative as earnest, ready, enthusiastic cooperative work of principal and teachers. The intermingling of the religious relation existing between supervisor and teacher in our Catholic schools, even though it be not that of superior and subject, is a valuable asset. It obviates all difficulty in harmonizing the ethical standards involved in cooperative work and establishes a basis of mutual confidence and respect.

Let us suppose, by way of hypothesis, that our ideas of cooperation need rectification. It has been rightly called "the educational *esprit de corps*". It is the "unifying element" coordinating all the activities of similarly responding individuals, teachers and principal, and bringing the united force to bear upon a common end, the good of the child. It implies mutual aid, — aid from the principal to the teacher, but equally well does it imply aid from the teacher to the principal. The teacher's aim regards the good of the child as she desires to attain it. The principal's aim is more complex, since it includes the child's higher development under the teacher's guidance. Cooperation on the part of the principal has manifold phases, — instruction, discipline, supervision. The specific means to the end, personal aid, visitation, conference, approval and disapproval, are all many-sided in practice. Each of these departments in the actual service has suffered much from feeble practitioners.

Community of aim will prove a potent means of attaining the "quotient of efficiency" that has been advocated. If there is to be harmony and earnest and enthusiastic cooperation in a school, both principal and teachers should have a clear and distinct idea of the end they are striving to realize. One method of procedure should maintain throughout the school. Uniformity of discipline should exist in the arrangement of work, in the order of entrance and dismissal. (There is no valid reason why teachers or pupils should be required to learn a new system with each class they enter.) Furthermore, as regards the special social virtues

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to be inculcated, the offenses to be arrested, the failures to be avoided, there should be oneness of requirement. Systematic endeavor towards such realization of the common end devolves upon the supervisor. This may be accomplished by keeping a few leading principles accurately formulated before the teachers by conference as well as by personal appeal. Moreover, since supervision means actual inspection, criteria by which methods and results of class-work can be judged should be definitely outlined previously in the minds of the teachers. They should not be some dim mysterious standards known only to the principal. As has been already noted, the work of the principal should be mainly suggestive rather than direct and dominating. Her aid should be given not by didactic but by vital methods and should extend to the whole curricula. In these days of specialization there is hardly anything needs such constant reinforcement as this seeing things in their totality, for we are largely at the mercy of the hour. Insight and discernment are needed to set the appearances of the moment in their larger relations, their order, progress and movement of development. With all due deference to professional technique in specialized subjects, efficient teaching is governed by laws of the human spirit, not those of a craft; by principles rooted in that deeper psychology that deals with the child as an organic whole, not as a bundle of separate faculties.

An excellent point already insisted upon is that the principal cannot afford to lose sight of the "minutiae" of the work. Failure to strive for excellence in detail involves something more than disease and decay of certain high standards of both teachers and pupils; it involves the deformity of arrested development. One who is thrown into constant association with inferior work or conditions, either revolts against her surroundings or suffers a disintegration of aim and standard which perceptibly lowers the plane on which she lives. The power of creative work is sensibly diminished and may be entirely lost and a general apathy may be the disastrous result. The principal has to dread nothing so much as a decline of enthusiasm. With the constancy of a fixed star she must radiate invisible currents of light and power. Far aloft, above the abysses of conventional routine, dullness, inactivity, inertness, numbness, torpor, she must hold the torch of zeal, activity, alertness, energy, life.

We find ourself in most cordial agreement with the insistent appeal in this paper for the cultural fitness of the supervisor; for nothing is more truly educative than association with persons of high intelligence and power. Contact with a personality rich in professional, cultural and religious constituents is one of the deepest sources of culture. There is truth in Emerson's declaration that it is of the highest importance with whom you study and it makes little difference what you study. The truth is equally applicable to teaching. To our young teachers it makes little difference whether the work assigned them is a kindergarten

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or a high school class, but it is of the utmost importance that she who directs them impart the breath of life by giving inspiration and impulse.

When each recalls her own teaching experience she will find that her richest opportunities were not identified with subjects, systems or apparatus, but with "helping teachers." Each of us, doubtless, has experienced something of the expansion involved, the enlargement that comes from the imperishable touch of a great educator; for to many of our Catholic teachers God has given this aid in the work they do for Him. In every experience of this kind there has come an access of life as if one had drunk at a fountain of vitality. These are religious women who, in the words of Petrarch, unite the purest heart with highest intellect,—*"In alto intelleto un puro corde"*, contact with whom quickens, refreshens, broadens. Their large scholarship has been so completely absorbed that it has enriched the very texture of their mind, giving it the gift of sharing with others its vital power, transmitting to others something of its own balance, ripeness and fineness of quality. Their culture expresses itself in a peculiar largeness of vision and sweetness of spirit. They are idealists whose feet are firmly implanted in reality. A co-laborer of this type graciously puts herself on the level of intelligence and experience of the youngest teacher and by her sympathetic insight devises means which gradually lift her out of her own crudity. Where energy is found she recognizes the basis of an efficient teacher. Where energy is running riot, her innate kindliness will prompt a way to substitute skill for force. She will discriminate between an occasional lapse from a sound method and a general lack of plan. In every instance she will always interpret class conditions with the insight of kindly sympathy. She will touch the life-spring of endeavor, and direct the stream of effort into channels of excellence.

Does not this outline the early chapters in our own teaching experience? If any love of excellence be ours, we cherish the belief that it is the ineffaceable imprint of some such incomparable inspirer to whom Plato's words may be addressed: "They were the treasures of the fortunate, the guardians of the good, the transmuters of the bad. In fears and difficulties they were the best of guides, encouragers, friends, saviours."

And with a grateful sense of our own personal indebtedness to such inspiration, and well-grounded confidence and joyous assurance that those to whom the leadership and supervision of our schools are entrusted, merit like meed of praise, we borrow once again from Petrarch:

> "Thus, if in me is nursed
> Any good fruit, from you the seed came first;
> To you, if such appear, the praise is due.
> Barren myself till fertilized by you."

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One of the noblest functions therefore, of the supervising principal is that of inspirer. She is mother of a family of souls whose Father is in Heaven, and it is His Image she is laboring to retrace. She must needs have all the arduous duties, the solicitude and the forethought of her double motherhood of teachers and children. There is, however, God's own beautiful balance of compensation, for she is ever sustained by the consoling remembrance that perfect workmanship on her part is fitting them for His divine complacency.

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THE TRAINING OF THE CHILD VOICE IN OUR SCHOOLS

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It has been truthfully said that every child is a musician. Music is natural to the child. Every child is a musician, if it be musical to express oneself only in terms of sounds. His cry has a musical value; it is the expression of supreme emotion in the terms of sound, and what else is music? Only later does he learn to express himself by gesture, movement, line, color; the pictorial sense comes very late. At first he denotes his contentment by the simple straight melodic line, in his coo of contentment, as the cat purrs her content in a monotone. Emotions of surprise, anger, joy, fear, desire, dislike, produce on the child as they do in the adult musician, a variation from the melodic line; and the greater the excitement, the higher the curve, until it becomes an angle, a shriek. Later and by dgrees, this expression confines itself into smaller and smaller spaces. But that child will always have a distorted idea of music whose teacher does not point out to him from the first, the analogy between the simplicity or complexity of the melodic line and the emotion to be expressed.

Music then has a place in the education of the child. If we consider the status of music as a definite study in the school as fixed, we owe to its teaching the same systematic and definite organic instruction as is found in other long established branches. The part of the music teacher in the school is not an easy one, for the demands made upon teachers to-day require great breadth of training and a devotion to the work. The teacher of school music must be a musician of no mean attainments. Besides the knowledge of music that he must possess, he must know schools, their possibilities and limitations; he must be well versed in pedagogical literature, and must know the most approved methods of

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teaching; above all, he must be a successful disciplinarian in order to be able to manage large singing classes. Last but not least, he must understand the child voice, its mechanism, its possibilities, its limitations, so that he may be able to develop it without injury.

Having prefaced these remarks we are prepared to take up the subject of the correct training of the child voice. Of all the arts that have been misunderstood and treated lightly, the art of training children's voices takes the first place. Of tone production of the particular calibre peculiar to the child voice, many musicians of very great ability have not the slightest conception. In the matter of training children's voices, nature should be our guide. A child sings correct naturally, and in the training of his delicate organ, the teacher should not undo what nature has done. It is only through incorrect suggestion or unnatural use of the voice that a child will sing in any other way than the correct way. The natural voices of children have for the most part been misused, for the system of vocal training generally in vogue in our schools has been such that many a voice has been ruined by the strain that has been put upon it. A correct knowledge of the child voice, its capabilities and limitations, would enable teachers generally to prevent this wholesale injury and destruction done the voices of children. Every year many voices are ruined before maturity. All children have some natural ability to sing and to use their voices in the right way, and the majority may be taught to sing well if proper pains and care are taken. The child voice, and the boy voice in particular, is capable of the highest cultivation and development if proper methods are used. The artistic possibilities of children's voices have been known from time immemorial. Teachers with ability to train them in the right way can bring out and cultivate beautiful ringing tones in children.

The one great secret of success in the training of the child voice is not to force or strain it, so that at maturity it will be uninjured. The organism of the child voice is of the most delicate nature, hence the care necessary during the growing period of child life. This extreme care that is necessary is not realized and therefore is not taken. All without exception agree that the boy voice can be brought out and developed to a high state of perfection, if not

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forced and strained at the changing period. The terrible consequence of straining children's voices is not foreseen and as a result they go on singing in a way suggested by the teacher that is positively ruinous to their vocal organs, and in fact to their whole physical condition. This fact cannot be brought too convincingly to the attention of the teachers of singing in our schools, as it means so much to the child and to the art of singing. Of all the delicate instruments the voice of the child is the most delicate. If rightly trained and properly used, that is, not forced, there is nothing more enchanting. If carelessly handled, lifelong injury is the result. The mature voice needs care, but what we call care with the mature voice would not at all answer in the treatment of the child voice.

The question then arises, do we exercise this extreme care? Do we treat the child fairly when we allow or compel him to sing in a loud tone of voice? If we were only careful to use the proper method each day in practice, tones of velvet quality would be the result, a keen appreciation of the beautiful in the art of music would be arrived at, a more robust physical condition would be acquired. Most authorities insist that the delicate voice of a child should be trained as soon as the child begins to manifest a desire to sing. Consider then the delicacy of the vocal organs. Every teacher should be made to realize that the harsh tone is physically hurtful to the child, and that for physiological reasons alone the voice of the child should be used softly and gently. The importance of singing softly does not seem to suggest itself to some teachers, especially to those who are continually telling children to "sing out." The great mistake that is made is to try to secure strength and power at the expense of quality and sweetness. This is always disastrous for the children and disastrous for the singing. The strain to which the little throats of the children is subjected by being forced to sing gruff heavy tones and uncouth sounds is deplorable, a fruitful [illegible] of vocal decay. Very often this fault is found to exist [illegible] child first begins to sing. It is then that it is easy to [illegible] should be corrected. It can be corrected by starting [illegible] the high tones of the so-called thin register, and [illegible] this quality downward, watching carefully that the same

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quality of tone is used on every note sung, that no coarse and throaty tone appears. The foundation of correct training of the child voice rests on these two principles: a light soft tone, and sung on a thin or head register. These soft head tones should be used at all times. Power and strength are not characteristic of the child voice, and the teacher who tries to attain these qualities makes a great mistake. Children naturally want to sing loudly when singing with others. This they are able to do when singing low tones. To correct this tendency they should always be made to sing on high tones at the beginning, the tones that are natural to the child voice. By so doing they sing on their thin or head register for the proper production of tone.

According to these principles, then, the soft head tones of the child voice should be used at all times. To the trained ear, to any one with any music in his soul, there is nothing so delightful, nothing so enchanting, nothing so mysterious as the pure, bell-like tone of the voice of a child. I do not care how much time or effort has to be spent upon it, it is time well spent and it has its rewards. It is true to get results the child voice needs much care, much attention, and much practice. Observation and experience teach that children under ordinary conditions can be taught good habits of singing and voice-use with very little more effort than adults. When children have once mastered the difficulty, if it may be called such, namely, the right method of producing head tones, they must be practiced daily, and never after should they be allowed to sing on their chest or thick register under any circumstance. There are wonderful possibilities in the child voice, and in the study of music in the schools, and the active interest of every teacher ought to be exercised to make these great possibilities realities. A child singing softly and on high tones does no violence to its delicate vocal organs but lays the foundation for a beautiful quality of tone in after life. The coarse harsh tone so commonly heard in children's singing is not natural, but cultivated, sometimes before their school life, but more often after starting to school, through the efforts of those who do not understand the nature of the child voice. Children singing on the thick register or chest tones utterly ruin their head register by forcing their voices.

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To those who have not made a study of the thin register of the child voice, the question naturally suggests itself: How are children taught to sing on this register? If a child is not tone deaf and it is asked to sing a high tone beyond the range of its thick register it will naturally sing on its thin register. It need not be told to do so. The question of thin or thick register should not be mentioned to children. Now, if a child can place one or two tones on the thin register, it can place all of its high tones there. The only difficulty will be to keep it singing on its thin register on the low tones also which it formerly sung on its thick register. In order to establish the thin register and proper tone quality, always start on a tone of high pitch beyond the thick register of the child, and sing the descending scale very softly. By singing softly there is no danger of breaking into the thick register on the low tones. Just as soon as the teacher discovers any tendency on the part of the child to use the thick register on any tone of the descending scale, he should ask the child to begin the scale anew. Then the teacher should exercise particular care that the child does not change the register at the same tone again. If necessary the child should be made to sing that particular tone very softly. In this way one, two, and finally a whole octave of tones may be added below the point where the child showed a tendency to break into the thick register. Never begin a scale with a lower tone and ascend, for then the child will naturally begin on its chest tones, and force them up as high as it possibly can, thereby utterly ruining the head register. It cannot be right for children to sing with the coarse, harsh tone of the chest voice that is so common, although there is a prevalent idea that such singing is natural, unavoidable. This idea is false.

Why is it necessary that children sing on head tones only? When the child uses the thin register he produces a tone by the vibration of only a portion of the vocal bands, while if he uses the thick register the whole vocal bands are used in the production of tone. The vocal bands of a child are immature, and the same amount of injury will be done them as in the case of a full and strenuous use of any immature organ. The thin register is the only physically safe one, for then the child does not use its

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entire vocal organ but only the inner edges of it. The tones thus produced are sweet and pure in quality and serve to promote an appreciation of the beautiful both in the child and in the listener. In fact, after children have accustomed themselves to the use of the thin register, they delight to sing and hear themselves sing, for the pure, beautiful tone appeals to them and they are able to produce it without any effort on their part. The practice of forcing children's voices up on the thick register is far too common these days when power and not sweetness seems to be the end in view. This forcing of the lower register upward is always injurious, causing in the larynx redness, inflammation and fatigue, so that eventually it becomes impossible for the child to control the production of tone sufficiently to sing in tune. This accounts for the singing off the key so common when children sing in a body. Apart from the incongruity of tone, apart from the pain occasioned to sensitive ears by harsh discordant sounds, such an abuse of the vocal organs of children can but have grave consequences in preparing the way for serious maladies of throat and lungs in after years. Modern research has shown that if the vibratory form assumed by the vocal bands for the natural production of a certain set of tones is pushed by muscular exertion above the point where it should cease, inflammation and weakening of the vocal organs will result, while voice deterioration is sure to follow.

After the children have had some practice in the placing of tone the very next step is to show them the proper manner of breathing. In fact good tone production is not possible unless there is proper breath control. The correct manner of breathing should be taught at the same time as tone production. Teachers should insist that children take breath through the mouth and the nostrils at one and the same time so that unpleasant gasping sounds will not be heard. The teaching of singing becomes an easy task when children take breath all at the same time in an exercise or song. By taking breath through the mouth and nostrils at the same time they are enabled to take it quickly and with the greatest ease. Deep breathing should also be insisted upon, depending upon the age of the children. If the child will keep these few principles in mind that the teacher should insist upon,

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namely, deep breath, open mouth and throat, thin register, his voice will improve naturally. Unless deep breathing is insisted upon, children will sing flat. They must have enough breath back of the tone in order to hold it up. With these few principles well defined, the child will be able to get the greatest benefit from his school singing, a benefit that he will more and more realize and be thankful for in after life. His voice will improve in spite of himself, and if musically inclined, the preliminary work of his musical education is finished.

Since high tones are the natural ones for children, it is a great mistake to use music written in low keys. It is not well to have children singing at all times on the extremely high tones of their compass, and needless to say, they should sing very few low tones, that would lead them into their thick register. When a teacher finds a song written very low, it is well to transpose that song to a higher key, keeping in mind the compass of the song. If this cannot be done the song should be dispensed with rather than allow the children to sing on low tones, at the risk of using their thick register. Songs and exercises that go to high G and A above the staff, with the limit of F first space as low tone are considered excellent material for the proper use of the voice. There is no better way of habituating children to use their thin register than by exercising them on their high tones, and allowing them to sing but very seldom on tones that lead them into their thick register. By doing thus, you can do them no harm; they will never complain of fatigue in singing; their chest register will become more and more unnatural to them.

When the teaching of singing to children has passed from the primary to a more advanced stage, the teacher should attend to that which makes music, real music, namely, expression. This is one of the essentials in children's singing that seems almost entirely neglected. Insufficient, if any, attention is given to it in any of our schools. We should not only teach children the tones in music, but music itself. Songs should be selected the meaning and sentiment of which they are able to comprehend and understand, so that they may be able to express them intelligently. If the words of a song are not understood, or at least felt by the children, how will they be able to sing such a song and bring out

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its true meaning? It is hopeless to expect intelligent interpretation or true expression if the song is beyond the children's mental capacity. It requires great judgment on the part of the teacher to select songs that are just suited to the mental ability of the children. Before beginning a new song, it is a good practice for the teacher to explain to the children that a song is a picture for the ear and the mind, as we have pictures for the eye, and that they should sing the song just as it affects them, with the varied shades, color and meaning that it impresses upon them.

One of the very necessary elements of expression is rhythm. Rhythm is the life of a song. No matter how beautiful the song, no matter how beautiful the tone, if the song is not sung rhythmically correct, the spirit is gone, it is dead. By rhythm, I do not mean keeping time simply; I mean that ethereal something that makes the song flow on gracefully, as the flight of a bird that calmly and gracefully beats the air with its wings. Rhythm is a manifestation of our inward feelings; it consists of a harmonious flowing of harmonious sounds. Besides length of tone, rhythm has to do with stress, pitch and above all, movement. It is the part of expression in music that requires constant attention in teaching songs to children, in order that those songs may be living, vital things. As a rule the boys and girls of the higher grades of our schools are the weakest on this very point. Rhythm has it foundation, of course, in time. But the sense of the words, the progression of the musical figures, the feelings brought out by the words and music must be expressed, and rhythm has to do with all these. It is that particular phase of the work of teaching singing to children that calls upon the musical intelligence of the teacher.

The singing lesson should not be considered as a schoolroom experience only. It should be a permanent possession, correlating with the teaching of morality and the home life of the children. To secure the best results, teachers should strive to make the singing lesson as recreative as possible, and not allow it to be regarded as one of the ordinary routine lessons. The child should be considered something more than a recipient of instruction in a singing lesson, that is, the singing lesson should not be

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considered as opportunity for training and discipline only, but the spirit of beauty should be allowed to teach the child and to train him along right paths. We should aim to teach children songs that have the greatest cultural value. Such songs will do more than simply teach the children how to sing, they will cultivate a taste for what is best in nature and art. Art speaks in a language all her own. Therefore, music as an art, must speak to the children; it must tell the children all about its beauties, its secrets, its proportions and its structure. In this way and in this way alone will it inspire, delight, and become a possession valuable in the future. The spirit of the art of music is something distinct from the science that underlies it. This must be understood and realized by the teacher of singing. The elements of each song should be so taught that these elements assume the character or style of the song to which these elements belong. In this way the children are learning the art of music, whereas the science which underlies the art accompanies it in an almost hidden manner. By this mode of procedure the children make the particular song a part of themselves, as it were. Most teachers pay too great attention to the skill in reading notes, in beating the rhythm, in keeping the true tone, forgetting the principle thing, namely, the spirit of the song. It is right and proper to develop all these things, but not to the exclusion of the musical element. The musical element must appear from the very beginning in the teaching of a song; it must go hand in hand with technical skill. The quality of this skill will depend entirely upon the influence that the music exercises over it. It follows, then, that we cannot separate the two, the technical and the musical element. The former is the underlying element, but it must be unfolded that it remains secondary to the latter. The latter is the principal element; it is the musical element properly so-called, namely, the element that constitutes the art of music in the song. Teachers of singing classes should bear this in mind and try to put it into practice, for in this way alone can music be taught for its own sake.

Teachers in our schools have great possibilities before them in the teaching of singing to children. It should be their aim to bring out all the beauty of the child voice and to preserve that

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voice by the use of right methods. To this end every teacher should prepare himself in the same way that he would prepare himself for the teaching of any other branch of knowledge, and even more carefully. Wrong methods in the teaching of other branches of knowledge can easily be corrected; but wrong methods in the teaching of singing mean the destruction of a mechanism that cannot be replaced, therefore such methods are beyond the power of correction. Of all the work that a teacher is called upon to do the most delicate is the part he plays in dealing with children's voices. Every teacher, then, should make a study of the art of beautifying and preserving the child voice, and of getting the best results possible out of the training. If for no other reason than to make more solemn and more beautiful the services of the Church, in which the singing of the children plays so great a part, this should be done. The teaching of singing should be considered an important part of the curriculum of studies in our Catholic schools, primary and advanced. There is no greater gift from God to man than to be able to sing and sing beautifully; there is no stronger influence for good than to make it possible for our people to appreciate beautiful music in our churches.

DISCUSSION

MOTHER ST. BERNARD: Every teacher of singing must agree with the content of Dr. Kelly's masterly paper, and it seems almost presumptuous to attempt to discuss the questions so lucidly presented therein. If music be the child's birthright it were unfair to deprive him of it until he is able to understand form and grasp the elements of technique. The child is by nature an imitator — he will imitate what he hears be it correct or incorrect; and all teachers know the almost insurmountable difficulty that faces the instructor who must strive to undo the detrimental effects of imitation of incorrect forms. From the first day of school the singing lesson should be a joy — a daily treat — not merely a weekly occurrence. Enthusiasm and joy must emanate from the teacher in order to secure a response from the class. In these days of popular music the task is an arduous one even with the first grade, for from the time he has learned to speak the young child is often encouraged at home to imitate and to reproduce the harsh sounds of the popular record; thus the singing teacher begins the work of training in a garden already overgrown with weeds.

Though the singing lesson is made lighter for the teacher by following approved methods it is decidedly a laborious task, for mind, eye, and

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ear must be alert and keen throughout the entire lesson; but for the class the lesson must be a recreation, a delightful change from the monotony of learning to read, to write, and to figure, for as Dr. Kelly truly says: "Children delight to hear themselves sing". Theory and explanation should not precede a singing lesson nor should they be given as parts of a separate lesson. Sounds should be taught through the ear; — a chord should be played before it is defined. There must be encouragement at every step and at each moment of the lesson; this alone is a great strain on the teacher. In other branches one may succeed after a fashion without feeling encouragement, but one cannot sing if discouraged or disheartened; — this constant encouraging presupposes much self-discipline and much patience with the efforts of beginners, for though the child must be shown mistakes and gently corrected for them he must never be discouraged, and the wrong tone must be cheerfully borne by the teacher.

The aim of the singing teacher should be to lead the pupil to love and to appreciate the beautiful; the dissatisfaction caused by imperfect tones and melodies will eventually arouse the desire to reach the perfect, not only in music, but in the wider fields of life. If the method is well studied the ordinary grade teacher is qualified to conduct the singing lessons in her class. As at first only one single tone should be taught there are no great demands on the teacher; all that is required is the ability to recognize and to appreciate a pure tone when produced; such tones have been clearly described by Dr. Kelly.

It is a fact no longer disputed that music has a refining influence on character; it is, therefore, unjust to children to set aside this important branch in order to have more time to drill in others which have seemingly no direct bearing on character. Until, however, we admit that our schools have a two-fold purpose, — that of mental development and that of spiritual — it were a waste of time to make further appeal on behalf of music. It will nevertheless readily be seen that — the purpose once admitted — the taste of the teacher must be cultivated before it is possible to guide the taste of the pupils, but this point presents no real difficulty where there is question of Catholic teachers, for they desire only what is elevating, ennobling, and beautiful even in music. The method used in most of our Catholic schools in Philadelphia well deserves the recognition it has received if for no other reason than the appropriateness of the songs suggested for use in the grades. Appropriateness of sentiment, simplicity of idea, grade of difficulty, range of pitch, are all provided for in these songs, — and then, too, the children love them and prefer them to all others.

One is encouraged on hearing so eminent a musician and educator as Dr. Kelly declare that the time and effort — no matter how much nor how great — are well worth while in order to procure that "delightful, enchanting, mysterious, bell-like tone of the child's voice," — for much depends on the time and effort given by the teacher to the preparation of the

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singing lesson. Such preparation is as necessary as preparation for any other lesson, and the requisite time should be given to this preparation as well as to the work in the classroom. There seems no longer to be any question as to the frequency of singing periods for all recognize the advisability of making each day attractive by its singing lesson, but one is forced to protest that so little time — only ten or twelve minutes a day — is devoted to this most cultural of branches. Surely the lives of our little ones, for the first three years at least, should be one bright happy song — and a twenty minute period daily seems to be the minimum of time that should be given to the singing lesson. Our little ones would surely be happier in their first schooldays were more of the brightness of song brought into some of their dark little lives; however, it is better entirely to forego singing than to allow little children to sing unguided, for as Dr. Kelly notes, injury done to the voice in early years can never be repaired and faults of tone and pitch are difficult to correct later.

Singing lessons should not be discontinued in high schools and colleges. Pupils in these schools should be able to interpret part-singing correctly, but such work must not be undertaken until the ear has been trained to hear the melody in each part; if this rule is not followed the struggle to hold the part will be productive of false tones and poor tone quality.

Credits should be allowed for music in both high schools and colleges, otherwise the study of music will be slighted by students to whom a credit means one step nearer the coveted diploma. Many public high schools and some colleges grant fractional credits for music and drawing, according to the amount of time devoted to each. Could we not do the same? Even a one-fourth credit a year would do much towards arousing the interest of students in the ordinary singing lessons.

Before concluding, a word about Church music will not be out of place. Gregorian hymns and simple Gregorian phrases should be introduced in the teaching in the lower grades. Young children readily grasp the beauty of the melody in real Church music and usually interpret it more satisfactorily than their elders. This fact has been abundantly proved by the success attending the wide use of the Catholic educational method of which Mrs. Justine Ward is the real originator, though she gives to Father Young, S. J., full credit for the system of vocal drills by which all tone production is improved. Father Young's keen interest in the progress of the children using the new method is shown by his presence from time to time at the classes conducted to demonstrate the advance made. Mrs. Ward is practically devoting her life to the correct interpretation of Church music so that the services of the Church may be rendered more beautiful and their mystic meaning unfolded to children through the glorious gift of song.

Another of Mrs. Ward's aims is to bring joy and happiness into the lives of children, especially the children of the poor. How many of these little ones will thus be enabled to bear the burdens of life more

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cheerfully through being properly fitted to take their right part in the services of the Church by learning to sing tunefully and prayerfully the glorious praises of God! Has Mrs. Ward, perchance, in her self-imposed task of spreading the true knowledge of song had that glorious vision of the Apocalypse before her mind? — "I saw them that overcome standing on the sea of glass, having the Harps of God. And singing the Canticle of Moses the servant of God, and the Canticle of the Lamb. And they sung as it were a new Canticle before the Throne and no man could sing the Canticle but those hundred forty-four thousand, who were purchased from the earth." Or perhaps she sees in prospect throngs of happy children echoing the words of the Royal Prophet: "Praise the Lord in His holy Places. Praise Him with psaltery and harp. O God, I will sing to Thee with the Harp, Thou Holy One of Israel."

Whatever the vision, be it that of the Apocalypse, of the Royal Prophet, or of the needs of suffering humanity, and be the exponent who it may — a noted musical director such as Dr. Kelly, a woman of the world as Mrs. Ward, or the humblest religious teacher in the classroom — whoever brings into the lives of God's little ones the glorious gift of song will surely share in the promise noted in the Book of the Prophet Daniel: "They that are learned (in the things of God) shall shine as the brightness of the firmament: and they that instruct many to justice, as stars for all eternity."

SISTER JADWIGA, S. S. J.: Dr. Kelly is such an authority in regard to music that his paper calls for most earnest consideration from every one interested in the subject. And who that cares for culture and refinement is not interested? Who that looks to the educational progress and the uplifting of the ideals of our Catholic children can but be a zealot as to the art of arts, the only one we are told that shall exist throughout eternity? Dr. Kelly has so completely covered the ground of child voice culture that there seems to be nothing to add, nothing to differ from as to the work on which he speaks. With him on the points he advances I am fully in accord, but may I ask, are we not as teachers of this branch in the classroom too often inclined to spend the greater portion of the music period in voice training? We delight in listening to the clear bell-like tones of the child voice and consequently often allow them to sing during almost all of the time allotted, forgetting to teach the theory that underlies all their tone production.

Should we not teach the children the building of the major scale? Show them that whether we sing or play on a musical instrument we are always moving up and down on that great scale? At times we should skip steps and when the child sings in clear head tones do-mi-sol-fa-mi-re-do, turning to the keyboard we should show him those voice steps on the instrument and lead him to see the parallelism between the voice notes and those of the instrument; then using the staff lead him to understand written musical language.

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Dr. Kelly tells us: "The teacher of school music requires great breadth of training and devotion to the work. He, (or she) must be a musician of no mean attainments. In addition to his knowledge of music he must understand schools, their possibilities and limitations, he must be well versed in pedagogical literature, and must know the most approved methods of teaching." I grant that the ideal teacher should be possessed of these more than ordinary qualifications and under ideal conditions they may possibly be required and found. But we are not so often facing ideal conditions and I fear that were we to exact from the parish school teacher all that Dr. Kelly requires our progress in the heavenly art would be greatly retarded. We are in our schools to-day at a point of progress as to music not attained heretofore save in exceptional cases. Through the efforts that have been and are being made for the class teachers' training and the encouragement of their efforts, we find that generally speaking the class teacher is training her own individual grade in the fundamentals of music and attaining excellent results. This is no abstract theory, no rash statement. It has been proven in Philadelphia schools and elsewhere by demonstrations, convincing even to the most skeptical. Yet I fear were these class teachers to reflect upon the ideal culture held before them as an essential equipment, they would give up the work from sheer discouragement. All our parish school teachers cannot become skilled musicians, yet they are devoting all their energies and making great sacrifices to advance the children in the art that ranks so high in Catholic education.

If it be said that the training of the child voice is to be left only to the skilled musician, we shall be obliged to drop this branch from the school curriculum. Communities cannot supply music teachers enough to reach the entire school once a week, much less to give the twelve-minute period required every day. The regular music classes are too large and our teaching orders too limited in numbers to supply separate teachers for the grades and for the school singing. But it is possible, and is so proven, that we can encourage our grade teachers to fit themselves for the work by thoroughly grounding them in a method which has stood the test and attained success, a method approved so thoroughly Catholic that it leads on at once to the Church's liturgical music.

Under general supervision such a method becomes uniform in its results, and being scientifically adapted to the usual age of the children in each grade, I venture to say our schools will gradually attain to an excellence in the art that will bring added credit to our Catholic school system of which it is becoming an integral part. Dr. Kelly has given a great impetus to the work by his writings, his teaching, his example; we all try to follow him even at a distance; we look to his advice, we study his precepts, and are willing to accept and to support his contention that we must be more emphatic in urging the teaching of music, the higher musical culture of the teacher and the more careful training of the child voice in our Catholic schools.

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DEAF-MUTE SECTION

PROCEEDINGS

FIRST SESSION

TUESDAY, JUNE 27, 1922, 2:30 P. M.

The first meeting of the Deaf-Mute Section was called to order by the chairman, Rev. F. A. Moeller, S. J., opening with prayer. The President addressed the assembly, welcoming the delegates to Philadelphia. At roll call the following responded: — Rev. F. A. Moeller, S. J., St. Louis, Mo.; Rev. D. D. Higgins, C. SS. R., Misionary-at-large for the Deaf, St. Louis, Mo.; Rev. Henry Kaufman, Detroit, Mich.; Rev. Hugh A. Dalton, S. J., New York City.; Rev. Vincent L. Burns, St. Charles Seminary, Overbrook, Pa.; Rev. Joseph Rolfes, St. Rita School for the Deaf, Cincinnati, Ohio; Mother Carmelia, Sister Clare Dolores and Sister Joseph de Sales, Sisters of St. Joseph, Archbishop Ryan Memorial Institute for the Deaf, Philadelphia, Pa.; Sister M. Jadwiga, S. S. J., Chestnut Hill, Philadelphia; Mother M. Michael and Sister M. Stephen Harding, Mission Helpers of the Sacred Heart, St. Francis Xavier School for the Deaf, Baltimore, Md.; Sister Mary Lewine and Sister Francella, Sisters of Charity, St. Rita School for the Deaf, Cincinnati, O.; Mr. Joseph Quigley, St. Charles Seminary, Overbrook, Pa.; Mr. James F. Donnelly, Richmond Hill, New York City.

The Chairman called for subjects for discussion to be taken up at later meetings. Father Kaufman proposed the subject "How to Make the Deaf-Mute Conference more Helpful to the Teacher of the Deaf".

The first paper was then read by Rev. Hugh A. Dalton, S. J., of New York City, on "A College for the Deaf".

Before the discussion of the paper started Father Kaufman wanted to know if some action could not be taken to preserve

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the discussion of the various papers in print. The Secretary requested that a stenographer be appointed and the Chair requested Sister Joseph de Sales to act as stenographer. The Chair further remarked that sometimes the minutes of our meetings could not be published in full because of their length.

In discussing Father Dalton's paper Father Kaufman said: "Two years ago at the Convention held in New York, Mr. Donnelly advocated this college for the Catholic deaf. Although it was discussed at considerable length there did not seem to be many in favor of the movement. However with a little persistency on my part and that of another priest a motion went into effect to appoint a Committee to look after the matter. The Committee has never met and what correspondence there was was done at that time. Mr. Donnelly wrote to me during the year that the Christian Brothers from Ireland could be gotten for the purpose, and I tried to get in touch with them. It seems in Ireland there are two different orders — the Brothers of the Christian Schools, the same ones that we know, and the Irish Christian Brothers. I was told that the Superior or Provincial of the Irish Christian Brothers was in New York and I wrote to him but he did not reply and the matter dropped."

Father Dalton said he was willing to take the initiative in the work of starting a Catholic college for the deaf, but it seemed it could not be done.

Father Waldhaus referred to Father Kaufman's efforts to secure the Irish Christian Brothers and said that only a week ago he himself had received a letter from Father Purtell who wished to know how many of the Brothers St. Rita's School could take in case the Archbishop of Baltimore should secure them. St. Rita's could take care of five, the speaker said.

Father Kaufman stated that if we could get the teachers he was quite sure that the money could be obtained. He said he has a promise of ten thousand dollars toward such a school no matter in which diocese it may be erected. It was also suggested that Cincinnati being the most central location would be the place for such a school. If we had a National Catholic College for the Deaf it would boost and help us in every way and would be an encouragement to us all.

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Father Waldhaus said: "I suppose that there is no doubt in the mind of anyone here present that a college for the deaf is really necessary. What we lack are leaders, because naturally we discourage anyone who is going to a place where his faith will be endangered, and on this account many of our Catholics do not get the education which the non-Catholic leaders have. In Cincinnati we have about one hundred adult deaf who ought to be Catholics and about two hundred who are not Catholics and of course there is a great intermingling. Several of the leaders among the deaf in Cincinnati are fallen away Catholics, so the great need of a Catholic high school for the deaf is very evident. Two years ago we were tempted to start a high school for the deaf, but at that time it was not feasible. However it is our intention ultimately to have a high school."

In concluding the discussion Father Dalton stated he was about to be transferred from New York City to a new field of labor and could no longer work for his beloved deaf. The members of the Conference regretted to hear this sad news, and on motion of Father Kaufman a rising vote of recognition of the work done by Father Dalton in New York City during the past three years was given.

Rev. Daniel Higgins, C. SS. R., of St. Louis, read the next paper on "Experiences in the Missionary Field for the Deaf."

In discussing this paper, Father Kaufman said: "I am sorry that Father Higgins does not see fit to set his modesty aside and speak at greater length on his work of giving missions and teaching priests the sign language, because this does more toward helping the deaf than anything I know. To get the service of a priest even for only a few years we all know is going to help the cause along a great deal."

The following is a list of priests to whom Father Higgins has taught the sign language during the past year: Father Hing, C. SS. R., New Orleans, La.; Father Aemilian, O. S. B., Louisville, Ky.; Father Osmund, O. S. B., Danville, Ky.; Fathers Corrigan and Ryder, C. P., Toronto, Ont., Canada; Father Renkes, Flint, Mich.

Father Burns commended missionary work for the deaf, especially the teaching of the seminarians. Like Father Dalton

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he was taken from the deaf and only last week his successor was also taken away so that at the present time there is no priest in Philadelphia located near the State School who understands the sign language. Father Burns suggested that the missionary teach the sign language to the class of students who are nearing ordination, or better still teach one of the professors, so that the work could be continued. In this way there would be a sufficient number of priests throughout the diocese to take care of any deaf-mutes even in the outlying districts of our big cities.

Father Moeller also pointed out the advantage of having our young priests interested in the movement; first, because they would encourage the parents to send their children to the Catholic schools; and second, they would be interested in getting a Catholic school in the diocese.

Father Waldhaus remarked that in the past ten years one hundred priests who had taken a course in the sign language were ordained from Mt. St. Mary Seminary of the West, Cincinnati, O.

Mother Carmelia, in charge of the Archbishop Ryan Memorial Institute for the Deaf, extended an invitation to the Deaf-Mute Conference to hold its meeting on Wednesday afternoon at the school. The invitation was gladly accepted. The meeting adjourned.

SECOND SESSION

WEDNESDAY, JUNE 28, 1922, 9:30 A. M.

The meeting was called to order and opened with prayer. At roll call Father Purtell, S. J., of Baltimore, Md., was found present. Sister Laurentina and Sister Rose Gertrude of St. Mary Institute for the Deaf, Buffalo, N. Y., paid the conference a short visit. The Chair read a letter from Mrs. Jos. L. Acker of Toledo, O. She stated that the death of her mother prevented her from attending the Conference. Her paper was read by the Secretary. The subject, "Taking Care of the Deaf in Toledo" was a source of great edification to all the members of the Conference in showing how the lay apostolate is doing its work in Toledo.

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Another phase of auxiliaries for the deaf was discussed at some length — that is, auxiliaries made up of adult deaf, and all present were of the opinion that too much must not be done for the deaf. They are dependents to a certain extent but we must not let them feel that they are. They like to do for themselves and we should insist upon their doing so.

The opinion was also advanced that the reason we have not a larger attendance at our Catholic schools for the deaf is that the people do not know that we have such schools. It invariably happens that our missionaries in going out after these children are told by the parents "We didn't know that there was a Catholic school for the deaf."

The Conference was honored by a visit from His Eminence, Cardinal Dougherty of Philadelphia, who extended a cordial welcome to all the members. He also commended Father Moeller for his great zeal in the cause of the deaf which is known throughout the United States. His Eminence also expressed his pleasure at the immense amount of good done at the diocesan institution in the short period of its existence, and pointed out the great field for more good since as he said this is a charity which appeals to all our Catholic people.

Bishop Shahan also commended the members of the Conference on the gradual growth of interest in this cause. As he said when this section was first opened there did not seem to be much interest, but every year the steady increase in members shows that it has done a great deal of good. The Bishop said: "I am sure the work accomplished by Father Moeller and his associates will be productive of the greatest good and before long some if not all of his ideals will be realized."

Father Kaufman suggested that the Conference write to the head of each diocese and respectfully lay before him the needs of the deaf, requesting that one priest be set aside especially for this work among the deaf and that he be not taken away before another is fully prepared to take up the work.

The second subject for discussion "More and Better Schools for the Deaf," was taken up by Father Kaufman, who said he could not speak with authority on the necessity of better schools for the deaf and as to more schools, the number would increase

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gradually. He pointed out how very little can be done for the adult deaf at the present time and how much could be done if we get the children into our Catholic schools. The children who are taught in our schools do not have to be forced to go to the sacraments, they themselves feel the need of the sacraments. The boarding school, he said, is the proper place for the training of Catholic deaf children. He stated that he made use of the parish branches of the Catholic Women's League to seek out the deaf children and to teach the parents of these children the need of giving them a Catholic education. Also that in the Catholic school the child receives an education inferior to none.

Adjournment followed.

THIRD SESSION

WEDNESDAY, JUNE 28, 1922, 1:30 P. M.

The Conference convened at the Archbishop Ryan Memorial Institute for the Deaf. The meeting was called to order by the President. A Committee on Resolutions was appointed by the Chair, consisting of Father Higgins, Father Kaufman and Mother Carmelia.

"Teaching the Grades" was the subject for discussion. The teachers of the various grades discussed their mode of teaching and the curriculum. It was found that at the Archbishop Ryan Memorial Institute the Sisters of St. Joseph followed the course of studies as used in the Boston School for the Deaf. The Mission Helpers from St. Francis Xavier School for the Deaf, Baltimore, and the Sisters of Charity from St. Rita School for the Deaf, Cincinnati, follow the course of studies outlined for the parish school.

Some years ago Dr. A. C. Hill of the State Board of Education of New York made a strenuous effort to standardize the schools throughout the State and in his efforts to pick out the most practical course of study, he expressed himself as perfectly satisfied with that used at the Westchester School.

The question of having or not having a kindergarten for the deaf was one of vital importance, since it is held by some that kindergarten work has a tendency to make children indifferent

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and playful. This matter was talked over and all agreed that it would be better to have what is known as a preparatory class in which sense training, so necessary to the deaf child, is made a specialty. A little play in between relieves the strain and the child goes back to its work refreshed. It was pointed out how much can be done in this first year by the careful teacher who, after the first month or two of sense training, gradually leads the brighter children into first year work, thereby avoiding loss of time.

Father Kaufman insisted on the necessity of keeping the history and records of each child. This is being done in all our schools, but he further suggested that we bring such records to our Conferences, not each child's record, but the number of children in the school showing the percentage of congenitally deaf children, the percentage of those who lost their hearing under five years of age and those who lost their hearing between five and ten years. Also a detailed account of the work accomplished by these children for comparison.

At this point the Conference adjourned for a recess to inspect the Institution. Considerable time was spent in viewing the exhibit of the children's work. Classwork, sewing and embroidery were shown. Priests and Sisters expressed themselves as well pleased with the work and all agreed that it was second to none.

The Conference reconvened in the assembly hall and continued the discussion on school work. Father Kaufman asked whether the Sisters would not bring their class-work to the conference for a large exhibit of work done in our schools for the deaf. The subject of an exhibit was discussed at some length by the Conference. At the suggestion of Mother Carmelia it was decided that at next year's Conference each Catholic school for the deaf should be asked to send three papers from each grade to be put on exhibition so that the teachers might compare their work with that of the other schools. A motion carried that a Committee of three Sisters be appointed to draw up a program to be submitted at the next meeting detailing in what the exhibit should consist. Sister Clare Dolores, Sister Stephen Harding and Sister Mary Lewine were appointed on this Committee.

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On the subject of the Catholic college for the deaf Father Purtell informed the members of the Conference that Archbishop Curley has promised to do what he can to procure the Christian Brothers for this purpose.

The discussion on location of schools and finances was led by Father Waldhaus. A general opinion prevails that the most healthful place for an institution is in the country, and now with the ever increasing number of automobiles the former inconvenience of having schools located at a distance from a city is removed. This would hold especially true for deaf children for in very many cases the sickness that brought on the deafness also caused a weakened physical condition. The outdoor exercise in the pure country air would go a long way to help overcome this condition. Further the possibility of raising the necessary vegetables and fruit would also naturally tend to promote better health. These facts brought about the location of St. Rita School for the Deaf on a farm fifteen miles from the center of Cincinnati. In many cases the location of the school for the deaf is a mere hit or miss game. The only thing considered is an apparent financial bargain with no thought given to location, to health, to fitness for the purpose or to future development.

Father Rolfes, associated with Father Waldhaus at St. Rita School for the Deaf, Cincinnati, spoke on finances. One difficulty is the fact that most of the deaf are from poor families and pay very little or no board. Many even must be supplied with clothing and shoes and train fare by the school. Then again some parents will not send their children to a Catholic school if it is not free, since their children may receive an education in public schools free of charge. Hence, it is evident that financing a school for the deaf is a difficult proposition. Our patron saint, St. Rita, obtains many favors for her clients and they in return to show their gratitude send alms to St. Rita School for the Deaf. In this way a considerable sum is donated for the upkeep of the school. Advertising is also found to be a very good means of financing the school. A little paper is issued to make known to as many as can possibly be reached the needs of the deaf-mutes in the matter of education. When people

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are once convinced they are generous in giving the school their financial help.

It was found that some of our schools for the deaf must depend for financial assistance on the motherhouses of the Sisters teaching in the school. Others are supported by collections taken up in the parishes of the diocese in which they are located. Some others have State support but find it rather troublesome because of frequent inspection and minute detailed statements on receipts and expenditures.

The Conference then adjourned.

FOURTH SESSION

THURSDAY, JUNE 29, 1922, 9:30 A. M.

The meeting opened with prayer. The minutes of the previous meetings were read and accepted. The subject "Requirements of a Teacher of the Deaf" was discussed at some length, all agreeing that such a person must be imbued with a love for the children, supernatural patience and a thorough knowledge of her work, not only the work in one's own school but also of the work that is being done in other schools for the deaf, so as to keep in touch with everything that will advance the cause. The teacher must be a child with the children. A teacher should have two years preparation for her school work with the deaf, while a supervisor should have at least three years experience in the classroom with deaf children.

The second discussion on "Associations for the Deaf" was taken up and it was seen that such associations can be had only in such localities as have a priest to take care of the deaf. There was much comment on the National Fraternity of the American Deaf and the Knights of de l'Epee. Father Purtell stated that many of our deaf are joining the N. F. A. D. in preference to the K. D. because this society offers greater financial sick and death benefits than does the K. D. The "Frats", as they are called, are not condemned, but being an organization having Protestant leaders, it is a dangerous one for our Catholic deaf.

In the third discussion, "Literature and Reading for the Deaf". Father Rolfes asked for information as to how best to interest

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the deaf in reading and what books can be given them suitable to their knowledge. Father Waldhaus suggested that each teacher in every Catholic school for the deaf be asked to submit a list of books found suitable to the pupils in her grade.

A motion was carried that Father Kaufman compile a list of books suitable to the needs of Catholic deaf children according to grades and that he obtain from each teacher of the deaf a list of the books which she has found to be suitable for the children of the grade which she is teaching.

The Chair called for the report of the Exhibit Committee which was as follows: "Each school is requested to send three papers of each subject taught in each grade together with the history of the child by whom the paper was written." It was decided that the Committee be discharged with thanks and that Father Kaufman take care of this matter at the same time when he corresponded with the various schools regarding the list of books.

The Resolution Committee made the following report which was adopted:

RESOLUTIONS

WHEREAS, The priests in charge of the spiritual welfare of the deaf are so often removed, leaving the deaf without a pastor or director, we have resolved:

1, That every effort be made to extend the knowledge and practice of the sign language among the priests and seminarians.

2, That each priest engaged in this work will make every effort to secure several zealous understudies, teaching them and bringing them into the active work.

WHEREAS, The education of the deaf is of paramount importance and whereas the very *raison d'être* of the Deaf-Mute Section is to secure for a larger number of Catholic children the best education:

Be it resolved, That at future conventions our Conference devote more time to actual school work, that is, to methods of teaching speech and lip-reading, and to vocational and religious training. It is hoped that thereby an additional inducement is offered to the superiors of our schools to send a large number of delegates to the conventions.

Resolved, That realizing the importance of retreats to instill into the deaf the desire of seeking religious help, we have retreats yearly in our Catholic schools for the deaf and also in the State schools wherever possible.

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There being no further business the election of officers was held in which the following were named:

President: Rev. Henry J. Waldhaus.

Secretary: Rev. Henry Kaufman.

A rising vote of thanks was tendered Rev. F. A. Moeller, S. J., the retiring chairman, who has done splendid work for the cause in the fifteen years during which he was President of this Conference.

A vote of thanks was also given the stenographer, Sister Joseph de Sales, for her excellent record of the work of the Conference.

Adjournment followed.

HENRY J. WALDHAUS,
Secretary.

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PAPERS

A COLLEGE FOR THE DEAF

REVEREND HUGH A. DALTON, S. J., NEW YORK CITY

It is evidently the intention of the annual meetings of the Catholic Educational Association to further the cause of Catholic education and to bring it to a lofty and efficient standard. Wonderful results are seen year after year as ideas are advanced and interchanged among representatives from schools and colleges throughout the country, but it seems that in our own Conference little has been said or done for the progressive education of the deaf. It is my intention to repeat a few of the ideas expressed in New York two years ago, lest the plan suggested at that meeting should die a natural death.

No one knows better than those whose lives are given to the instruction of the deaf that there are many young men and women, graduates of Catholic and State schools, capable of receiving a college education. Personally I have met some of the brightest men and women among the deaf in New York and Chicago who would have been a credit to any collegiate institution in the United States had they been given an opportunity of receiving an education which was not denied to their hearing friends and relatives. The pity of it is that they have no college of their own. Some one will naturally state that the deaf *have* a college of their own. In Washington, D. C., is Gallaudet College, supported by the government. In that institution the graduates of Catholic and State schools will have an opportunity of satisfying their hearts' desire of receiving a full college course.

True, Gallaudet is a college for the deaf. The deaf may receive a magnificent education within its walls. But Gallaudet is not a college for the Catholic deaf. We cannot expect our Catholic deaf-mutes entering Gallaudet to become better Cath-

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olics. In fact it is our firm belief that the atmosphere of such a place is poisonous to the faith of the Catholic students, since the authorities of that institution will not permit a Catholic priest to enter its halls to speak to the Catholic deaf-mutes, while Protestant ministers and representatives of the Y. M. C. A. are allowed to speak to the members of their own denominations. We may surmise that the Catholics in Gallaudet like the Catholics in the State schools, are compelled to listen from the pulpit, the platform or from individual students, to Protestant doctrines that would ultimately weaken or make shipwreck of the faith of our Catholic children. It seems, however, that Gallaudet does not wish to stifle the faith of Catholics. While the college will not let a priest in to instruct our deaf, it will allow its pupils to receive instructions in the Holy Name church nearby. This is a master stroke of diplomacy. Had this concession not been granted efforts would have been made to dissuade parents from sending their children to Washington. Although we are grateful for this crumb thrown from the master's table, it does not satisfy our hunger. The Catholic youth of this college are permitted to leave its grounds only once a week to receive instructions in our holy faith. This is not enough. We have it on the authority of those who teach the deaf that it takes years of patient, careful and daily instruction to make the truths of salvation clearly understood by the deaf. One day a week, therefore, would never suffice to bring about this result, especially if we take into consideration pupils from State schools whose Catholic education amounts to little or nothing.

How, then, may these conditions be remedied? There is only one answer to this question, — a Catholic college for the Catholic deaf.

To begin such a college will require on the part of its promoters dauntless courage, energy and self-sacrifice. In ages past the Church has ever exercised these qualities in advancing Christian education, and success has crowned her labors. She has not taken up the work of imparting secular knowledge for the mere sake of developing the mind. Knowing that education without the knowledge of God is a dangerous thing, she has

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woven into secular learning the truths of eternity, thereby developing the mind and heart for God. Her schools, colleges and universities are seen in every land, and from these institutions have gone forth men strongly fortified in the knowledge of God and of man, prepared to cope with the problems of the day and to give a reason for the faith that was in them. All these souls were the pearls that the Church has gathered and saved and laid at the feet of Christ as the result of her work of education on earth, the result of courage, energy, sacrifice.

We must admit, and with regret, that little or no heed has been paid to the higher education of the Catholic deaf in the United States. They have been looked upon as a negligible quantity. Nothing has been done for them. Words have been spoken; deeds have not been done. It is enough to put us to shame when we realize that Gallaudet, the only college for the deaf in the United States, was founded by a Protestant and continues to this day under Protestant influences. Catholics are admitted to it at government expense to pursue their collegiate studies. Some have been graduated and still remain good Catholics; while others have given up the faith entirely or have become so indifferent that it will take a miracle of God's grace to get them back to their duties. This deplorable condition of affairs should rouse up all our dormant energies, all our burning zeal, to prevent the further loss of souls to God and His holy Church. Let us be up and doing! By all means let us have a college of our own for our Catholic deaf. It is a need that cries to heaven for fulfillment. The salvation of souls for whom Christ shed His precious blood on the Cross commands us to act and to act at once.

Let the great work begin now. By the grace of God it can be done; it must be done; it will be done!

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EXPERIENCES IN THE MISSIONARY FIELD FOR THE DEAF

REVEREND DANIEL HIGGINS, C. SS. R., ST. LOUIS, MO., MISSIONARY-AT-LARGE FOR THE DEAF

Doing actual work in the missionary field of the deaf one is astonished to see how little has been done for the Catholic deaf outside of a few deaf centers. We find that statistics as to the number of deaf are about correct: Three deaf-mutes to every two thousand Catholics. In spite of this number no one appears to know the deaf. Exteriorly, except when they talk with their hands, the deaf are like other people. Neighbors notice the blindness of a persan easily, but often they never notice that their neighbor is a deaf-mute. For this same reason the deaf are unknown to the priest. The parents conceal to a great degree the fact that one of their children is a deaf-mute.

Again, these deaf-mutes for the greater part have been educated at least in a spirit of indifferentism if not in a spirit of anti-Catholicism and they make no effort to become known to the priest. Foreigners can learn the language of the country and can approach the priest, but the deaf-mute must wait until the priest learns his language. Unlike speaking people the deaf-mutes are not determined by family, national, racial or local lines and are therefore scattered far and wide, rendering it more difficult to find them. Hence, before a mission a sufficient time should be spent looking up the deaf-mutes. Do not depend on the information from the local clergy, because on account of the aforesaid conditions they will be able to give you only the address of one, or at best, three Catholic deaf-mutes.

Having found one deaf-mute, ascertain from him the addresses of his deaf-mute friends. Call on these friends and have them give you the addresses of other deaf-mutes. Thus go from one to the other until you have seen all. Settle on the

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time for the mission and notify all by mail a few days in advance. The ordinary way of publishing a mission in papers and in parishes should also be used with the hope of picking up some deaf-mute who is unknown to the others. Notice also that many deaf-mutes are well known but no one is aware that they are Catholics. The missionary must go in person to search for the Catholic deaf-mutes. There is an inclination to doubt the report that there will be a Catholic mission in the sign language.

Once while conversing in signs with a deaf-mute I thought I could console him by telling him of my increasing deafness and that soon I might become a deaf-mute. Scornfully he retorted: "If you become a deaf-mute the Catholic Church will throw you out." His conviction was the fruit of thirty years of neglect. He had seen many ministers using the sign language, but never a priest. Another at a mission exclaimed: "I have taught the deaf-mutes for thirty years and this is the first time I have seen a Catholic priest using the signs." Still another, and by the way, a grandfather, told us with his hands: "I have been a deaf-mute from my earliest years and now I am an old man, and this is the first sermon I have seen by the hands of a priest."

After one of my missions the deaf-mutes assembled in a hall and one of the oldest rose to address the meeting. "Yesterday I heard that a Catholic priest would speak to us in the sign language. I would not believe it and I resolved not to come to the mission. Afterwards I changed my mind and now I am glad I came. I am so happy to know a priest can sign. For sixty years I thought a priest would never or could never learn our signs." Besides this prejudice there are always some deaf-mutes who spread the rumor that the priest cannot sign. Hence, the need that the priest meet and talk with each deaf-mute before the mission. Some of the deaf-mutes have been taught to fear the priest and this personal meeting in the beginning does away with this.

Often it has been said that the Catholic deaf-mutes have been neglected. We find this to be true and not exaggerated. Many deaf-mutes whose father, mother, brothers and sisters are apparently good Catholics, are surprised when asked whether they

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are Catholics. "How can I be a Catholic? I became a deaf-mute at the age of three years and was sent away to school. Now I am fifty years of age and I have never heard anything about the Catholic religion, except reasons why I, a deaf-mute, should not be a Catholic." Often this charge is thrown at the deaf-mute: "Why do you wish to be a Catholic? Cannot you see that the Catholic Church has no use for the deaf-mutes?" And appearances in many localities seem to indicate to the deaf-mute that this is true.

The Catholic deaf-mute educated in a school which at best is only indifferent in regard to the Catholic faith, never hearing anything of his faith except to have it misrepresented, is certainly in the ranks of the most abandoned. After leaving school he receives perhaps less instruction or is treated as if he were incapable and therefore needed no religious instruction. Unable to hear and having no priest to instruct them the deaf-mutes seek the word of God and the sacraments of baptism and marriage wherever they can be understood, going to any denomination whatsoever so long as they find there the language of the signs. Many deaf-mutes become ministers and go from town to town looking up all the deaf-mutes, Catholics and non-Catholics. They have been doing this for years. It is wonderful to find that any deaf-mutes have persevered in the faith in spite of neglect.

The Catholic deaf-mute has had little opportunity for religious instruction, and even where there was an opportunity the Catholic parents did not seem to think that the deaf-mute needed instruction as well as the other children in the family. Other parents not knowing where to send their children for Catholic instruction have never sent them to any school whatsoever. Even the deaf-mutes who have had the benefit of attending a Catholic school are inclined to be discouraged when the only instruction they receive for years after they have left the school is the penance they receive written on a piece of paper in a hurry: "Five Our Fathers and Hail Marys" and even then the priest does not know whether the deaf-mute knows the Hail Mary or not. Hence, it is difficult to get the deaf-mutes to make the nightly exercises of the mission, having had no sermon

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or instruction for years. Thus the first mission should be short, notices sent out before and during the mission, and the services continued no matter what the attendance.

During the past few years an advance has been made in the work by providing religious instructions for the Catholic deaf-mute children, but the work to be done is still very great. The presence of the missionary in the field of the Catholic deaf-mute will be, under God, productive of much good. Wherever the authorities give the missionary the faculties to seek out and work for the deaf-mutes, these respond wonderfully well. They seem to be waiting for someone to come to them in their own language. As a rule it is the first mission and the first instruction that many have ever had, especially if they have never had the happiness of living near or of visiting one of the few deaf-mute centers.

During the course of the mission the number of deaf-mutes becomes known, and some zealous priest is found willing and anxious to devote some of his time to the work. The missionary then remains with the priest to give him a course in the sign language, and in a very short time he is a pastor of the deaf-mutes in that city. Thus in the past few months several deaf-mute centers have been established, in which the Catholic deaf-mutes receive regular instruction and spiritual care.

The priests at work in the field of the Catholic deaf-mutes are certainly cultivating an abandoned but fruitful field. May God bless the work.

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TAKING CARE OF THE DEAF IN TOLEDO

MRS. JOSEPH ACKER, SR., TREASURER OF EPHPHETA AUXILIARY OF TOLEDO, OHIO

The Toledo Auxiliary of the Ephpheta Sodality has taken part in this Conference for several years. Interest in the work is not confined to the narrow limits of this diocese but is world-wide. Wherever the welfare of our silent brethren can be furthered or promoted, the Toledo Auxiliary ever wish to be represented and to have a share in the noble work.

If all the dioceses cooperate and lend a helping hand the advancement and uplift of the deaf will be assured. Our zeal and care ought not to be small and selfish but generous and far-reaching. A generous giver the Lord loveth. This has been assured us again and again by Our Divine Saviour. In our annual conferences means and ways may be exploited, — how to bring the deaf together, how to guard them against anti-Catholic influence and propaganda, and how they may be warned against the impending dangers of the times. Supervision and solicitude in behalf of the deaf must be exercised on account of their deficiency in knowledge, experience, and opportunity. Just as the educators of our normal children come together in order to devise means of advancing their education, so we ought to lend a hearty cooperation to our annual conferences in order to advance the education of the deaf. We all are convinced that if we succeed in making the deaf good Catholics their present affliction will not be a hindrance but a blessing. Our attention must therefore be centered on the schools, for by supporting them we will undoubtedly have acquired a great asset for the amelioration of the deaf. They must gradually come to the front and fill places of prominence, where they may exercise a wholesome influence over their similarly afflicted brethren.

It is, of course, a commonplace statement that the deaf are

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greatly handicapped in the acquisition of a thorough understanding of the Catholic religion in the first place, and still more so in the keeping of that faith alive and active afterwards when they are thrown with people of various kinds and creeds. Therefore, it must be our ardent resolution to strain every nerve to support the various deaf schools. Wherever we can lend material aid let us do so; and this not only for our own diocesan school but for every Catholic deaf-mute institution in the land. True, we may not be able to lend material subsidy on every occasion, but at least we can be their benefactors by kindly sympathy and heartfelt and generous cooperation. We Catholics insist on our children attending Catholic schools in order to be taught the rudiments of the Catholic religion. How much more so ought deaf children attend Catholic schools which are almost the only means for them to acquire a correct knowledge of the true faith.

Therefore, our conclusion must be to transfer the Catholic children from the State institutions to one of our fourteen Catholic deaf schools. This has been one of the chief concerns of the Toledo Auxiliary. Next fall we shall send five children who were in the public schools to Cincinnati and Milwaukee.

The Auxiliary, however, centers its attention not only on the children but also on the adults. In order to perform this more efficiently a Visiting Committee has been inaugurated whose sole duty is to keep in constant touch with the various deaf families. At first the inability of the members to communicate with the deaf in the sign language offered an almost unsurmountable barrier. But "where there's a will there's a way," says the old-time adage. A sign-class of twenty aspirants was accordingly organized and a deaf teacher procured. The results were so marvelous and so amazing that within a very short space of time a goodly number of ladies were able to communicate with the deaf quite satisfactorily.

During the monthly meetings absentees are noted and the Visiting Committee calls at their homes to demand some satisfactory excuse for their absence. Thus the deaf feel that they are constantly in the limelight and under close observation. This will deter them gradually from missing the monthly meet-

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ings. God alone knows with what trials, hardships, and annoyances this work is fraught. Naturally, as the deaf work during the day these calls can be made only in the evening, and then those sought are not always found at home. Consequently, perseverance and steadfastness are certainly required.

As God showers His choicest blessings during the time of a mission so all look forward to this time of special grace with the greatest eagerness. The Auxiliary was fortunate in procuring this past year a very eloquent and well-known missionary in the person of Rev. Michael Purtell, S. J., of Baltimore, Md. Father Purtell has for the past thirteen years been working for the deaf-mutes in Baltimore. His ambition is to train recruits for this noble work. This he does by instructing the young seminarians in the sign language so that afterwards they may be of service in the various cities to which they may be sent.

The mission, which was held in St. John's College chapel, was highly successful under his capable and masterly direction. Several stray sheep were reconciled and "old-timers" led back to the flock, moved by the truths which he so eloquently and touchingly portrayed. At the end of the mission, our Bishop, Rt. Rev. Samuel A. Stritch, D. D., administered the Sacrament of Confirmation to four adults and exhorted the deaf in a winning and fatherly manner to adhere to the instructions they had heard during the services. After services in the chapel the Auxiliary and the deaf convened in the College Library where a reception was tendered the Bishop and Father Purtell. The Bishop was moved at the great enthusiasm and zeal with which the Auxiliary carried on its noble work. In eloquent words he pictured the memberes as true lay-apostles, peopling Heaven with immortal souls. He closed his inspiring address thus: "I consider the members of the Auxiliary as my personal co-operators and whatever you undertake to widen the field of activities I wish to be the first to render help."

We may note in passing that the mission has realized the long cherished desire of the moderator, Rev. Francis Seeger, S. J., — the establishment of the K. L. D. which has already shown gratifying results.

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What is of paramount importance in the deaf-mute movement is to preserve their good will. As non-Catholics place their entire force and energy in exterior activities, so the Auxiliary saw themselves compelled not to ignore them. In Toledo the opinion was prevalent that the Catholic deaf had to resort to non-Catholics for pastimes and diversions. The need of a club house or Catholic deaf center was imperative. In one of the monthly meetings the plan was placed before the members. Both the members of the Ephpheta Sodality and Auxiliary took up the project with a will and whole-hearted enthusiasm. They were ready for immediate action. A committee for a building-fund was consequently organized and in order to enable the Auxiliary legally to accept donations of greater moment the organization was incorporated according to the general law of the State of Ohio. Various socials and entertainments were held to swell the building fund, and it has already reached several hundred dollars.

In order to keep it before the public the St. John's College paper has become the official organ of the Auxiliary until such time when it will be feasible to establish a paper of its own.

God has blessed the work thus far, although at times we have met with discouraging difficulties, and we hope that He will continue to assist us all who are devoting our energies to the welfare of the deaf-mutes.

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CATHOLIC BLIND EDUCATION SECTION

PROCEEDINGS

FIRST SESSION

The meeting of the Catholic Blind Education Section was called to order and opened with prayer by the Chairman, Rev. Joseph M. Stadelman, S. J. Representatives from the following schools for the blind answered the roll call: The Catholic Institute for the Blind, New York City; St. Joseph's Institute for the Blind, Jersey City, N. J.; the Brooklyn Home for the Blind, Port Jefferson, Long Island, N. Y., and St. Mary's Institute for the Blind, Lansdale, Pa. The minutes of last year's meetings were approved and accepted as read.

The first topic taken up at this session was the need of making provision for higher education of capable blind boys and girls. An interesting paper on the subject in question was read by Sister M. Geronimo of the Catholic Institute for the Blind, New York City.

The next question treated was the importance to be attached to musical education in all schools for the blind. A valuable paper on the subject was read by the blind Dominican nun, Sister M. Benigna, of the Catholic Institute for the Blind, New York City.

Another topic taken up at this session was the certification of teachers in schools for the blind. A paper read by the Chairman emphasized the need of special preparation for the teaching of blind children. After the discussion of the foregoing and kindred subjects, the meeting adjourned.

SECOND SESSION

The second session was called to order and opened with prayer by the Chairman. After a few preliminary remarks by Rev. Joseph M. Stadelman, S. J., a paper entitled "A Day in the Gram-

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mar School" was read by Sister M. Stephanie, of St. Joseph's Institute for the Blind, Jersey City, N. J.

After a discussion of some of the points contained in the foregoing paper, the attention was called by the Chairman to the desirability of developing in blind children a taste for reading, which would prove an inestimable boon later on in life.

Attention was also called to the valuable aids and suggestions contained in Mr. Samuel Hayes' "Self-Surveys in Schools for the Blind" and contained in the winter number of the *Outlook* for the blind. The meeting then adjourned.

SISTER M. GERONIMO, O. S. D.,
Secretary.

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PAPERS

IN THE SECONDARY DEPARTMENT OF A SCHOOL FOR THE BLIND

A day spent in the secondary department of a school for the blind makes it hard for one to believe in the old adage that there is nothing new under the sun. So many of the methods and expedients are unusual to the observer; the materials used appear to be so different that the visitor feels he is entering an entirely new field of educational endeavor. Since comparatively few persons have had this unique experience, a short account of a personal visit to one of these schools may prove interesting and instructive.

On entering an Institution for the Blind for the first time, one is invariably impressed by the atmosphere. The spirit of the school we visited is remarkable. We were influenced at once by the enthusiasm of both teachers and pupils. There was nothing about the entrance halls that would indicate a school for the blind; there were neither guarded stairways nor rope line guides. As we stood there the bell for class was rung and we were amazed at the unhesitating response.

As a matter of special interest we visited the literary department first. Here we found classes in the four years of English. In the first room visited, the pupils were writing arguments for and against the Bonus Bill; in another, the teacher was reading "David Copperfield" to a class of young ladies who were busily engaged in knitting. The power of concentration of these girls is so great that although their fingers were working continually they could repeat the entire content of the chapter read. We found that they had covered a vast field of literature in all its phases, both by individual effort and with the aid of an amanuensis. Poetry appeared to be the general favorite, and many of the students had written poems of real literary value.

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Notes were taken by means of the Braille typewriter or Braille slate, and the resultant compositions showed the remarkable memory and facility of expression possessed by the blind students.

Our next visit was to the laboratory. It had always puzzled me to know how the sightless could master the intricacies of science. Now at last I was to solve the mystery and I found that like other enigmas, it is easy to do so when one knows how. Two pupils worked together at the laboratory bench; one with enough vision to distinguish the color of liquids, the measurements and other matters requiring some sight. The blind person performed the principal part of the experiment, the other gauged results. Both gave us a very satisfactory account of every detail of the experiment. At the beginning of the lesson, the teacher mentioned the apparatus required, and without the slightest confusion each article was located. Then directions for the experiment were read and carefully followed, the instructor passing from bench to bench issuing only the necessary instructions. Notes were taken as in the English class, and the students prepared to type their results for the teacher's inspection. Before we left the class we were told that many of the pupils return after school hours and work patiently until they have mastered a difficult experiment.

As we entered the section devoted to algebra and geometry, we all thought of our own youthful terror of mathematics and imagined them doubled in these classrooms. But as in the case of the scientific terrors, we found that our fears were groundless. Text-books with raised figures and charts with triangles and circles in relief, helped in the solution of many problems. When the teacher requested the students to construct a figure, cushion and pegs were produced, the figure was formed and the theorem solved without hesitation. In the algebra class type slates were used, containing the letters of the alphabet and the required signs.

We found classes in history, languages and even in art! We had expected a manual training department in which we saw some excellent samples of hand work, but to find art for art's sake in a school for the blind was indeed a revelation. Construc-

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tive work took first place as was to be expected, and various models and statues had been copied with marvelous exactitude. There were also designs in stencil and criticisms as well as appreciations of the paintings of the masters. The picture was described to the pupil and a fairly adequate idea of the technical and spiritual beauty of the work was formed in his mind.

Music in all its departments was to be found here under the heading of vocational training. Since so many blind persons are talented in this line, those specially qualified receive special training. The piano, violin, and wind instruments as well as the pipe organ are taught. Several very capable musicians have been graduated from this department.

We particularly enjoyed our visit to the gymnasium, which was well equipped and modern in every particular. The sightless girl and boy possess the same desire for play as the sighted and will leave no piece of apparatus untried. There was the same spirit of enthusiasm displayed in play as in work. The swimming pool led in popularity, although the ladders, swings and Indian clubs were at the time in active use. In the girls' department I found a schedule arranged for classes in dancing, gymnastic exercises, games and races.

The club rooms were equally attractive and were well patronized by the student body. Here were listed a Biology Club, Literary Club, Dramatic and several social organizations. The alumni of the high school were well organized and were issuing a record of the work accomplished by the graduates. On reading this record we found that several former students had completed a college course, others were capable masseurs, teachers and musicians. The yearly meeting of the alumni was an event eagerly looked forward to by all concerned. Many heroic tales were recounted of seemingly insuperable difficulties overcome and overwhelming discouragements conquered.

As we left the school with a renewed interest in the splendid achievements of these handicapped workers, we wondered if we should ever see in such a school the teaching of the one thing necessary and of the one thing omitted there — Christian doctrine. Is it possible to conduct a similar school under Catholic auspices? It is not only possible but practicable. Catholic pupils

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are in State or public schools because there is no place for them to go where they may receive án education under Catholic auspices. Why would not the Catholic high school for the sighted throw open its doors to the blind who have graduated with honor from the grammar school? May the Good Master who watches over those in darkness as well as those who enjoy the light of day, grant that those who have the blessing of sight may soon be inspired to make the road to learning clearer to his sightless brother.

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THE MUSICAL EDUCATION OF THE SIGHTLESS

SISTER M. BENIGNA, O. S. D., CATHOLIC INSTITUTE FOR THE BLIND, NEW YORK CITY

Music has always formed an important factor in the curriculum of the schools which have for their object the education of the blind, and more than ordinary attention is bestowed on the training of the pupils in the study and practice of this delightful art. Let us consider what music really is to the blind, and it will be easy to understand why such stress is laid on the cultivation of this particular branch.

The world offers many occupations and pleasures to the man with sight, but to the sightless these are somewhat limited, and music is one of the chief resources to the blind for both occupation and pleasure. Moreover, it is to them what the beauty of nature is to the sighted. The work of training the blind child in music is commenced in the kindergarten, where the child receives the first impressions of rhythm and melody. These impressions are imparted through the games played with piano accompaniment and by simple dances taught in that department. Much of the work in the music department is carried on in classes especially formed. For example, form a class of little tots about the ages of six and seven, placing them at desks or table. The teacher will then play for the pupils a simple march, waltz, polka, or any other graceful piece with strongly marked rhythm, while the pupils mark time with hand, foot, or voice. The relations of sound with special reference to the position they occupy in the major and minor scales are gradually and systematically taught, and in addition some hints in regard to simple harmony are given. The children are taught to think and express themselves musically, but great care must be taken not to make the task irksome. At this period the children must have more play than work.

The Braille musical notation is best taught in class. The child

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is admitted to the class as soon as he has learned to read and write. It is the duty of the teacher to make this work interesting, as the blind child is very apt to find the reading of music tedious and dry. A primer of Braille music can be obtained from the Illinois School for the Blind. This little book will be found most helpful. After the student has mastered the first sixteen lessons of the primer, he will be prepared to read easy pieces. Pupils are trained to play by note from the outset. They must be made self-reliant in music as in all other branches. Music is memorized either at or away from the keyboard. If memorized at the keyboard, the student will play with the right hand while reading with the left, and vice versa, memorizing only a few bars at a time, which must be played over until well fixed in the memory. After the pupil has thoroughly mastered the Braille notation, the staff notation is taught. This is most essential to every blind student, for by a thorough knowledge of the staff notation, the blind are enabled to teach the sighted with good success.

The study of harmony is introduced in the fifth year of music. Each succeeding year it is followed by counterpoint, musical history, and composition of music. Many of the blind who are especially talented possess a very fine ear for music, and after hearing a piece a few times, with the aid of harmony, can reproduce it almost perfectly. I am speaking of the light semi-classic and the more popular music of the day. All classics are to be memorized from notes.

The piano is the most practical instrument for the blind student. The fact is that at the present day it is more universally used than any other instrument. I therefore recommend careful study and practice of the piano even to those who aim not especially at brilliancy in execution, since it opens the broadest possible field in the line of teaching. The piano practice of the beginners is supervised by an advanced pupil, preferably one who is anxious to teach music. This mode of practice will help both pupils considerably. A great deal of time and patience are required in training the sightless child to use his fingers on the keyboard. This difficulty is easiest to overcome by permitting the child to

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think as little as possible of his hands, and by constant encouragement.

The instrument of next importance to the blind pupil is the organ. Many of the blind have become fine organists. Technically, this instrument requires less skill than the piano, but the mental difficulties are greater.

In passing, I may make mention of a few of our sightless composers: For the organ, Matland and Grasse; for the piano, Geibel — all three of Philadelphia.

Music is an art language, learned only by hearing. In order to produce good players, the pupils are to be given every opportunity to hear good music. In training the blind child in music, the teacher as well as the pupil will find great need of the three musical equipments: Courage, self-denial, and patience.

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A DAY IN THE GRAMMAR SCHOOL

SISTER M. STEPHANIE, ST. JOSEPH'S INSTITUTE FOR THE BLIND, JERSEY CITY, N. J.

When a visitor enters for the first time a school for the blind it is with mingled feelings of curiosity and apprehension. He expects to find the place oppressive, obscurely lighted and silent. He looks for something mysterious, "A school for the blind must be dark," he argues; the pupils have no need of light. Their days must be merely days of endurance. Why have great clear windows when the sun's rays that stream through them strike sightless eyes? It must be dreary and sad, how can they laugh or even smile, who live out their days in company of these stricken children? But what he actually finds is a scene far different. When he discovers the school for the blind lighted and filled with animation and gaiety, he is agreeably surprised.

For the blind especially, unstinted exercise, fresh air and sunlight are most necessary. Too frequently the normal development of the little body has been prevented either on account of illness, or the exaggerated solicitude or pressure of work of parents or guardians. To repair the injury thus done it is advisable that the child be sent to a school in which his physical and mental condition may be improved. The windows in the classroom, and indeed in all rooms occupied by children, should be many and large.

In the school for the blind gymnastics are taught in much the same way as in the parish schools. It is of course evident that the blind will not undertake all the feats performed by sighted children. The movements are mostly those having a hygienic bearing including systematic movements of the arms, the legs and the body. The weights and the pulleys and the parallel bars, the horizontal ladders from which one may hang by the arms, the back ladders excellent for raising the chest and strengthening the

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back, are all important. As the blind cannot follow the movements of a leader, each requires individual instruction, and in order that they may progress as those who see, the instructor must not have a large class.

The blind are taught by means of the Braille system, so called from its originator, Louis Braille. The letters are formed by raised dots. Six of these arranged in columns of two, form the basis of the system. By using these dots and by changing their position sixty-three combinations can be formed, by the aid of which can be represented all the alphabetical signs, letter accents, and marks of punctuation; all the numerals, all algebraic symbols, musical characters and stenographic signs. The ordinary Braille slate consists of four pieces. First, the wooden board with holes along the sides into which is fitted the lower slide. The heavy paper is fastened above and the slide is moved up and down as the writer desires. On the outside of the paper is the upper slide which has a number of cells that guide the writer in making the dots on the proper places. The instrument that a blind person uses in punching these dots is called a stylus. It resembles very much a shoemaker's awl. The writing is done from right to left so that when the paper is turned over it reads in the proper order.

Owing to the logical simplicity of the Braille system, it is noted that sightless children learn to read and especially to write in less time and with less effort than those who see. Special attention is given to the development of the sense of touch and the child is made to realize that this sense must in a large measure do the work of the sense of sight.

The blind child who has never seen a house, an ox or a boat, would have merely a vague idea of these things if the teacher were to confine herself simply to describing them to him. The objects in question must be touched by the hands so that their peculiarities may be recognized and appreciated. Models in cardboard that represent these things should be used and it will be found that they serve for instructions. Strange as it may seem, blindness develops the faculty of observation. When one cannot see and is obliged to draw in large part upon the other faculties, he must analyze and examine more in detail all of the impressions that are conveyed to his other senses. This develops

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a mental alertness in many, and with it, sometimes, a gravity of demeanor that may pass for wisdom.

Reading aloud, if employed by the blind, forms an important element in their instruction. There is no more rapid method of making them familiar with the best literature of all times, and of the chief events in history. Stories of travel form a part of every program of reading and always prove an added attraction.

Instruction in mathematics and geography, in order that it may be complete, requires certain special apparatus that is exceedingly interesting. The slate used in the teaching of mathematics consists of cells of an octagon shape into which the type is placed. The position of this type indicates the number. The pupils have constant practice in mental calculation, and many of them acquire a readiness and an accuracy that are remarkable.

The teaching of home geography is commenced in the third grade. From the fourth grade upwards this subject is taught by means of relief charts, which the pupils trace with their finger while the teacher is describing the country to be studied. Sectional maps prove a valuable aid in the study of this subject as they help the child to become acquainted with the size and shape of the country or State to be studied. Terrestrial globes are also made in relief, so that the blind are more readily able to comprehend the relative position of different parts of the universe. The contour of the earth, coast borders, mountain ranges, are indicated by salient running lines or a succession of points. Rivers and lakes by depression. The principal cities, capitals and chief places are marked by means of dots; large for the capital, and small for the cities. With the assistance of charts of this character the pupils easily acquire a very exact knowledge of geography.

When one has spent some time in close association with the blind he is inclined to question if the sense of sight has the preponderating value that we are at first glance accustomed to accord it. Both hearing and touch seem to carry more accurate knowledge than vision. Sight often deceives us and hearing and touch are constantly required to control and correct the wrong impressions conveyed by the eye. The sightless are of course deprived of conception of colors, of perspective and certain physical

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beauties. Aside from these there are no intellectual conceptions which may not be conveyed by thorough teaching. When we realize this fact, we are not surprised to find that a sightless child when given a fair opportunity is able to compete with a sighted child. In the schools for the blind the same subjects are taught as in our parish schools and with just as much success.

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CATHOLIC NEGRO EDUCATION SECTION

PROCEEDINGS

FIRST SESSION

PHILADELPHIA, PA., JUNE 27, 1922.

The opening meeting of the Catholic Negro Education Section was held in the Philadelphia High School, Tuesday, June 27, at 2:30 P. M.

The meeting was one of the largest and most significant since this Section came into being four years ago. Almost every phase of the Church's work among the negroes was represented.

Those present were: Rev. Henry J. Ritcher, pastor of St. Ann's Cincinnati, O., President of the Section; Rev. Charles Hannigan, pastor of St. Peter Claver's church, Baltimore, Md., Secretary; Rev. J. A. Hartnett, C. M., pastor of St. Catherine's church, Germantown, Pa.; Rev. James J. McGuire, C. S. Sp., rector of St. Peter Claver's church, Philadelphia, Pa., and Rev. W. J. McMenemy, C. S. Sp., assistant; Rev. Charles J. Gable, Newbern, N. C.; Rev. Robert F. Milde, Belmont Abbey Seminary, Belmont, N. C.; Brother Florence Tassin, O. F. M., St. Peter Claver's mission school, Louisville, Ky.; Brother F. James, F. S. C., St. Emma's College, Rock Castle, Va.; Mother Frances, representing Rev. Mother Katherine, Cornwells, Pa.; Sister Philip Neri, S. B. S., and Sister M. Hilda, St. Elizabeth's convent, Cornwell Hts., Pa.; Sister M. Viridion, O. S. F., St. Francis Industrial school, Baltimore, Md.; Sister M. Paul and Sister Emma, St. Peter Claver's school, Macon, Ga.; Sister M. Reparata, St. Francis de Sales Institute, Rock Castle, Va.; Sister M. Immaculata, St. Catherine's school, Germantown, Pa.; Sister M. Mercedes, O. S. F., Richmond, Va.; Mother Agatha and Mother Frances, Blessed Sacrament school, Cornwells, Va.; Sister M. Vincentia, Blessed Sacrament school, Philadelphia, Pa.; Sister Mariana, Sister Josepha, Sister Praxedes, Sister

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Hilda, St. Mark's school, New York; Miss Eliza J. Woddyard, St. Peter Claver's school, Philadelphia.

The first paper read was by W. P. Dickerson, M. D., Newport News, Va., on the "Urgent Need of More High Schools for Colored Catholic Children."

Very gratifying and hopeful were the reports of the various groups engaged in educational work among our colored people. Priests and teachers were one in emphasizing the paramount importance of secondary education. It is distressingly felt that we are losing the best product of our parish schools because of the lack of high schools. It was comforting to hear the fine work of Mother Katherine's High School in New Orleans, of the beginning of secondary education in Atlanta, Ga., Wilmington, N. C., Virginia, Baltimore, Md. and Philadelphia, Pa.

The Catholic Educational Association has rendered an important service to the Church in stressing higher education among our Catholic colored. Secondary education, after the course of studies in the Philadelphia High School, is now in practice in our negro schools in Texas, Louisiana, Alabama, Georgia, North Carolina, Virginia, Maryland, Pennsylvania, Ohio, Missouri and New York, and the hope is bright that we shall in the no distant future have a college of approved standards for the negro Catholics of our country.

The Franciscans of Glen Riddle, Pa., the Sisters of St. Francis, Mill Hill, London, England, the Sisters of the Divine Word of Techny, Ill., the Sisters of the Blessed Sacrament, Cornwells, Pa., the Brothers of the Christian Schools and the Franciscan Brothers, are bringing to the educational work of the Catholic negro their finest talents and a zeal and an enthusiasm matched only by the splendor of their faith.

The amazing work of Mother Katherine's community among the colored people of our land was of particular value and a source of real comfort to the laborers in this section of the Master's vineyard. This apostolic community has schools in Texas, Louisiana, Alabama, Georgia, Virginia, Washington, D. C., Maryland, Pennsylvania, New York, Brooklyn, Missouri and Ohio. Their marked ability in the educational world, their cheerful service to the negro race and the prize they set on the priv-

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ilege of following in the Master's footsteps, make them stand out to an observer as one of the marvelous productions of the Catholic Church.

Brother Florence of St. Peter Claver's church, Louisville, Ky., then read a paper on "The Little Mission School." The discussion brought out the fact that in many missions, graces such as are manifested in Kentucky will find their counterparts. There is no doubt that the primary school among groups deprived of educational life, will prove not only a boon materially but develop an approach to the Catholic Church that were otherwise hidden.

SECOND SESSION

WEDNESDAY, JUNE 28, 1922, 9:30 A. M.

At the business session of the second meeting held Wednesday, the need of a Program Committee was very properly stressed and a decision reached to appoint one for next year's convention.

The appointed members were: Rt. Rev. Monsignor Burke, Director General of Colored Catholic Missions, New York; Rev. Charles Hannigan, pastor of St. Peter Claver's Church, Baltimore, Md., Father Gable, N. C., Father McGuire, Philadelphia, Pa.; Rev. H. J. Richter, Cincinnati, Rev. A. J. Emerick, S. J., Philadelphia, Pa., Father Hieck, Jackson, Mississippi, Rev. J. A. Hartnett, C. M., Germantown, Pa., Brother Florence, Louisville, Ky., Brother James, Rock Castle, Pa., Mother Frances. Cornwells, Va., Mother Mechtilde, Baltimore, Md.

Rev. Henry J. Richter, pastor of St. Ann's church, Cincinnati, was re-elected Chairman, and Rev. Charles Hannigan, pastor of St. Peter Claver's church, Baltimore, was re-elected Secretary.

CHARLES HANNIGAN, S. S. J.,
Secretary.

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PAPERS

URGENT NEED OF MORE HIGH SCHOOLS FOR COLORED CATHOLIC CHILDREN

W. P. DICKERSON, M. D., NEWPORT NEWS, VIRGINIA

To live and act in this very important and progressive age which offers so many unusual opportunities to make rich and lasting contributions to the welfare of our Church, our country and our fellow man, is indeed a special favor of nature for which we should be extremely thankful. The value of our contributions will depend largely upon the task selected and our knowledge and fitness to prosecute it to its logical and desired end. The noble, self-sacrificing white Catholic men and women who have joined the ranks of those who have undertaken the burden of educating the colored youth and bringing him into the true Church, realize that they have a stupendous task beset with many difficulties and stones of stumbling.

Of the various periods of a child's educational life the high school period is the most important and the most critical. All educators agree that the period of adolescence is the period of decisive battles, the time when the history of many an individual is almost finally written. This is indeed the formative and permanent fixing period of character, civic ideals and religious convictions. There is a new awakening all over the country, the realization of the vital importance of a high school education. This new awakening is especially true among the negroes of this country. Almost all non-Catholic organizations doing educational and mission work among negroes realize this fact and are rapidly establishing more high schools to meet this new situation. It is an undisputed fact that those organizations that are making the greatest progress in this work are those which have the best system of high schools. It is indeed exceedingly painful

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for me to state that according to all available records there is only one high school in America for colored Catholic children doing strictly high school work. This institution was established by our beloved benefactress, Mother Katharine Drexel.

Mother Drexel has established many educational institutions through the South and she is doing a wonderful work for the race. In nearly all of the schools under the patronage and care of Mother Drexel, I think the primary and industrial idea easily predominates. With the urgent and crying need for more high schools for colored Catholic children, I believe if Mother Drexel will divert a larger per cent of her endowment to the work of strictly high school education, the results will be most gratifying. The need of high schools for colored Catholic children is easily the weakest link in the Catholic educational system among negroes.

The Catholic Church and its corps of ardent educational workers among colored people cannot hope to make very rapid progress in their endeavors as long as this fragile link remains in their otherwise strong educational chain. It is imperative that we Catholics have more high schools for our colored Catholic children if we hope to compete with other religious organizations working among negroes. It is in this high school period of the colored Catholic child's education that the Church loses so many of our best young men and women because they are compelled to take this period either in a non-Catholic or a non-sectarian school. A very large number of these boys and girls either lose their faith entirely or become indifferent Catholics, and certainly are no credit to the Church and its cause.

We with our one high school for colored Catholic children are at a decided disadvantage as compared with numerous high schools and colleges for colored children among non-Catholic organizations. The Baptists point with pride to their many high schools and colleges. They are especially proud of Atlanta Baptist College, Atlanta, Ga., and Union University, Richmond, Va. The Presbyterians stress the fact that they have many primary schools, high schools and colleges for their progressive colored activities. Lincoln University, which is a Presbyterian institution, is a class A college and enjoys the distinction of

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being one of the best negro universities in this country. The Methodists are also making large gains each year among the colored largely because of superior educational advantages offered. I feel and hope that the Catholic Church, which stands for equal justice and equal educational advantages to all, will not continue to allow these non-Catholic organizations to fall heir annually to so many of her best negro boys and girls because there are no Catholic high schools available.

Colored Catholic laymen appreciate very keenly the difficulties and disadvantages white men and women encounter while doing missionary work among negroes, and it is their earnest desire to cooperate with them in every way possible in this noble work. We stand ready to give our means, knowledge and experience in the interest of this work. If a conference is desired to discuss and advise as to what is best to promote the general welfare of colored schools under Christian philanthropy, we shall willingly respond to any place at any time.

In an article written by the Fathers of the Divine Word we quote the following:

"The difficulties of a negro missionary are certainly very peculiar. They lie in the race prejudice. The white priest is only half a priest to his colored flock. Trifling as this may look in the eyes of a northerner, it is a most embarrassing difficulty for the white priest, which bars him from the very pulse of colored life. Is, therefore, the white priest the naturally appointed pastor of the colored? No. The consequence is that we need colored priests, who by their own birth and experience have felt the pulse of their race and have an inborn understanding for its needs and wants."

We urgently need and must have more colored priests, for in them lies our hope. The Fathers of the Divine Word have been doing missionary work in the South among the colored for several years, and this should qualify them beyond question to advise on this subject. We feel that their position is entirely correct. It is simply impossible for any white man, however desirous and sympathetic for the welfare of the negro, truly to represent him, his aspirations, his longings and his ideals. This is a position that can only be filled by colored men of the best

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trained minds, and hearts as pure as gold. Many white workers flatter themselves by assuming that they know the negro and can act as his real spokesman. I believe this is altogether impossible. Many white non-Catholic workers among negroes are realizing this fact more and more daily, and as the result they are assembling the best negro thought obtainable for conference and advice, always following this in their endeavors. This is the secret of their growing success. I am afraid we Catholics who are working among negroes are not alive to this situation, as is evidenced by the fact that the Protestants have provided numerous high schools and colleges in this country for the education of colored children, while we Catholics have only one school doing strictly high school work, and no colleges. From the viewpoint of a colored Catholic the comparison is not pleasant.

On account of superior educational advantages the Protestant schools are attracting and actually getting the cream of the race. We Catholics must certainly not allow this condition to continue. It is imperative that we carefully look into this matter, find out the cause and immediately remedy it. From the facts now available concerning the results obtained by white Catholic workers among negroes, it appears that some very necessary reforms should be made in the general educational program in order to reach the desired goal. Their results are not commensurate with the labor, sacrifice and funds expended. With the necessary reforms far more gratifying results would be obtained without any increase in the annual financial output. I feel that this can be accomplished by a closer working relation between white Catholic workers among negroes and educated colored Catholics. I am sure an advisory or inter-racial committee composed of thoughtful and intelligent colored Catholics who love truth and justice and with a comprehensive knowledge of the present educational needs of the negro, can be formed and will function. This committee would cooperate with white Catholic educators among negroes in working out the many and difficult problems. There are many educated colored Catholics who would gladly accept service on such a committee if requested to do so. Several have indicated to me their willingness to serve. This would be

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a logical and practical method of putting into service the leadership of both races. The inter-racial committees are doing a wonderful work in the South along this line. I have been a member of the inter-racial committee in Newport News for about eighteen months, and am simply astounded at the gratifying results accomplished during that time.

In fine, let me state again that one of the greatest needs in the Catholic educational program among negroes is more high schools. Let us use our best endeavors to that end, for no valuation can be placed upon the influence of high school upon the future life of an individual. It is limitless in the ability of its social side to mould citizens, in its moral and religious side to weld together those virtues that go into the making of strong character, and in its cultural side to give the refinement and ability to see good in every thing.

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THE LITTLE MISSION SCHOOL

BROTHER FLORENCE, O. F. M., ST. PETER CLAVER'S SCHOOL, LOUISVILLE, KY.

The Catholic Church is essentially a missionary Church. The Master has said : "Going therefore teach ye all nations"; and the missionary replies with all the fervor of his soul: "Thy kingdom come, Thy will be done on earth as it is in Heaven!" But, alas, when we raise the eyes of the spirit and permit them to wander over that mission field stretching as it does far out into the distances, we begin to realize its vastness and the greatness of the harvest still to be gathered; and the thought of it well-nigh overpowers us. Still, a glance down the ages of history brings us assurance. Through all those centuries, from that feast of the Pentecost on which the Holy Spirit himself inflamed the hearts and the souls of the first missionary band, down to the present day, the Catholic Church has sent out her messengers of light and love to the nations of earth. And the amount of work they have done and the successes they have achieved are matters of admiration and of gratitude. At reflections such as these the angel's words come back to us with some of their import: "Because no word shall be impossible with God."

It is to the glory of our times that missionary efforts are being extended to all quarters of the earth and to all races of men. However, up until a few decades ago a little corner of the Church's missionary field was to all appearances at least overlooked and neglected. And of course the cunning Evil One had taken advantage of the tardiness of the Children of Light and had sown much cockle in that part of the Master's field. As no doubt you have surmised I have in mind that particular part of the field which is occupied by the negro race of our own big country.

We are told that there are 260,000 Catholic negroes in the

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United States. We are also told that there are 11,500,000 non-Catholic negroes in these same United States. Just think from among 11,760,000 negroes only 260,000 know that it is possible for us to receive within our very beings the Lord of Heaven and earth under the appearances of bread! The thought of it is an awful one. But, thank God, a beginning has been made in recent years to gather in the fruits from that corner of the Lord's field of souls; and that beginning is a good one. At last have chivalrous souls turned to the negro, and have stooped down to lift him up from that mire of ignorance and sin into which a white civilization has all but forced him.

Looking back we may say that the missionary movement in behalf of the negro of our country was put on a solid footing through the heroism of that model of Christian charity, Mother Mary Katherine Drexel, when she at a sign from heaven formed the resolution to devote her life and her fortune to the Catholic education of the Indian and colored peoples. The example of this noble-hearted woman has made its impression; and to-day the number of those who in one way or another are aiding in the good cause is indeed large. Year by year we behold a wider interest in the work and an increase in effort; and year by year the number of those self-sacrificing missionaries who have given themselves wholly to this work is mounting higher and higher.

Though undoubtedly we are still at the very beginning of the work, that which has been done already is reassuring. Addressing the Students' Mission Crusade convention, held at Dayton, Ohio, during August of last year, Rev. D. J. Bustin, Assistant Director General of the Catholic Board of Mission Work Among the Colored People, said among other things: "Eleven years ago there were five thousand colored children under Catholic training and now there are twenty-three thousand." Some months later the same priest related the following: "Eleven years ago a priest born and educated in Alsace, came to this country, speaking but a few English words. He was sent to Augusta, Ga., which has a negro population of eighteen thousand; and he found just two Catholic families. To-day he has over four hundred colored children in school, and a church, house, convent, school and orphan asylum, completely out of debt, representing

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eleven years' work." Remember, he had started with only two Catholic families. Needless to remark, this ought to be an incentive to all of us, even though we may have taken up the work at a later date.

Now, to come to my point. One of the most important factors, an indispensable means, I may say, in the religious instruction and training of the colored child in this country to-day, is what we might call the little mission school. Permit me to describe just what I mean by such an institution. Under ordinary circumstances the little mission school is a small, humble building standing in the shadow of the little mission church, both as to its location and its supervision. It is fitted out to accommodate one, two, or three teachers in charge of from thirty to one hundred and fifty colored children; which children, and here is its distinctive mark, are admitted irrespective of religious creed or condition of life.

In recent years the little mission school as I have described it has come into prominence; it has sprung up in many parts of the country where the number of colored inhabitants is large enough to encourage any particular efforts; and it has done an immense amount of good in a missionary way. It has become an effective instrument in breaking down prejudice. Slowly but surely it is bringing over many a colored non-Catholic child to a sincere admiration for the truth and practices of our holy faith. And more; through the children, as is but natural, it is reaching the parents. Numerous are the negro adults who have been converted and led into the Church of God through the attendance of their children or grandchildren at the little mission school of the neighborhood. The chatter of the little ones about the fine things they have seen and heard at school is making its impression. By means of the little mission school as a channel Catholic doctrine and practice are being brought home to the colored race to a greater extent than might be imagined. And I am sure it would solve many a problem in the crowded colored districts of the South. In many sections of the South we already see zealous priests, Sisters, Brothers and lay teachers devoting their energies to the little mission school. All reports show encouraging results but also the crying need for more

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laborers. Nor are the eastern and middle sections of this country indifferent to the advantages of the little mission school; and the larger of their cities can boast of one, two and three, or even four such institutions.

In the larger cities the little mission school is mainly supported by the free will offerings of the generous faithful of the more prosperous parishes and by the proceeds from picnics, entertainments, etc., given for that special purpose. Experience shows that when the object of such collections and entertainments is properly brought to the attention of our Catholic people, it invariably meets with a gratifying response. Then, too, the Bureau of Catholic Indian and Negro Missions is of the greatest assistance to the little mission school; especially is this true with regard to the little mission school in the rural districts, where the help from the Bureau is practically its only means of support.

Having noted some of the general aspects of the little mission school, we may ask the question: which branches of study are to be handled in this school? My only answer can be the three R's, or rather the four R's, of which the first stands for religion. The necessity of holding fast to the so-called three R's is so evident in this case that I think it altogether unnecessary to speak more about them. But I would like to say a few words concerning that first R, religion.

I believe it can be said without any fear of exaggeration that ninety-five per cent of the pupils of the little mission school never get beyond the fifth grade. This fact shows how very important it is that the colored child receive a solid instruction and training in the truths and practices of our holy faith while still in the lower grades. It is in these grades that the greater number of pupils is to be found and therefore it is there that the teacher can do his best work for their souls. In making this statement I am not forgetful of the fact that there are many non-Catholics in the little mission school; in fact in the school with which I am connected the majority of the pupils is non-Catholic. Every teacher laboring among colored children has surely noticed the deep interest which they take in their daily religious instruction period. It is truly encouraging and edifying

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to see how many of them really delight in it, especially if the instructions be given in a simple and forceful manner.

Let the teacher, therefore, take hold of the opportunity and store their plastic young minds with beautiful examples and stories taken from the lives of the best of models, the saints of God. Oh, there is such a wealth of material in the life-histories of our beloved Christian heroes which can be imparted so beneficially to the little ones! In and out of the classroom occasions will present themselves when examples of the saints will serve splendidly to illustrate both doctrine and virtue. We all know how impressionable are the hearts of children, and more especially of colored children.

A while ago I insisted upon the necessity of adhering to the conventional three R's in the little mission school. However, I am of the opinion that besides the ordinary branches, manual training, at least in its elementary forms, ought to be included in the curriculum for the boys. Why? For several reasons. In the first place manual training arouses a deep interest in the colored boy, even more so perhaps than in his white brother; though particularly, I suppose, because it gives him a rest from "rithmetic" and "jogaphy." At all events, it does arouse his interest, and that is the point. Moreover, manual training will very likely be of some practical benefit to the negro boy later. To introduce into the curriculum a period of light work, such as the making of toys and some simple yet useful articles for the home, is neither difficult nor expensive. There are a number of good working manuals on the market, which can be used to advantage in connection with this kind of work. These manuals are graded, and consequently they will serve as guides to the teacher in selecting and arranging his subjects, in getting the necessary tools, etc. However, as to tools, many of them are not at all needed. For the individual pupil a coping-saw, a clamp, and a thin board are the essentials; his own school-desk is his work-bench. Of course, a few more tools for the general use of the class will be needed. Besides being of real benefit to the boy, in so far as it stimulates his faculties and gives him an opportunity of making some useful articles, manual train-

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ing acts as a drawing card for the other colored boys of the neighborhood.

As for the girls of the little mission school, they might easily and very profitably have a period or two every week in domestic science. There is surely a world of good that can be effected in a class such as this, especially if one considers the home conditions of most of our colored people. I know it to be a fact that most of the mothers of the girls attending our school know very little of the art of sewing; but this need not surprise us in the least. A practical course, therefore, in plain sewing, knitting, mending, together with some good hints as to nursing the sick and general housekeeping, would certainly prove a blessing to the colored girl of the little mission school.

There is still another feature which I would like to see introduced into every little mission school, and that is a kindergarten or day nursery. To my mind it must of its very nature bring about highly beneficial results. It would prove a haven of refuge indeed to the little tots under school age, whom mother cannot take along to her work and who must therefore be left at home with an older brother or sister or with some irresponsible person. While the mother is off at work trying to earn a livelihood for herself and little ones, these tender plants if put into the kindergarten would be preserved from many dangers of body and soul. Moreover, they get an opportunity of learning many useful things from the motherly persons in charge. Then, as they grow up and reach school age, the kindergarten proves to be a ready supply-station for the primary grades of the school proper. In this manner many a colored child finds its way into the little mission school who otherwise would very likely be but another added to the crowd on the muddy street or in the filthy alley.

Just how much is really being accomplished in the kindergarten under Catholic direction only the next generation of teachers will be able to gauge. Nevertheless it needs no prophet to realize that such an institution must be productive of good results, results which would more than warrant the expense and the labor it would of necessity entail. Certainly it would seem that these little ones being day after day in such happy sur-

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roundings, might develop an attachment to and a loving confidence in the good Sisters, which in turn might eventually be a cause of their becoming Catholics. I ask you to remember that the little mission school is open to all colored children, whether Catholic or not. These considerations have led me to believe quite firmly that the kindergarten, or day nursery, ought to be introduced into the little mission school wherever and whenever possible, even at the cost of much sacrifice. And if there be no room for it in the school building itself, perhaps a suitable room could be rented at a little distance from the school. The old experience of the good will and the finding of the way out will hold also in this instance.

Such, then, is the little mission school as I see it, together with very useful accessories. But what of the teacher?

Well, to say the least his daily task in the little mission school is not an easy one by any means. His days and weeks and months and years, yes, and his life, are spent in the constant association of children picked up from the streets, for the most part untrained, uncouth, neglected, and despised. If ever the virtues of a deep faith, a genuine piety and an heroic patience are helpful, then of a surety are they indispensable to one spending his time and his strength in the little mission school. When dealing with these unfortunate little ones (unfortunate, however, through no fault of their own) the teacher must, whether in or out of the classroom, act the part of father or mother: positive in his requirements, yet well tempered by a solid and genuine charity; consistent in carrying out his plans, yet broad enough to meet the varying and trying situations which arise so frequently and so unexpectedly. Otherwise his earnest efforts shall bear small fruit and his anxious expectations shall find little of solace and encouragement.

Another important factor towards success in the little mission school (in any school for that matter), is the firm conviction in the pupils' minds that the teacher is giving them a square deal. Now, giving them a square deal means treating the individuals on the basis of strictest equality; it means never deceiving them even in the smallest matters; it means being faithful to every promise made to them, whether individually or collectively. And

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a sure way by which the teacher can feed this conviction of his pupils is in showing a sincere interest and an honest sympathy both in their school work and in their daily trials. I will repeat, therefore, what I said a moment before: If ever the virtues of a deep faith, a genuine piety, and an heroic patience are helpful, then of a surety are they indispensable to one spending his life within the precincts of the little mission school.

But many is the time no doubt that the good teacher will be tempted to a bitter disappointment when he beholds how meager to all appearances are the results of some of his most painstaking endeavors in behalf of these pitifully neglected and retarded children. After days and days of hardest trying he often sees such poor success. Shall then the tired and nigh disheartened teacher give up in despair? For the sake of their souls, no! And if he needs any incentive to pity these children, let him place himself just for a moment in the position in which many and many of them find themselves; let him consider their extreme poverty and unsanitary environments, the ugly prejudices and the pitiful superstitions, the insufficient food and the scanty clothing, the numerous dangers that lead children so easily into careless ways and sinful habits, and, most heart-rending of all, the poor, neglected, and often filthy place they must call home. Then just a question: what if we in the days of our childhood had had no better opportunities than they? Would we have been any better than they? Would we have done any better than they? Ah, many a colored child knows its home little better than a place to sleep in, being left to itself for the greater part of the day while its mother is at work scrubbing for pennies with which to buy bread for herself and her child. And when not at home, children such as this are to be found on the dangerous street or in the dirty alley. What if the little mission school did not take them in? And, teacher, what if you were not there to help them? Those of them who are not as yet used to the ways of sin would soon learn, and the bad ones would undoubtedly become worse. Teacher, it is just your influence and your example, supported by the powerful aid afforded by your religion, that can keep the good ones good and make the bad ones better.

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Tired but faithful teacher, here is your work! Be not discouraged. Noble Christian soul, you yourself will hardly be able to realize the enormous amount of good which you are doing among these poorest of God's loved ones. Life at its longest is so short a thing; and therefore you will probably not see the real fruits of your labor. However, those fruits will be seen and enjoyed and let us hope appreciated by those who shall come after you when you shall have laid down the burden and shall have passed into a better land. Yes, it is hard work; but,—and herein is the beauty of it,—it is God's work. Surely this thought must make you feel less discouraged; and it will perhaps rekindle that fire of missionary zeal and self-sacrifice which burned so brightly within your soul when first you prepared yourself to enter upon this work for the souls of those whom a haughty civilization has despised.

I have attempted to express in words some of the many thoughts which come crowding into my mind out of a few years of varied experiences in the little mission school. I claim for them nothing of genius; and I ask of you no further recognition than the belief that they are sincere thoughts, that my expression of them is sincere, and that they have been placed before you in the sincere hope that they may prove of use to someone. It is my firmest conviction that the little mission school is filling a want and relieving a necessity in the work for the negroes. The more of such schools are opened, the sooner will prejudice and superstition be removed from amongst them and the sooner will the truths of our holy religion, which the Master has bidden us preach to all peoples, become known to the negroes of our country. Yes, the harvest is ripe, yet in all truth are the harvesters few. Still let us take consolation from the fact that right at this time the number of those taking up, and those preparing to take up, this work is greater by far than ever before. And on our part let us never cease begging the Lord of the harvest to inspire in an ever increasing number of souls the willingness to share with us the trying but sweet burden of the mission for the colored people in these United States.

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CONFERENCE OF RELIGIOUS SUPERIORS

PROCEEDINGS

FIRST SESSION

TUESDAY, JUNE 27, 1922, 3:00 P. M.

The meetings were held at the Motherhouse of the Sisters of St. Joseph, Mount St. Joseph, Chestnut Hill, and representatives from all parts of the country were in attendance. Right Rev. Msgr. F. W. Howard, LL. D., conducted the proceedings.

Right Rev. Thomas J. Shahan, D. D., opened the Conference with prayer and welcomed all present in his usual kind, fatherly way.

Msgr. Howard then introduced Right Rev. Joseph A. Whitaker, S. T. L., Chancellor of the archdiocese and personal representative of His Eminence, Cardinal Dougherty, who presided at all the sessions.

The following Committee was appointed by the Chair to assist in the work of this Conference for the next meeting: Mother Josepha, Mt. St. Vincent, N. Y.; Mother Alexandrine, Convent Station, N. J.; Mother Aquina, St. Mary College, South Bend, Ind.; Sister Assissium, Chestnut Hill, Philadelphia, Pa.; Sister Columba, Dubuque, Iowa; Sister Imelda, Monroe, Mich.; Sister Leona, Mt. St. Joseph, Ohio.

Msgr. Howard offered some suggestions for the discussion of paramount questions confronting the Catholic educational system, and asked those present to group themeselves, and in an informal way take up the subject of the Problem of Certification, the Content of the Curriculum, and Normal Training, respectively.

Right Rev. Thomas J. Shahan, D. D., made a timely address on "Catholic Philosophy for Catholic Schools."

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SECOND SESSION

WEDNESDAY, JUNE 28, 1922.

The morning session was given over to the "Problem of Certification." Rev. Ralph L. Hayes, D. D., Superintendent of Parish Schools, Pittsburgh, Pa., read a paper on the subject and a spirited discussion followed, led by Sister Columba, Dubuque, Iowa, Sister Antoinette, Monroe, Mich., and a Sister of Mercy from Maryland.

Mother Josepha, Mt. St. Vincent, N. Y., in an admirable paper set forth the "Necessity on the Part of Superiors to Safeguard the Interests of Subjects Who Are in Danger of Subordinating Their Spiritual Advantages to the Acquirement of Knowledge Leading to Academic Credits."

In the afternoon a splendid paper on "Novitiate Training" was read by Sister M. Gertrude, Convent, N. J.

A paper on "The Necessary Subordination of Educational Theories to Sound Sociology," prepared by Rev. Henry Woods, S. J., of Santa Clara, Cal., was read by Msgr. Howard.

The Conference was honored by a visit from His Eminence, Cardinal Dougherty. He kindly addressed the representatives and impressed upon them that their success in educational and other work was due to the special training received in the novitiate and to their unswerving fidelity to the fundamental principles of their institute.

THIRD SESSION

THURSDAY, JUNE 29, 1922.

The session opened with a very practical paper on "The Teachers' Pedagogical Conference" by Rev. Felix M. Kirsch, O. M. Cap., Herman, Pa. An informal discussion followed.

Right Rev. Joseph A. Whitaker, S. T. L., who had been present at all the proceedings of the Conference, then addressed the delegates, and inspired all to go back to the field of educational activity full of the hope of the bountiful harvest to come.

After a few remarks by the Chairman, the Conference adjourned.

SISTER LEONA,
Secretary.

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PAPERS

THE PROBLEM OF TEACHER CERTIFICATION

REVEREND RALPH L. HAYES, D. D., SUPERINTENDENT OF PARISH SCHOOLS, PITTSBURGH, PA.

The last several meetings of this Conference have devoted some time to the consideration of the problem of the certification of our teachers. This interest and concern spring from several causes. To a certain extent it is a sort of reflex of the fairly universal solicitude for the promotion of better education for our American children. It is recognized that the teacher makes the school, and since for the sake of the future citizenry of our country American schools are being challenged, it is but natural that the teacher should come in for a large share of the concern and criticism. As frequently happens the readiest weapon is that of legislation, and we have all noted the steadily increasing number of enactments proceeding from State legislatures demanding a higher standard of teacher preparation. It were too much to expect that our Catholic schools and teachers would remain untouched by this nation-wide agitation. Moreover, the science of pedagogy has by no means been inactive during the past generation, and its advances have placed teaching on a higher scientific and professional level. If it has pointed out our deficiencies it has also enlarged our horizon. It has not only provided a stimulus to improve our professional standing, but it has likewise furnished us with the psychology, the philosophy, and the methodology whereby teachers may do more efficient work in leading children up the path of knowledge. In addition to these factors I like to think that our Catholic teachers have been urged by a saving and blessed spirit of discontent to improvev their work and to demand standards of certification. The work of the teacher in a Catholic school is too important to

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tolerate any mediocrity. It speaks well for our teaching corps when it is dissatisfied with anything but the very best, and that blessed discontent, I claim, has been no insignificant factor in the importunity manifested by our teachers for an improvement in preparation and for a more uniform standard of certification.

It is perhaps unfortunate that during all this recent discussion and anxiety we should have lost sight of the historical side of the question. The Church has always been the pioneer in the movement for increased preparation and the more systematic certification of teachers. The influence of the Church in education is the history of education during the first sixteen centuries of the Christian era. The preparation of the teacher, while not then conducted by means of a regular normal training, was a matter of constant concern. So true is this that with the upheaval of the so-called Reformation, the first malignant effects were noted in the schools, and this has been attributed to the expulsion of trained Catholic teachers. Monroe, in his *History of Education*, p. 438, speaking of the schools of the Reformation, states: "One of the greatest defects of the times, especially of the elementary schools, due partly to taking the conduct of the schools from the immediate control of the Church, was the very inferior character of the teaching body." The first attempts at any kind of professional training were made in the novitiates of the teaching orders, and St. John Baptist de la Salle, in 1684-5, opened the first real normal institute for the training of elementary teachers. (Monroe, p. 439.)

This Catholic tradition has been maintained in our own country. In the May, 1922, number of *The Catholic Educational Review*, Dr. McCormick began an important series of articles on "Church Law on the Certification of Catholic Teachers." It is his purpose, I take it, not only to establish the law in the matter, but also to call attention to the fact that certification of teachers is no new problem in Catholic education, but is in strict accord with the traditions of our schools. It is to be hoped that all our teachers will study these contributions of the Dean of the Sisters' College. In them you will have recalled to your minds the wise action of the Third Plenary Council of Baltimore, which formulated a plan for the training and certification of parish school

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teachers. We may concede with Dr. Burns, the historian of the Catholic School System of the U. S. A. (p. 70), that the plan did not prove successful; but the reason for the apparent failure was not due to lack of vision of the Fathers of the Council who nearly forty years ago urged the establishment, under the direction of the Bishop, of normal schools in the mother-houses of all the teaching communities. A few years after the Council (1890), one of its leading spirits, Bishop Spalding, again broached the project of a "central normal school, a sort of educational university" to be established for the higher training of Catholic teachers.

I realize that this has been a rather lengthy introduction to the subject of teacher certification, which has passed beyond the theoretical stage and is now a practical problem, even in some States a practical necessity. But it will do no harm to recall to our minds, first, that the proper preparation, even the systematic certification of teachers, has always occupied the mind of the Church, and secondly, that it seems to be the mind of the Church that this work should be done under the direction of episcopal authority and sanction. Canon 1381 of the New Code makes it the duty of the Ordinary to approve the teachers of religion and the text-books to be used.

What is the problem that confronts us in this question of certification, and how may it be met and solved?

I think that a rapid outline of the requirements for teacher certification in Pennsylvania will present a satisfactory picture of the problem as it affects the entire country. The minor details and the various concessions to teachers now in service may differ somewhat from the conditions extant in other States, but the broad outlines will be practically the same. Moreover, the requirements for this State are the result of the action of the State legislature in its last session — 1921 — and it will be well for the Pennsylvania teachers to become acquainted with the existing law. It is to be hoped that the Superiors from other States will not consider it time lost to hear what the teachers in Pennsylvania are aiming at and how they hope to attain that aim.

Dr. Finnegan, the State Superintendent of Education, thus eptitomizes the new law: "After Sept. 1, 1927, no person may

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enter the teaching service of any elementary school of the State of Pennsylvania who has not completed an approved four-year high school course and thereafter an approved two-year normal school course, or who does not offer equivalent education and training. High school teachers must offer graduation from college or equivalent education. Those in the service who do not meet these qualifications are allowed six years in which to satisfy them."

While various emergency and partial certificates may be granted for a limited period, the standard certificate requires a completed four-year high school course, or its equivalent, and two years (seventy semester hours) of professional training, or its equivalent. This really means graduation from an approved normal school, or equivalent training. After two years of successful teaching this normal certificate is converted into a diploma which entitles the holder to teach for life in the schools of the State. Graduates of recognized colleges who have completed at least eighteen semester hours of college work in education are granted a college teaching certificate which becomes permanent after three years of successful teaching and the satisfactory completion of six semester hours of additional work of a college grade. It is to be noted that all certificates are issued on credentials of approved training: examinations will be held by the State only when it is impossible to evaluate credentials.

For teachers now in service, special consideration is given: (a) Two years of successful teaching upon a professional certificate shall be presumed to be equivalent to a standard high school education; (b) Until July 1, 1927, four semester hours of credit toward the standard certificate (which requires seventy semester hours) shall be allowed for each year of approved teaching for teachers who hold high school diplomas. However, no credit shall be given for experience beyond fifteen years. These regulations in Pennsylvania at the present time do not affect the teachers of Catholic elementary schools; but if the State ever demands certification of our teachers it may safely be presumed that these are the conditions we shall have to meet.

I do not presume to tell you how the various dioceses of this State are preparing to meet the eventuality of State certification;

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I can only indicate what my own diocese — that of Pittsburgh — is attempting to do. But it is safe to say that the process is much the same in all, because the State requirements are uniform and standardized.

First of all, the responsibility rests with each community. The community spirit is strong in our sisterhoods, and for the sake of autonomy it is held wise to put the problem squarely up to the authorities of each order. The spirit of the individual communities is a priceless heirloom and will be best preserved by having these communities grapple with and solve the task of preparing their own members. However, the educational authority of the diocese, vested in the Bishop and exercised through the superintendent and the Teachers' Examining Board, exacts an account of the normal training of each teacher. We hope to have an individual record showing year by year the standing of each teacher until the full requirements for a standard certificate are met. Our present problem is to lay the foundation of a real high school course. The State of Pennsylvania has a system of accredited high schools, and all our Catholic high schools have taken advantage of this system. No haphazard work is permitted where the high school training of the Sisters is concerned. The credits must be obtained from an accredited high school either through actual attendance or through extension courses, and for teachers in service this latter practice is of course more in vogue. The same plan is followed for the required professional training. The educational facilities are placed at the disposal of the teaching orders, and the response has been generous in the extreme. The entire plan is under the supervision of the superintendent whose duty it is to inform the Bishop, the school board, and the other educational authorities of the diocese, of the progress being made. It is hoped that gradually through the cooperation of the school authorities, the religious Superiors, and the Catholic schools of higher education, we will have all, or nearly all, of our teachers provided with an accredited high school diploma, backed with the required professional training, so that if State certification for our teachers passes out of the realm of possibility and becomes an established

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fact, we may present the credentials of each teacher, and not ask for favors but demand our rights.

The question of the authority issuing the certificate has more than once engrossed the attention of Catholic educational organizations. It appears, however, that we have little choice in the matter. We should indeed beware of undue State interference, and Catholic authorities in more than one State and nation have learned by bitter experience that concessions on their part have been taken as indications of weakness. Nevertheless, it is State requirements that we have to face, either as a fact or as a proximate eventuality. Our teachers are the real professional teachers of the country, and we do not fear comparison with any other teaching corps. It will be a source of protection to them, and will not be without its apologetic value, if the teachers of our schools fulfill at least the minimum requirements of State school certification. My personal view, however, is that where conditions and laws permit, these requirements should be fulfilled under Catholic auspices. It is the part of wisdom to "fear the Greeks when they come bringing gifts." It will be much better to have completed the required work under the direction of Catholic authority in such a way that it cannot be refused recognition.

Shall the work be conducted along diocesan, provincial, or national lines? Certainly it must be the result of cooperation, and equally certain, the action of Catholic educational authority, vested in the Ordinary, must be safeguarded. It might be better if some national plan could be devised, say by this Association, or by the Department of Education of the N. C. W. C. Personally I doubt the feasibility of this proposal. Public school authority is restricted at least to the confines of the individual States, and in some instances to a much smaller jurisdiction. State requirements for certification differ with the various commonwealths although usually a system of reciprocal recognition is practiced. Where the ecclesiastical province is confined to the one State, especially where Catholic State Associations of Education are organized, provincial action in the matter of certification is both an incentive and a protection. Even in this latter instance it is the particular diocese that must solve its

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own problem and it is the educational authority of that diocese that must sanction the work. In any case, the holding of an accredited high school diploma and the fulfillment of seventy semester hours of normal training, will meet the requirements of any State in the union for certification in elementary school teaching.

One thing the teaching communities have the right to demand — that no haphazard work be forced upon them, that when they have borne the heats and the labor of the day in preparing their teachers, they then discover that the work does not meet with official recognition. The religious Superiors, as a matter of historical record, have always favored a full course of preparation for their members, and in the matter of curtailing preparation in the motherhouses, they have only yielded to demands and pleadings that they could not very well resist. The Sisters want to know what is expected of them, and when they have met the requirements they have the right to demand credit.

It is likewise my personal conviction that where real professional studies are concerned the work should be conducted under the direction of Catholic professors. Psychology and philosophy are subjects that may be fraught with danger. We do not fear the truth but we want the undiluted truth, and not some counterfeit disguised by specious pleadings and contaminated by the materialism of the day. Nor is it impossible to have this normal, this real professional training, conducted under Catholic auspices. I speak for the State of Pennsylvania. The State authorities have always been willing to examine our claims for recognition and in several instances have approved the normal training of Catholic institutions. Just recently, Villanova College has had its normal school recognized by the State authority concerned with the certification of teachers. The school is under the direction of the Augustinian Fathers, and the faculty includes in large part the members of the various religious communities which take advantage of the school. It is a notable advance, and great credit should be given to Dr. Driscoll, President of Villanova, for the success of the undertaking. We cannot afford to lessen by one jot or tittle the Catholic atmosphere of our schools, much less can we afford to place the professional training of religious

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teachers in an ambient that might mar their character as Catholic teachers in Catholic schools.

In a matter so pertinent as certification of our teachers, and considering the varying circumstances of localities and existing conditions, it is but natural that views will be divergent. Those embodied in this paper are largely personal and suggestive. It is to be hoped that the discussion will be free and general and will serve to clarify the atmosphere.

Where conditions are normal and where the sense of American justice and fair play is maintained, we have nothing to fear from formal certification. Our schools challenge comparison with any educational system in the land, and our Sisters are the true professional teachers — "for whom teaching is a lifework, a real vocation; who are attracted to it by no thought of gain or personal emolument, but rather by the opportunities of disinterested service it presents, and who devote themselves to it wholeheartedly, free from all the distracting influences of the world." (Dr. Driscoll, O. S. A.) Certification may be a weapon of defense and offense: it will serve to maintain and elevate the standard of our schools by providing additional incentive for higher teacher preparation, and will protect our prestige and reputation against the insinuations of those who through ignorance or malice regard our Catholic schools with unfavorable eyes. The Council of Baltimore in the concluding paragraph on "The Way and Means of Best Promoting Parish Schools," thus expresses the trust and conviction of the educational authorities of a generation ago, and they maintain to-day: "These considerations should be weighed with all reverence and observed with religious zeal by all who are concerned, — especially by the priests, the laity, the teachers and the parents, to the end that our parish schools may more and more increase in numbers and efficiency and may become from day to day the honor and the glory, the hope and the support not only of the Church, but also of the nation."

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A SUPERIOR'S PARAMOUNT DUTY

MOTHER M. JOSEPHA, SISTERS OF CHARITY, MOUNT ST. VINCENT, NEW YORK

A well-known religious educator writing a few years ago on the subject of Christian pedagogy, referring to certain institutions of higher learning presided over by religious orders, and to summer schools and extension courses conducted by them for their own members, remarked:

"It is a matter of regret that they do not open their doors to the many who are knocking because they are desirous of instruction which, while it is profound and suitable to all the scientific demands of the age, is fragrant with the sweet odor of faith; which, while it renders all learning incorruptible, is at the same time a soul-tonic against that which is nauseating and diseased in much of the present-day pedagogy exerting an influence so wide and dangerous."

Does not this Christian teacher well describe the quest of religious Superiors in behalf of their subjects in times not remote? While he did not specify he surely had in mind the needs of the religious sisterhoods of this country. We have lived to see the day, when no doubt partly in answer to prayers addressed to our Heavenly Father by earnest and fervant religious Superiors, the doors of many if not all the Catholic colleges and universities of the land have been opened wide to welcome Sister students, and to dispense to them from pure sources through learned professors, religious, clerical and lay, the knowledge which they seek.

In the two decades of years just passed a great change has been wrought in the methods, the ways, the means, whereby the advantages of higher education have been placed within the reach of a larger number of the members of our teaching Sisterhoods than ever before. The change has solved for many anxious

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Superiors a difficult problem that awaited solution. It has also created some new problems that require thought and careful consideration on their part, in order that this new-found benefit may be wisely directed to the advantage of those who use it. There is no denying the fact that the opening of the Sisters' College at Washington, the organization of summer schools and extension courses for Sisters under Catholic auspices, are blessings far-reaching in their effect upon Catholic education throughcut the country, if we but bear in mind and exemplify the scriptural injunction to seek first and always the kingdom of God.

Why was not this movement inaugurated long ago? Many reasons could be given. The time had not yet come, the means were not available, the members of the teaching staff of colleges and universities were already heavily taxed by their educational work; but not least among these reasons, we surmise, was the fear that in providing a great good, a greater might be sacrificed. Wise and holy persons delayed still longer until the experiment had been made under the direct guidance of the Church and was proven to be not only possible, but eminently successful. To the Board of Trustees of the Catholic University of America, to the present Right Reverend Rector, to the late learned, devoted, enthusiastic, and indefatigable Doctor Shields, organizer and first Dean of the Sisters' College, and his co-workers, the sisterhoods of the country owe a lasting debt of gratitude. Other universities and colleges have since taken up this work, notably in the East, Fordham University, New York, St. John's College, Brooklyn, Villanova College, Pennsylvania, and there is no measure of praise too full to express the appreciation due the generous and devoted professors connected with these various colleges and universities, who in addition to their priestly and educational duties accept the additional labor of conducting summer sessions and extension classes for the Sisters.

What are the newer problems confronting religious Superiors in connection with the duty of meeting the requirements of higher education for the Sisters? They are too numerous and varied to be treated in the short time allotted to a paper such as this. Only a few can be hinted at.

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I. Where shall our Sisters study? In their convent homes, if possible, as in times past; at least until they have completed their preliminary and high school courses. When they must go forth from their convents to seek instruction let it be to Catholic centers. The constant recommendation of the Church to Catholic parents is to send their children to the Catholic school. How can religious Superiors apparently ignore this counsel and risk sending their spiritual children to schools unapproved by the Church?

II. Are all our duties fulfilled when we choose for our subjects the Catholic college or center? No, we still have many grave responsibilities to face. Our maternal instinct must, as it were, anticipate danger, forewarn, counsel and guide, lest even one of these chosen souls committed to our guidance should suffer loss or hindrance in her attainment of the one thing necessary, namely, the perfection which she came to seek in the religious life.

III. Who shall go beyond the convent walls in search of secular knowledge? Only "those who are willing to lie hid at home." In making the choice, no matter how great the need, the Superior must be guided by principle, rather than by expediency, convenience, patronage or any human motive, remembering that character is more to be valued than talent or scholarship, and that while Godliness may not be all-sufficient, it is profitable in all things, especially in education. Supposing in the subject thus sent forth into new fields a full share of God's good gifts of wisdom and prudence, human and divine, there are few perils to be feared; but when it is otherwise, then especially must we Superiors be careful to place her in a safe environment, to surround her by wise counsellors, to provide prudent companionship; and if unable to do so, rather sacrifice the human advantage to be gained than that indefinable something which this subject sought and found in the convent atmosphere and which, once lost, can seldom be regained.

IV. What dangers lie before these dear children on the way? Children they always are to us. Moreover, in connection with this matter of study for educational credits one naturally has in mind the younger members of communities. How can we safe-

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guard them? Again, the maternal instinct of a wise Superior foresees the distractions, the inconveniences, the difficulties, which the Sister student beyond her own convent must encounter; and like the prudent mother which we presume she is with her wider experience, the Superior arranges, as far as possible in advance for this interval of absence from her convent home.

V. How will she travel? With whom? Always as far as may be with a Sister companion. When should she arrive at her destination? At a seasonable hour, if possible: assuming no risk as to where she will be housed. All these details are important not only for the protection of the individual religious but for the fair name of the holy profession which she represents. The world knows we are not of it; our costume proclaims the fact that we walk in other ways. It is not edified when even in appearance we return to the paths we have forsaken.

VI. Worldly curiosity is sometimes a delicate and dangerous snare especially to the young. Over-much sight-seeing is not to be encouraged. Pleasure parties, however carefully planned by secular friends and patrons, often painfully embarrass religious women whom the former may wish to include in the company. Unlooked-for delays that make necessary unseemly hours should be guarded against. It should be the care of a Superior to remind her Sisters that at all times and under all circumstances they should be properly chaperoned as becomes a woman of delicacy and refinement in the world, still more, a religious woman. If we may be permitted to digress for a moment we would express the hope that in our large cities and especially where educational centers for Sisters are established, there might be found one or more non-teaching Sisterhoods who for a consideration would discharge the charitable duties of hospitality to members of religious orders who seek it. At present the existing convents are taxed to their utmost capacity, which prevents the Superiors from extending to visiting Sisters the desired and ready welcome they would wish.

VII. Great care should be taken that no Sister follow an overcrowded program of study. The reasons in favor of doing so are often most plausible but the price sometimes paid far outweighs any advantage to be gained, when as a result of over-

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work, these generous, devoted souls as may happen fall by the wayside in a state of physical and sometimes mental collapse. Nor should the selection of courses be left entirely to the Sister student. The Superior or some competent member of the community whom the former may designate to whom the student is known, should advise and counsel lest the selection be unsuited to the ability of the Sister or the needs of the community. Consultation at intervals with the director of studies is always of value and is very helpful to the Superior in deciding how far the individual Sister student should be permitted to proceed toward the more advanced degrees.

VIII. It may happen on occasions that what was in the beginning a pure and holy ardor for the better and higher things of the intellect may degenerate into worldly ambition for the acquisition of knowledge. This is possible. Then will the wise Superior intervene and for the time interrupt this striving and even delay the credits that are so eagerly sought. Why this craving for the pursuit of knowledge? Why this eagerness to win degrees? Is it for the glory of God, the good of souls, for the interests of the Church and of Catholic education in this dear land of ours to which holy cause we have devoted our lives? Yes, assuredly, yes. Then let us bless the Lord, and beg His help to provide if possible that all our subjects may share in this great advantage, mindful, however, of the shoals and quicksands that may meet them and us on the way.

IX. What are our chief safeguards against the dangers that may befall us and those entrusted to our care? The constant study of the life of Our Lord and His Holy Mother, the cultivation of a love for the interior life of Jesus and Mary as outlined for us in the rules of our various religious communities, all tending to the same end. We know the oft-told story of St. Teresa's travelings and of the little bell she rang to remind herself and her companion of the hour of their spiritual exercises, which sound often caused the muleteer to ask the saint if she had need of his services. It may be that in certain circumstances which arise in connection with the pursuit of intensive study, our Sisters are unable to follow literally and without interruption the exercises of the holy rule, but the wise Superior always counsels its

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observance as far as possible. Its spirit should ever be our life and our guide. It is our chart and our compass, so to speak. Our duties of prayer, attendance at daily Mass, reception of the sacraments, visits to Jesus, should seldom if ever yield to other demands upon our time.

X. Another very important claim upon the Sister student, especially the Sister who is not wholly released from other duty while pursuing her studies, is the service she still owes to her Sisters, to her pupils, or to those who in any way depend on her. To this call for service she should be ready ever to lend an attentive ear and ready hand, lest in her eagerness to become learned the shining gold of unselfishness and charity should be tarnished even in a slight degree.

Before concluding this paper, let us pause for a moment to record the fact that although the past twenty-five years mark a period of increased educational zeal and opportunity among the Sisterhoods of this country, it would be an unpardonable error to pass unnoticed the splendid achievements of previous years. Tongue and pen better fitted than ours for the noble task should tell in grateful language this most inspiring story. If proof were needed of the successful accomplishment, we would call attention to the convent-trained women who in recent years rose at the call of Church and country and took their place as leaders and organizers well-fitted for the task. Who prepared them? Simple-minded, pious, cultured, well-educated Sisters in convent schools from east to west, from north to south. By no specially arranged courses were they trained for public life, but by the ever-old, ever-new lessons of the Gospel, taught by example and by word; having learned which, they went forth and passed on the saving message that individual virtue, character, holiness, is the force that will uplift the land. Let us see to it that in adapting ourselves to the new order of things we cling to the traditions of wisdom and virtue that glorified the past, remembering that the Lord alone teacheth knowledge, and that as the author of the *Imitation* tells us, in an instant He can elevate a humble mind to comprehend better the reasons of eternal truth than can be acquired by years of study in the schools.

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NOVITIATE TRAINING

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The novitiate is rightly that part of the community in which Superiors are most vitally interested; for not only is it the promise of the future, but to some extent, the norm and measure of a whole order. A stream does not rise above its source. The spiritual level of a community will be no higher than that of its novitiate. For this reason, if for no other, the training of novices has always been regarded as a duty not lightly to be entered upon.

It may be of interest, therefore, in such a gathering as this, composed of Superiors who have the future to look to and provide for, to consider some of the influences which nowadays affect the training of novices, and then to give expression to a few questions which we might not venture to voice before any other audience, or upon any other occasion. Needless to say it is not the purpose of this paper to legislate for any community. Each institute has its rules and constitutions to supplement canonical legislation, and upon these it must build up its practice. But just as in school matters we sometimes find it necessary to revert to elementary rules and principles, so too in the momentous work of training young women for the religious life, it may be useful to examine the present situation in the light of some fundamental truths.

The problem of novitiate training, always a large one, is to-day greater than ever before. It is complicated for teaching communities, and I speak only for such, by two agencies that cannot be ignored; the one, presenting a difficulty within the novitiate, the other, exerting a pressure from without. The first has to do with the novice herself; the second, with the diocesan school system with which her community is identified. The former is

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concerned with the new type of young woman who nowadays seeks admission to our novitiates; the latter, with the rapid increase of Catholic schools, the movement to establish the Catholic high school, and the consequent demand upon religious communities for more teachers than they are sometimes prepared to furnish. This demand bears unfavorably upon the training of the novice, inasmuch as in order to meet it communities sometimes consent to draw upon the novitiate by sending out as teachers those who have completed only the canonical year, and we have consequently in most cases not yet attained the maturity which the work of a religious teacher implies.

This is an unfortunate necessity. To say nothing of the professional training which should be hers, and which the novice may or may not have had before her entrance, but which in any case she is prohibited by the Church from receiving during her canonical year, there exists at the present time more need than ever before of intensive religious training. In proportion as her professional attainments are to be high, so must her religious training be deep. Her future work with souls will be effective only if there is developed in her that moral balance which will make her responsive alike to the pressure of circumstances and to the demands of conscience, and which will enable her when beset by conflicting interests and opinions to "see life steadily and see it whole."

Our work in the Church as a body of religious teachers requires that we reconcile two apparently incompatible habits of mind. As religious we seek to live in mental detachment from the world; as teachers we retain an interest in every phase of the world's doings. We apply ourselves first and foremost to the study of God's unchanging truth; and at the same time, to keep step with modern thought, we sometimes feel obliged to acquaint ourselves with forms of philosophy which have little kinship with the supernatural. Furthermore, our two-fold responsibility puts upon us the hard demand that while we maintain a conservative attitude toward traditional community customs and look with disfavor upon needless innovations, we at the same time keep our methods flexible, lest our practice becomes set and we ourselves averse to that necessary and wholesome change which is

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conditional to all growth. It is increasingly desirable that the teacher preserve a breadth of contact with the best educational thought of the day; and in the same degree is it necessary that the religious be so established on the solid reality of God's truth that she may "stand foursquare to all the winds that blow."

The novitiate is naturally the place where preparation for this two-fold function begins. But here the personal equation comes in, and sometimes very powerfully. There is a growing recognition on the part of religious Superior that the novice of to-day is different from the novice of a generation ago. She has wants and tendencies that did not exist in her predecessor. How to deal with her and minister to her peculiar needs, without in any degree sacrificing the spirit of the institute which she has elected to join, is the great question that confronts the novice-mistress. Whereas the novice of long ago had a natural aptitude, so to speak, for the discipline of religious life, the young woman of to-day comes in, it would seem, less fully prepared to meet its exactions. Nor does this seem strange when we consider the elements that have contributed to her making, and the circumstances that have shaped her life and colored her way of looking at things. This is an age characterized by a love of personal independence, and by a wide diffusion of the comforts of life. Consequently, the fundamental religious virtues of humility and self-denial are foreign and contrary to its spirit. The novice represents the customs of her day and her own pre-novitiate surroundings. She is a part of her age and cannot be wrenched from it. Her mental outlook and her habits have been influenced by the spirit of the world from which she has come, a spirit which has become a part of her nature through a hundred channels unknown a few decades ago.

But, whatever we may think of her fitness, she has, nevertheless, been called by God to carry on His work. She has been selected by Eternal Wisdom to be Christ's co-worker. She has made the supreme sacrifice of withdrawing from all she valued. She has entered the novitiate to be fashioned to a noble shape, that in due time she may issue forth transformed, to cast the leaven of God's truth into that same world which she has renounced. Justice to Him, no less than to those among whom

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she will labor, requires that she find in the novitiate a system of training adequate to her needs. Lest "the salt of the earth lose its savor," let her meet on her arrival with that corporate spirit which comes of the consciousness that the novitiate is part of a great whole; that though detached, it is not isolated, but belongs to a larger unit to which it is contributing, and by which it is sustained. Let her find there such a system as will best enable her in later life to do in the fullest measure the sort of work to which she has been called.

But what shall the nature of this system be? What is the novitiate intended to accomplish in the young woman who passes through it? It is probable that no two communities, however closely related by rule and purpose, follow exactly the same methods in the training of their novices. Local conditions and the personality of the mistress tend to modify the theoretically perfect system. But though no cut and dried answer suitable to all alike, can be given to such questions as these, there is, nevertheless, owing to canonical legislation, some common ground which all communities share, and which we may examine together.

Fortunately, during one year of the novice's religious life, the mistress has the Church to direct her. In Canon 565 of the New Code she is expressly told that "the year of novitiate . . . must have for object the forming of the mind of the novice by means of the study of the rule and constitutions, by pious meditations and assiduous prayer, by instructions on those matters which pertain to the vows and the virtues, by suitable exercises in rooting out the germs of vice, in regulating the motions of the soul, in acquiring solid virtues. . . .

"During the year of the novitiate the novices must not be employed in . . . the external charges of the institute, or even in the study of letters, the sciences, or arts." . . . And lest this should not be sufficiently emphatic, the mistress is reminded in Canon 562 that "it is a matter of grave obligation" for her "to employ all diligence in assiduously forming" her "novices in the discipline of the religious life, conformably to the constitutions and to the terms of Canon 565."

Nothing could be more explicit than these prescriptions of canon law. The thinking implied in them is to the effect that

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before the Church will accept of her active services, the novice must be given the fullest opportunity to become a woman of prayer; that the principle of putting God first, which is the very foundation of all spirituality, is of such importance that she must be set to learn it in the beginning in preference to all else. To this end she whose life-work is to be an apostolate for souls, is to live for the space of at least one year secluded from the world of affairs, that in the calm of retirement she may adjust her perspective and learn the principles of the new manner of life she has adopted. In the mind of the Church these principles, to have the proper force, must in the novitiate have a harmonious setting. They must be learned in an environment favorable to their growth. They must be received in an atmosphere charged with the supernatural. The interior spirit, which it is the business of the novice to acquire, will endure only upon a substantial foundation carefully and faithfully built, with the element of time in its construction.

It is no light matter to train a soul to become a fitting instrument for promoting God's glory. It is a work so delicate as to call into constant play all that a novice-mistress may possess of swift discernment, sure judgment, fine tact, quiet leadership. Let her not be easily satisfied; but on the other hand, let her beware of aiming at quick returns, lest the novice pick up the mannerisms of the life, instead of absorbing its spirit. In a certain very fine and true sense, to proceed slowly in this matter is to make haste. To elevate the beginner's point of view, to teach her to supernaturalize her life, — this is the very gist of the matter. But this is uphill work. It cannot be attained of a sudden. It requires time.

Nor is this to be wondered at. However promising the novice may be, she is in the beginning but raw material. She has come, we may assume, from a good Catholic home where due regard has been shown for the social virtues. Consequently, uprightness, courtesy, unobtrusiveness, reliability, fairmindedness, and respect for the rights of others come natural to her. This much may be taken for granted in one who aspires to religious profession. But this, after all, encouraging as it may sound, is only another way of saying that she has the instincts of a lady. As

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much as this may be looked for in any well-bred woman. In addition, it now remains for her to become a religious. How fine so ever her natural graces and ethical standard may be, her previous habits and temper of mind as a secular have, nevertheless, been quite at variance with that unworldliness with which it is the chief aim of the novitiate to invest her. Besides her natural endowments she must now become possessed of principles which are all but unknown in the world from which she has come. Yet these are henceforth to inform her every action, and serve as the mainspring of her conduct.

To this end, there is need on the part of the novice-mistress of definite and systematic instruction. Mere instruction, however, is not enough. The building up of character, and far more the making of a religious, requires more than this. There are two steps in the process, one which has to do with the forming of ideals of conduct; the other, with their practice.

For this theory there is a solid foundation in the best professional methods of the day. Training in general is a large subject, and one which is more easily understood in the concrete than in the abstract. Examples show what is meant better than theories. Let us make use, therefore, of an analogy. When a music student is told by his professor how to render an involved passage in Beethoven, he has been given information by means of instruction. He may not yet be able to play the passage, but he knows how it is to be done. The work of the teacher, however, does not end here. The pupil, after having been told how, is next directed in the actual process of interpreting the composition at the piano. His finger movement is noted, his phrasing is observed, his use of the pedal is taken into account, and in general, every element that enters into musical technique is subjected to rigorous scrutiny and helpful criticism. In this way, assuming that he has aptitude for the work, he acquires both knowledge and power through what is called training. He has, in the first place, received musical instruction, which, when supplemented by serious, purposeful execution under the direction of a master, constitutes musical training.

To carry this same idea into the realm of conduct, the finest novitiate training supposes a two-fold activity. It is a work in

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which both mistress and novice take part. The young religious, for example, will probably be told very early that she should be humble and mortified. She will, moreover, be given high motives for becoming so. But this is only the beginning of the process. In addition to such counsel, she will soon be led by wise and kindly personal direction to experience the real nature of humility and self-denial, then to love these terrifying virtues, and finally, aided by the grace of God, to acquire the power always to practice them. The former part of the process is religious instruction; the latter, religious training. The one gives information; the other confers power. In the matter of diet it is not what is eaten, but what is assimilated, that supplies the body with its nourishment. In like manner, to be taught by word of mouth or through reading, the hard lessons of the spiritual life, is useful and necessary. But it is only the first step. It is only the taking in by the soul of its own proper food. For practical results it does not compare in effectiveness with that training by which a novice is led to incorporate into her daily life the elements of those virtues which in meditation and reading she has studied in her Divine Model.

If to this robust and persistent training are added the power of example and the force of a collective sentiment, her whole outlook will undergo a change. Not only will she acquire facility in complying with the rule of her order, but, what is far higher, her observance of it will be vivified by a deep-down understanding of its essential spirit. There is a power inherent in truth to work its way through many hindrances. There is justification for the belief, therefore, that her natural faults of character will gradually yield to the influence of such surroundings; and that at an age extremely susceptible to noble impressions, she will pass on from the novitiate with permanent ideals of conduct, knowing enough of the spiritual life to be able to discover more.

It is only by training such as this, that life-long habits of religious virtue are formed. It is for this reason, in part, that more reliance is to be placed upon training as a force in the novitiate than upon precept. It is only through training, that is, through systematic instruction followed by intelligently supervised prac-

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tice, that power in the spiritual life can be gained. The novitiate should be, above all, a place where supernatural virtue is loved and sought after, and not a place where young women merely hear about the religious life. It is not decorum, after all, that constitutes the religious spirit; it is not facility in falling in with the routine of the house; it is not even a relish for the things of God. All this may proceed from natural temperament. The religious spirit goes higher and deeper than this. Father Meschler sums it up in three words, "prayer, mortification, and the imitation of Christ." It implies, therefore, an effort to conform one's life at all times and under all circumstances to the highest spiritual standards. It cannot be set forth by rules which can be turned automatically into practice. To be genuine, it must pass from the occasional and periodical to the habitual and continuous. Though it resides in the will, it cannot be acquired by simply professing it. It is a development. It takes time. In a word, it implies training.

Is this too high an ideal for the prospective religious? It is at least a genuine standard, in the light of which our methods may, perhaps, be criticized and improved. For its soundness we may take shelter in the example of Our Lord Himself, whose public ministry was preceded by so careful a preparation. If the novice should gain from her canonical year no more than the determination to spiritualize her life, the year will not have been misspent. At its close she will face the second period of her training with her compass pointing in the right direction. She will be ready to take up with profit the course of study prescribed for her by her institute. For the great work before her, she will need as liberal an education as her community can offer her, one that will result not in mere encyclopedic knowledge, which is only an accretion of facts; but in a culture broad and high and deep, which will complete in her the training begun in the canonical year, and which will make of her future teaching but the modest task of a great mind. A teacher's power is more in what she is than in what she knows. "How can I hear what you say," exclaims Emerson, "when what you are is continually thundering in my ears?" But culture implies growth. Like religious training, it is a slow process. It takes time to acquire

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it. It is a mistake, therefore, when the canonical year is taken first, to send a novice out at this point to teach. The transition is too sudden. However great may be the demand of the schools, it is the part of wisdom to see to it that she receives her due in the matter of professional training.

In this respect, however, communities follow divergent paths. It is not possible, therefore, to discuss in detail a course of study suitable to all alike. But whether the novice enter college, or take up her work in a State, diocesan, or community normal school, it is at this period of her training that she needs most care. She will now carry a new responsibility. Besides her religious exercises she will have her class assignments to prepare; and the desire to meet both duties conscientiously will probably cause a strain on her nervous system. For this reason it is desirable that her health be given careful consideration. Were she to break down at this point, her future usefulness would be impaired, and God's plans for her might be obstructed. She may be still only a young, growing girl who has already undergone a strain in deciding her vocation, in severing her family ties, and in adjusting herself to new surroundings. It would be well, therefore, lest the great work in which she is engaged should suffer loss by our neglect of a single means, to provide a system of physical exercise that will help to preserve to her the health and strength so desirable in a teacher.

These remarks merely touch the surface of a large subject of extreme importance. But they point to the fact that a balanced system of novitiate training, in which provision is made for the spiritual, the intellectual, and the physical needs of the novice, will in due time yield rich returns. Is it too much to suggest that if ideals like these had always found a place in the training of our novices, some of the problems we are facing to-day might be somewhat less perplexing?

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THE NECESSARY SUBORDINATION OF EDUCATIONAL THEORIES TO SOUND SOCIOLOGY

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Is man a sociable, or a social being? Perhaps there are professed sociologists to whom the question has never occurred. The terms seem almost identical. Nevertheless the ideas behind them differ with all the difference that lies between Rousseau's fable of man everywhere in chains, and the reality of man free in his necessary social relations; that distinguishes the figment of the social contract from society, the spontaneous outcome of human nature; that divides the artificial State created by the Revolution from the State developing naturally under Christian influences; that marks off the State using the individual as its tool from the State serving the individual's perfection. To say that man is sociable is to say that essentially he is indifferent to the solitary life or the social; that if he chooses the latter he does so merely for its advantages to buy which he pays, as price, some of his individual rights. In a word, it is to affirm the social contract with all its consequences as seen in the modern State. On the other hand to say that man is social is to say that his very nature demands life in society; that society began simultaneously with the race; that it is morally impossible for men to live permanently in the same place unassociated; that the savage state with its pretended individual rights never existed; that the social contract is a myth, invented to promote the Revolution and continued because it falls in so neatly with that other baseless invention, evolution. United they give the modern theory of the State, with every logical conclusion deduced from it.

Let us see one very important conclusion. Were man merely sociable and actual social union a free contract, the individual could have no natural antecedent rights against society, nor

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society any necessary natural obligation towards the individual. Every subsequent social right or obligation would arise from the contract and be confined to its stipulations. The price once paid in individual rights would have no further exchangeable value. Ameliorations never dreamed of at the making of the contract would have to be paid for with new surrenders, in exacting which society would be found a creditor hard as flint. Describing the day of mourning over Jerusalem, purchased yearly by the Jews from their Roman conquerors, St. Jerome tells us how, notwithstanding the great price already received and the sight of cheeks wet with tears that might well have moved to pity, the callous soldiery compelled the mourners begging a little more time for sorrow, to open their purses afresh and pay the price of further weeping. A society pretending to originate in a social contract would refuse to its members the freedom granted to the conquered. These were free to protract their weeping or not. Only when they resolved to renew their tears had they to pay the price. A society according to Rousseau's theory would impose its dubious benefits on the very individuals Rousseau is supposed to have freed, and then compel them to pay for the imposition.

On the other hand, to say that man is social is to say that society is so necessary that without it the normal life in the exercise of his natural faculties would be impossible. It is to assert his antecedent right to all that society can give him. It is to say that society is naturally no loose association of individuals, the artificial result of a voluntary contract, but a closely compacted organization of subordinate, incomplete societies, the result of man's constant need of cooperation, of his constant impulse towards association with his fellows, into one complete, supreme society, the State. Let us illustrate. In a society, even the most primitive, A would need the cooperation of B for clothing, of C for food, of D for any journey he might make, of E and F for shelter. In the same way B, C, D, E, F, would need cooperation reaching out to G, H, I, J, etc. Here we discern the rudiments of organization. In its development A and B could no longer between them provide material and make it up into clothes, such as the more perfect social life requires.

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Hence would arise the various trades, and in the same way the various professions, with the same natural tendency in each association drawing the members into union for cooperation and mutual support. So in fact each became an inchoate society developing with the community in which it originated; and as villages became cities and their inhabitants citizens, these found themselves in their new life, not mere individuals, but members of their pre-existing associations, which thus became the elements immediately constituting the larger unit, as this was the immediate element of the supreme society. Nowhere did the individual stand alone. Everywhere he had his fellows with the immediate social superior to be the guardian of his liberty, his protection against wrong.

Of this society so perfect in its unity, so complex in its organization, the modern evolutionary sociologist knows little or nothing. It was never found but under the shadow of the cross in that Christian civilization which religion effected in the barbarian conquerors of Europe, and was found in its perfection only in the ages of faith. Why this was so we cannot examine here. Suffice it to note that, as the loosely organized despotism, characteristic of idolatry and Mohammedanism, with its tyrant, lord of all, and its incoherent multitude at his absolute disposal, was the reproduction on earth of the kingdom of Satan, the typical tyrant defying all order, trampling on every right; so in the compact, highly organized Christian society was seen the analogue of that abode of perfect order arising from the perfect blending of mutual rights and duties through the long, closely linked order of superior and inferior, of which the crown is Christ the King, the perfect custodian and vindicator of obligation and right.

But in the revolutionary State, whether it be empire, kingdom, republic, or social anarchy, the form is immaterial, is always found the approximation to the old barbarous despotism, the disintegration of the Christian State. There is no medium between the two. The prevalence of the former implies the the destruction of the latter. According to the revolutionary theory, man, freed from his chains, stands in a regenerated society an individual of the sovereign people, with neither patron,

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nor lord, nor social class to mar his dignity, or to come between him and his servant delegated to public authority. How different the actual fact! Stripped of the protection and support of his fellows, powerless to withstand the force working remorselessly to make him a simple unit expendable by the State functioning towards its revolutionary ideal, man would stand alone were he not saved from utter solitariness by the inextinguishable workings of his social nature impelling him to reach out to every helping hand that offers. Such, despite its intensely monarchical exterior, was the Prussian system, bureaucratic and impersonal to the last degree. Such was never the system of the United States. Resting on the inalienable rights of man our Constitution makes the humblest citizen's personal liberty its characteristic note.

There is no essential reason why the colonies going out from the old nations after the sixteenth century should not have carried with them this natural society. It is indifferent to every form of government; it is adaptable to all. In England it was one kind of monarchy; in France, another. It had a special organization in the Holy Roman Empire. We find it democratic in Florence and other Italian cities, while in Venice it was oligarchic. It could be feudal in Teutonic lands; in others founded on commerce. It could have lived on American soil; nay more, no diligence will reveal, nor ingenuity invent a system more conducive to the American ideal, personal liberty under just government. That it did not cross the seas was accidental, due to this, that before general emigration from Europe had begun, the corruption of the Renaissance, the inflowing of gold from the Indies, the Protestant Reformation had sapped the foundations of the old order. Still, that it is the perfect natural order is clear from the instinct leading men inevitably to supply for the old natural subordinate societies, with artificial associations for mutual support and defense.

We may now put some conclusions which shall be the principles of our specific argument.

I. Since the permanence of a composite body depends on the permanence of its elements both in themselves and in their natural relations; and since society must by nature be as lasting

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as possible, every supreme society demands the permanence of its subordinate societies, its constituent elements.

II. This permanence of the subordinate society implies necessarily stability in its members. Hence the stability of social man in his social surroundings, in other words, a permanent diversity of individuals in their respective social orders, is a necessary consequence of man's social nature.

III. From this it follows as regards each social order, that its members, if taken *distributively*, may each rise to a higher station; taken *collectively* they will, as a rule remain in that in which they are born.

These are natural principles, depending on no particular form of society. Rather society is peaceful and stable, or confused and mutable, according as they are allowed or refused their efficacy. They are therefore especially applicable in the matter of education, so potent to correct false sociology or to diffuse it. Wherefore we conclude justly that a system of universal education which ignores the natural distinctions in social order is a capital error. To attempt a system that will suit everybody, whatever his station in life, is to offer what will suit none. To say that the democratic ideal demands such a system, is to betray an imperfect concept of that ideal. It is easy to say that it requires perfect equality among citizens and no privilege: to define the meaning of this exactly is more difficult. The most authoritative expression of the democratic ideal, the Declaration of Independence, founds it on the primitive fact that all men are created free and equal, with inalienable rights to life, liberty and the pursuit of happiness. The word *created* implies an essential equality in *natural* rights, not only not precluding *acquired* rights with the consequent accidental inequality of their subjects, but actually supporting them as their very foundation. Man is created a social being. Wherefore all find themselves equally members of society, with an equal right to be free from all hindrance in the perfecting of themselves as social individuals. For this a necessary means, inasmuch as they are social, is the procuring of the common good under the direction of competent authority. As long as life lasts that equality and freedom remains. The respecting of them in others is no small share of

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each individual's action for the common good. Let none say that self-perfection and common action for the common good, are mutually repugnant, calling for accommodation based on mutual sacrifice. This notion, utterly false, is one of the immediate conclusions of the social contract, and one of its most noxious. Grasp the fundamental truth that man is by nature a social being, and you will see inevitably that he cannot perfect himself individually without perfecting himself in social action. To perfect oneself, to combine with others for the common good, in this to obey authority, are not repugnant but concordant. They work together; and in their perfect coordination is the perfection of social freedom, the only liberty of a being essentially social. Each member of society exists in his individual character and faculties with his essential right to life, liberty and the pursuit of happiness. Each as a social being recognizes and respects what others accomplish in virtue of their individual gifts of character and faculty. In these two is evident the foundation of consequent inequalities. These are so natural that when the revolution destroys legitimate society with its natural social distinctions, enduring because founded in right, it immediately sets up in its lawless society artificial distinctions, precarious because without title, to be maintained by violence.

But there is the cry: "No privilege." What is privilege? It is an exemption of an individual from common order and obligation. Now nothing is clearer than that by no acquisition of private and personal rights can a social being generate a title against common order and obligation. This can come from the ordainer only of that common order, namely, public authority. On the other hand, that the duties and relations of citizens should follow the nature of things and conform to actual social conditions, calls for neither exemption nor concession, nor even formal recognition. It is then utterly foreign to the true notion of privilege.

It may be asked, whether a universal system in the primary and grammar grades be impossible. I would not say *impossible*. Reading, writing, arithmetic, are necessary for everyone, whatever his social condition be. But I will say that under existing conditions it can be proved *impracticable*. As we shall see in

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the course of this paper, those grades, being the preparation of the higher, are infected with the errors prevailing in these. However, as this is but indirect, there is every reason to believe that the correction of methods in the high school would eliminate the errors in the grades below. Let us then begin with something born of a double error, of a wrong idea of what complete education is, and of the obligation of the State to provide it, namely, vocational training. For this I can find no other foundation than the assumption that a complete educational system must provide every pupil with the opportunity of rising above his native condition, with the consequence that the State must discharge the obligation. This is in flat contradiction to the natural principle we have established, that mankind taken collectively tends to remain in the station to which it is born, and that those who rise are the exceptions. These through their talent and character will ascend, and in this they must be helped. But from vocational training, with all it implies of a deficient foundation, they will gain little. Indeed that training if examined carefully, will be found to be an occasion of sinking rather than of rising. To make the son of a skillful mechanic or of a thrifty farmer, a barely competent engineer, a mediocre journalist, a lawyer rarely briefed, or a doctor with scanty practice, is not social progress. On the other hand, if he is to remain in his native condition, he will learn his trade at home far better than in any school. The vocational school, then, commits the capital error of basing its work on the needs of the few, which it treats as if they were those of the many.

We said that vocational schools imply deficient fundamental training. The lower grades, which through exaggerated notions of the importance of observation and classification, have become less intellectual in their work, are now hampered with the practical. Pupils are encouraged by their surroundings and their prospects to make little of things purely mental, and to resist attempts to retain them within the strict circle of the grammar school. Thus, while all recognize the gravest national peril in the widespread tendency to abandon the land and other callings, laborious indeed, but neither unprofitable nor dishonorable, for what, in so many cases turns out to be some petty employment;

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and while many a plan is proposed to mitigate it; the schools, resting on a false social theory and an idea no less false of democratic equality, ignoring also the laws of man's social nature, encourage it. We do not look for the stoppage of the movement from the farm and the trade to the desk. Our social, commercial, economic conditions would make that hope vain. But to moderate it is possible; and the moderating of it is a function of education. What then, is to be thought of a system encouraging the evil, almost forcing it upon our young people?

Let us pass from the schools to find ourselves in the university. On all sides magnificent buildings, commodious lecture halls, ample libraries and museums, with a host of professors and instructors, all at the public expense. Young people are there by the thousand. It is the climax of the false conclusion that, as every boy and girl taken distributively, has the right to rise above his or her native condition, the opportunity of doing so must be provided for all collectively. Hence to all the State offers a university education so complex and complete that from its courses may be had the proximate preparation for any career. Now if there be anything confined by its nature to a class and to a very small class at that, it is a university education. And here let me digress to meet a prejudice that may be growing in your minds. When I say a *class*, I do not mean the aristocracy, as found elsewhere. So far am I from this that I hold as a calamity the way we have fallen into, of looking to the English universities as models. To this is due much of the excessive sport that has made its way into our universities to the detriment of study, first into the private foundations, as Harvard and Yale, and then into the public institutions. It is bad enough to have young people using the university as a place of social enjoyment and physical prowess, when they do so at their own cost; it is infinitely worse when they thus divert from its legitimate end an institution furnished for them so lavishly at the public expense. But to resume, the function of a university is to provide general culture and special science for those who, engaging in their particular vocations, will promote the amelioration, progress and perfection of society. Such, for many reasons, must be relatively few. Not only are few capable of the task, but from the social

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point of view few are needed for it. It is of the essence of leadership that the leaders cannot be many. The university, then, is not a place of resort for young people, unequal to such an education, to idle away in crowds a great part of their adolescence, during which they should be gaining in the school of experience habits of industry and thrift; to live at the expense of others, when, according to every natural social law they should be supporting themselves; and in the end to get a degree representing the minimum result of their long course in school and college paid for by the people. The thought of becoming something better than their fathers pushes boys and girls from the high school into the university unfit for university work. Over the ideals of professors mere numbers must prevail, and standards are lowered. The complaint is universal. Standardization, more spending of public money, additional qualifications in teachers of high school and grammar grades, degrees of various kinds in those of the undergraduate departments of colleges and universities, these, and other remedies are proposed. But there is no remedy for an evil that comes from the violation of the essential laws of man's social nature, other than a return to the observance of those laws.

The demand beginning to be heard from the universities for a restriction in the number of students, the acknowledgment now from one now from another, that as a teaching agent the small college has an efficiency all its own, are signs that some are beginning to comprehend in general the real cause of their trouble. But as long as the present theory lasts, and as long as the climax of the system built on it is found in the university, this cannot close its doors to high school graduates, the product of the system, however numerous and however imperfectly grounded. Efficacious reform must begin with the recognition of the utter falseness of the prevailing theory; must be continued by laying a safe foundation in the understanding of the nature of social man and of its necessary consequences in the development of all society; must be perfected by adapting all education to those necessary consequences.

For what is the end of education? We have shown from man's social nature that it is not to lift up our children in the

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social scale, nor even to offer them collectively the opportunity of rising. It must be therefore to prepare them to discharge, as they should, the duties of the station to which they are born. The fleeing from this is for the multitude, as they learn too late, a fleeing to graver cares, to the losing of opportunity instead of to the gaining of it on a larger scale, and to disappointed hopes; while for the State it is the cause of serious disorder coming from the universal habit it generates of discontent and unrest. Our social infirmities are only too apparent: among the remedies devised is one much insisted on: — Education for citizenship. If this be taken, as seems to be the case, in the sense that pupils must leave the school with definite views on social reforms, that is, as a rule, with the personal ideas of a very fallible master, or those of the organization for social uplift prevailing in their part of the country, and a strong sense of the share they should take in putting such reform into execution, the dullest must see that this is nothing else than to put schools as instruments of propaganda into the hands of the huge organizations which daily usurp more and more the functions of government, dictating to executives, legislatures, judges, juries, the course to follow.

More than one case can be shown of action in obedience to this lawless moral force, which those charged with authority, had they been free, would have rejected as unprofitable and even unjust; and in the Convention of the Bar Association of the United States two years ago, this was dwelt upon as one of the gravest dangers threatening the nation. Such education for citizenship would be nothing else than vocational training assuming a most dangerous form. The only other is that which fits the individual morally and intellectually, to live honorably, industriously, soberly where his lot is cast; doing justice himself, and in common with his fellows, exacting it from others; paying authority rightful obedience, and requiring from it the protection which is his due. In a word, it is to give that moral and mental training which our Christian schools have given in the past, are giving now, and will always give, if they follow faithfully their own system, not a theory, but fundamental truth by long experience reduced to practice.

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Leaving aside the moral training, as not immediately connected with our present argument, we say that education taken in its perfect term has for its object, scholarship; and this we take, not in the contracted sense it has acquired in these days of specialization, but for what it really is, a broad and exact culture. Now if this be so, — and it must be so, if education is not to be strictly vocational, but rather a broad foundation on which all callings in life can rest, each in its proper place — no more telling proof of the incompetence of the present system can be brought than the steady decline of scholarship in the higher education, as of exactness and thoroughness in the secondary and primary, during the latter years of the nineteenth century and these early years of the twentieth. There has been no stinting of money. It has been lavished on universities, colleges and schools. Yet as endowments and expenditure grew what was looked for from them decreased. "The Americans are bright men," was the testimony to the Rhodes scholars of a delegation from Oxford to visit American universities, "they have no little information, but thoroughness and exactness are lacking." That scholarship is failing we must confess, if we are able to understand that the seats vacated by the scholars of the earlier nineteenth century remain unfilled. How much scholarship means, we can judge from our loss. A leading member of the Bar Association of the United States, discussing existing political and constitutional conditions, pointed out that the Bench and Bar of earlier days were noteworthy for men, not only lawyers, but also statesmen, and did not hesitate to assert that in the present crisis, for we are really at a crisis of the Constitution, there is an absolute need of such men to save it. According to the ordinary law such men are the fruit of scholarship. Though of our statesmen, jurists, administrators, some were heaven-born, nevertheless even in these how much do we find of scholarship indirectly acquired, how little did they owe to mere technical training. Take but one example in but one man, the Gettysburg address of Abraham Lincoln. Direct scholarship he had none. Still there is a something about those two hundred words or so which all must perceive and the initiated can recognize as the skill of expression and exactness in word that only scholarship can give, in him the result of a

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careful study the technically trained would view as purposeless, that of the writings, simply as writings, of those who had enjoyed what to him was denied, the liberal education of the scholar.

Though this culture in its fullness is the special work of the university, its foundation and no little of its development belongs to the purely educational secondary school, that aims at an adequate general discipline of the mind, without any further design than to send out young people, each with a training perfect in its degree, that fits them, as did their liberal culture the Athenians of Pericles' day, to enter into commerce or service, civil or military, or to continue in the university their preparation for the professions, or to make it their life career, with an easy versatility and perfect self-possession, the sign of one without fear of finding himself unequal to his undertaking.

Such schools imply as a necessary consequence others widely different for those to whom opportunity opens not the higher culture or whom inclination or natural gifts do not draw to it. In other words, they imply a system of education fitting in with the conditions arising from man's social nature, rather than one that, as far as possible, would abolish them. Sometimes indeed circumstances compel a material union of schools. From the Irish hedge-school and the Scottish village school have come scholars we should seek in vain from the American school to-day. But it was because the master, himself not without scholarship, seeing in this one or in that possibilities of greater things, gave him ungrudgingly a training other than that received by his less capable companions, a training in the old time-honored curriculum, Latin, Greek, Euclid, algebra; not one of them, the last excepted to a certain degree, of practical value in the eyes of the modern teacher, yet all combining wonderfully to effect what Cicero calls the *subactio* of the mind; that laborious deep ploughing which, if it be not culture itself, is in the intellect, as in the field, a condition without which there will be no real fruit of culture. But when the larger scale is reached, what the master did of his own initiative, must be done by system.

The answer is heard, of course, that the State considers the universal good, and cannot descend to minute particulars. But this cannot mean that therefore it has the right to impose a system

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unnatural and therefore harmful to the universal good. Rather is it a confession that education is too complex an affair to be a function of the general government, and must be left to those whom nature designates as its own agents to bring it to successful issue. Thus what has been demonstrated again and again from parental and religious right, is proved anew from the very nature of man.

All this confirms me in the advice I gave last year. Be accommodating in non-essentials. Conciliate the authorities in boards and universities. But hold fast to our traditional methods founded on truth and exemplifying all I have said far better than I can say it. I see two rays of hope promising a better day. One is that the national intelligence is beginning to be conscious of the inroads upon the Constitution already made by bureaucratic methods, and measures imposed lawlessly by certain associations upon Congress and State legislatures. The other is, that a system which contradicts human nature cannot stand. Only an hour ago I read a complaint from a leader in the world of State education that only a comparatively small percentage of those of student age avail themselves of the opportunities offered them. It may be that Americans will prefer bureaucratic tyranny to constitutional liberty, and consent to have forced upon them what nature abhors. If so, then your career is ended. But you and I think better of American people. Lastly your position in the matter is much better than that of the colleges for men. You have a net-work of academies and parish schools all over the country that must give pause to any attack. The colleges stand isolated and alone. Their pupils could be taken up into existing institutions: yours would need new institutions to be provided. This is your safeguard and it is a real one.

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THE TEACHERS' PEDAGOGICAL CONFERENCE

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All Sisters should recall with a thrill — but many recall with regrets — the enthusiasm which inspired them on that first morning of their teaching career when their heart was singing a hymn of praise and thanksgiving to the Bridegroom of their soul for having called them to the most sublime work open to woman — the task of leading the little ones to God. If the regrets are taking the place of the thrill, an explanation may be found in the fact that the respective teacher has not grown in her calling. The teacher may have grown old in years and experience, but she did not grow intellectually and professionally with her calling, and so she soon lagged behind; she was then classed with the old and inefficient, and disgust with her calling was the final result. Was this tragedy not caused, perhaps, by the teacher's belief that when normal school days are over the work as a student is likewise over? That fallacy spelled dry rot and stagnation. How different would the Sister's career have been had it been inspired with the saying of Cosgrove: "A teacher's growth ought never to cease. He ought not 'to die at the top.' His face should always be toward the sun, for he is the soul of our educational system. He is the pupils' model, instructor, leader, guide, and friend."

The improvement of the teachers in service is one of the most important problems confronting the Superiors of our religious communities. It is a problem that must be faced by educational authorities everywhere. Hence it was that the then U. S. Commissioner of Education, Elmer Ellsworth Brown, saw fit to bring out, in 1911, a bulletin by William Carl Ruediger, "Agencies for the Improvement of Teachers in Service." In the letter of transmittal accompanying this publication, Commissioner Brown said:

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"Agencies for the improvement of teachers in service are needed primarily for three reasons: 1) Because many teachers enter the profession relatively untrained and therefore need to be trained in service if at all; 2) because complete training is impossible before active service begins, for the reason that the necessary basis for it, experience, is not at hand; and 3) because teaching is a progressive calling, in which one who does not continually make efforts to go forward will soon lag behind and become relatively inefficient."

The Superiors of our religious communities will readily agree that these reasons hold for our Catholic teachers also. We may as well admit that owing to conditions over which we have at times no control, too many young Sisters are compelled to take up teaching before they have been properly trained for the work. Furthermore, even if properly trained a young Sister may, though intelligent, studious, willing and devoted, prove a failure in the schoolroom. Though she possesses the theory of pedagogy, she finds the practice so very different and fails; discouragement sets in, and Superiors again and again find themselves embarrassed how to deal with such subjects, how to bring back to them their courage, how to prevent the like failure in other Sisters. To tell a young Sister all that is defective in her work would often be cruel and heartless; and worse still would it be to condemn outright the work of a Sister grown old in religion. We may only worry, discourage, and possibly crush her who means to do very well. Besides we should not likely convince her of anything except that we are displeased with her work, and perhaps of the additional fact that we are very hard to please.

To our mind the pedagogical conference might prove a remedy for this and many other ills. True, it is the trained teacher that may object most strenuously to anything that savors of systematic study after her graduation from the community normal. She may feel that she has graduated in her professional training and that all that should be expected of her henceforth is to teach. She has not yet realized that teaching is a rapidly growing profession and that she has but barely crossed the threshold in entering it. She should ponder on what Foerster says to all teachers, in his *Conduct of Life:* "The teacher's vocation should mean for

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us a continuous and an insistent call to enter into our better selves and to grow up to the highest conception of conscientious duty." Other teachers will plead lack of time. But is not the lack of incentive at the bottom of this plea? We all find time for that which deeply interests us; and might we not argue that the very small investment of time given to the pedagogical conference will return very large dividends in the shape of time-saving and labor-saving methods learned just through the pedagogical conference? Other teachers will look back with satisfaction upon long periods of what they consider perfect service; but such satisfaction is an almost infallible sign of mediocre service. Other teachers have grown fossilized in their dependence on textbooks and do not wish to be disturbed. But most of these objections have been disposed of by the efforts made almost everywhere towards securing State certification for our teaching Sisters, and now would seem to be an opportune time to inaugurate a policy that will mean for all our Sisters a steady growth in their profession. The general introduction of pedagogical conferences into the convents of our Sisters would bring about, so I trust, this consummation so devoutly wished by all of us.

You may tell me that pedagogical conferences are held informally in every convent of teaching Sisters throughout the land. Yes, and much good comes of these informal conferences, and we endorse every word of the following account of these discussions given by an educator at the 1908 meeting of the Catholic Educational Association:

"Wherever enthusiastic teachers meet and are free to converse there is apt to be an informal yet genuine school meeting. Like enthusiastic horsemen, baseball players, etc., they never tire, never cease talking of their lifework, its problems and progress. Meetings, spirited as these are held in some of our best teaching communities nearly every evening during recreation. They are a happy combination of free, cheerful conversation and an interesting school teachers' meeting. Papers are corrected, difficulties that arise in the classroom, in the correction of compositions, or of poorly constructed sentences, are then and there met with and placed before 'the house,' to be re-written in at least passable English with the least possible changing of the original wording — while a mirthful, humorous vein pervades throughout, the

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meeting being half in fun, yet all in earnest. Blessed and successful is the school, is the community, whose teachers never tire, never cease discussing this their lifework."

But the same educator pleaded also for more formal conferences and spoke in favor of the conferences made obligatory by the Bishop of Erie for all school Sisters of the diocese. These conferences were conducted as follows:

"At least once a week all the teachers of every parish school hold a formal meeting in their respective convents for the purpose of making known the progress of the week in each classroom. At this meeting the Sister directress presides. Reports of the progress or failure of the methods employed are there made by any and all teachers. Practical improvements or suitable remedies are proposed and discussed and either adopted or rejected as the case may be. These meetings are intended to keep the teachers and the classes of the whole school working out harmoniously the system and the diocesan grade work adopted three years before the Bishop made the conferences obligatory. Another practical and very useful feature of these meetings is the proposing and formulating of suitable test and review questions, also of suitable thought-requiring questions to insure the thorough understanding and mastery on the pupils' part of the topics and subjects studied, thereby leading children to think for themselves. To insure and control the regular holding and practical work of these meetings, a synopsis of the proceedings and especially of the resolutions adopted, is to be recorded in a book kept for the purpose. This book may be examined annually by both the diocesan and the community superintendent."

What has been thus prescribed by one Bishop for the teachers of his diocese has in many cases been prescribed by provincial Superiors for their Sisters. And we are inclined to plead that something similar be prescribed by all provincial Superiors in view of the fact that the new Code of Canon Law prescribes (Canon No. 131) that theological conferences be held, several times a year, by priests in diocesan cities and in deaneries throughout the world. It is true that pedagogical conferences have been held for a number of years at regular intervals for all the teachers of the respective dioceses. But for many reasons these diocesan conferences can not be attended by all the Sisters

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of the diocese. Furthermore, the number of Sisters attending such conferences is too large to allow of the best possible benefit for the individual Sister. Finally, the presence of Sisters from different communities seems to act as a check upon most Sisters and prevents them — though it should not — from actively entering the discussion.

Rev. Leo. L. McVay, of the Catholic University, has shown, in an able article, "Community Room Discussion," *Catholic Educational Review*, May, 1922, that the community room of each convent offers an almost ideal opportunity for the most profitable pedagogical conference. What would seem to me to be most feasible would be to hold a pedagogical conference once a month on a day to be set for the year's series, for instance, the first Thursday of each month. The conference should open with a paper read by one of the Sisters. The topics for the several papers might be agreed upon at the first conference to be held before the opening of school in September. The Sisters might suggest in writing what subjects should be treated in the several papers, and thus material will be available for deciding on what should be, if at all possible, a connected series of essays. The subjects and writers of the papers having been agreed upon, there should be no valid reason why the conferences should not be held regularly on the dates set. In boarding schools it may be necessary to let the Sisters take turn about in supervising the students in order to ensure as perfect an attendance as possible at the conferences. Holding these conferences during the scholastic year will give the papers an actuality and a vitality they might lack if the meetings were held at a time when the teachers are not in touch with their pupils.

Nor need we fear that the Sisters will not be equal to the task of writing these papers. The professors of our summer schools can vouch for the uniform excellence of the pedagogical papers written by our teaching Sisters. The Sister who is not capable at least of writing a paper that would summarize the contents of a book or of a series of educational essays, should not be teaching in any school. But some Superior might object: "You can not make such résumés without a pedagogical library." That is precisely one of the objects of these pedagogical conferences: to

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induce all Superiors to acquire for their convents a library containing the standard books on education as well as reference works and the best of current professional literature. The publications of the United States Bureau of Education constitute an invaluable library of pedagogy, and your congressman will send them to you for the asking. The public libraries will cooperate most willingly with the Sisters in supplying them with some of the books needed to prepare papers for the pedagogical conference.

The moderator of the conferences should not be finical about the form of the papers. She may even find it necessary to insist, for the purpose of encouraging the timid, that the form will always be a secondary consideration. She will likewise find it advisable not to lay down a hard and fast rule for the length of the paper. One Sister may be able to say more in five minutes than another in twenty minutes, and much liberty should therefore be allowed in this regard. In case that a Sister would find herself hard pressed for time she might resort to what more than one discussion club has found a helpful practice, to submit one or two pedagogical cases of conscience. The Sister may hence propose cases embodying either fact or fiction for the purpose of opening a discussion as to the best solution of certain problems. Other good papers that would not require much time to prepare, might deal with what the Sisters saw on their visits to other schools. But among the best papers will be those in which the Sisters will report their experiences in the schoolroom, stating frankly what they consider successes as well as failures with certain methods. It can not be emphasized too strongly that the moderator of the conferences should offer the widest possible range in the choice of subjects, and if she will thus encourage the Sisters to write on their favorite topics she will have little difficulty in getting each teacher to serve her turn in presenting a paper.

The writer of a paper should select two Sisters to begin the discussion of her paper after it has been read in the conference. These two Sisters should, therefore, read the paper beforehand, though it were advisable to have all the Sisters read the paper as this will enable them to discuss the topic more thoroughly.

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The discussions would assuredly be more thorough if the Sisters were trained even in the novitiate and in the community normal to discuss problems intelligently. We may quote Scripture in support of this early training: "It is well for a man if he hath borne his yoke from the days of his youth." A large community of teaching Sisters has consequently introduced the laudable practice of having a weekly discussion class in the novitiate, and the period is a favorite among all the novices. With such training these novices will later as teaching Sisters be eager to enter every discussion, and each of them will consider it her duty to contribute her share towards ascertaining the truth.

To ascertain the truth should be the main object of these conferences. In a debate the establishing of the truth is of minor importance, personal victory being the main object in view; but in a conference all the members should enter the discussion open-minded and ready to change their views as soon as they are convinced of being in error. Nor should the writer of a paper assume the tone of preacher or lecturer or special pleader. Her object should be to contribute her share towards solving a problem, and she should be ready and eager to hear from the other Sisters what they have to offer pro and con, not hesitating to change her views if the arguments for the contrary are convincing.

For an eloquent exposition of many benefits accruing from such pedagogical conferences as well as for practical details about the keeping of the records by the secretary, I shall refer you to the article of Father McVay mentioned above. What is advocated here is not a new fad but a practice adopted by the best teachers from time immemorial down through the ages up to the present time. It is the practice adopted by Plato and Aristotle. Aristotle's works offer unmistakable evidence that they are the result of the cooperation of many heads. His *Topics,* for instance, bears evidence that the great teacher did not scorn to incorporate into his book such rules and truths as had been discovered by his co-laborers — his scholars. The same practice was observed in the mediæval university, for the *lectio* was supplemented by the *disputatio.* The interpretations and compositions required in the humanistic schools are again evidence of the same policy. The

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seminar, the glory of the continental university and of the same type of university in this country, rests upon this same idea as its foundation. The teachers' meetings required by law in most of our States are a perpetuation of the same policy. Teachers' institutes have frequently been criticized in our educational literature, but the teachers' meetings never. In 1911 thirty-five States had State reading circles, while Florida and Pennsylvania had county reading circles, and thus thirty-seven States bore witness by their laws to the benefit accruing from what is a kind of pedagogical conference such as we are advocating.

The pedagogical conference offers large opportunities for inspirational work. Teachers, like others, need periodical revivals. They lose sight of the larger aims and values of life and education in the routine of their daily duties, and as a result they become stale, uninteresting, and discouraged. They need to be encouraged, to be given new points of view, and to be reminded of the old ones that they are always in danger of forgetting. They will be thus encouraged if they learn from their colleagues in the pedagogical conference how mistakes were corrected, how intractable boys were made docile; and in this way the Sisters may re-create in their souls their pristine love for their pupils, and, as Vittorino da Feltre says, it is this love for our pupils that is the source of the dignity, the joy, and the sublimity of all our teaching activity.

The pedagogical conference also offers opportunities for service beyond the walls of the individual convent. There is much literary ability hidden away — and alas, often buried — in our convents. The writer knows of more than one instance where the paper presented and discussed at a pedagogical conference was later published in a general or professional magazine and thus proved the beginning of a literary life rich in service for an eager and appreciative public. The moderator of the pedagogical conference should, therefore, be on the lookout for a strong and original paper, and she should not be slow to encourage and assist the publication of a deserving essay. In this way she may bring into the light of day a hidden talent, open to it an avenue for doing untold good, and give to the Sister and her colleagues

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the inspiration that comes from appearing before the larger audience reached by the magazine or the book.

Now all this is true of the pedagogical conference held anywhere and by any class of teachers. But the pedagogical conference is particularly useful and, I may say, even necessary for the schools employing the departmental method of teaching, *i. e.*, high schools, normal schools, and colleges. As the Catholic high school movement is growing apace just at the present time — witness for this State the splendid work done or planned in Philadelphia, Altoona, and Pittsburgh — it may not be amiss to devote some time to this particular phase of our subject.

The lack of correlation is justly said to be a serious defect of modern education. The only bond connecting the different school subjects is in the eyes of many a pupil the strap that holds together his school books. As has been observed by Willmann:

"This is significant of the atomism prevailing in modern education which attempts to produce a living organism by merely bringing together various subjects, as though something living could ever result from a mechanical juxtaposition of things. Educators will naively arrange a course of study by simply joining together different subjects; they regard only the individual content of the several subjects, without once asking whether all this mass of heterogeneous materials will coalesce into an organic whole, or whether the parts of the course will correspond to and supplement one another. To these false notions we must oppose the true view of Plato, who because of his organic world-view insists that all subjects be surveyed in the light of being connected with one another, and that they can not be understood except in the light of these interconnections."[1]

It stands to reason that there will naturally be less correlation in a school with the departmental system than in a school where one Sister teaches all the branches of the respective class. The teacher in charge of only one branch is apt to lose sight of all other branches. Here there is an opportunity for the pedagogical conference to stress the claims of each branch and to show how each one should contribute to produce the wonderful "concord and harmony" that Cicero recognized in science. Thus we may

[1] Otto Willmann, *The Science of Education*, Archabbey Press, Beatty, Pa., 1923, Vol. II, Ch. XXXVI, "Correlation of the School Subjects."

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hope that the teacher of every branch will be alive to the points of contact between her own subject and the related branches. She will then draw the attention of her pupils to these points, will let them realize the importance of being familiar with the borderlands, and will correct any defects she might note in this regard. This presupposes, of course, that the teacher be interested not only in the subject she is teaching but in all the branches taught in the school, and that she may never be out of touch with any of them.

By thus bringing home to all the teachers attending the pedagogical conference the just claims of each subject of the curriculum, the several teachers will be enabled to settle amicably most of their academic differences and disagreements. Far be it from us to minimize the importance of these disagreements, for we believe with a famous educator that the value of a teaching institution depends largely upon the number of teachers who are disagreed with each other. The large kind of disagreement which belongs to strong teachers constitutes parallelograms of force which secure important resultants. The point of difference is the real germ of progress, and this point of difference will be brought out strongly in the pedagogical conference, not in a disagreeable, personal way, but on purely academic grounds; and the members of the conference should thus acquire the habit of always respecting one another's views.

In a certain school it was notorious even among the pupils that academic and even personal differences often disturbed the peace of the faculty meetings. Remarks of any one teacher tending to improve the discipline of the school were generally misinterpreted as reflecting unjustly on the authorities. Suggestions to raise the standards of certain subjects were misunderstood as reflecting unjustly on certain teachers. As a consequence there was much antagonism among the several teachers. But the introduction of pedagogical conferences wrought a much-needed change. In the course of the discussions the teachers felt free to suggest almost any improvement without fearing to offend the sensibilities of any member of the faculty. The teachers thereby learned to respect one another's views instead of presupposing that every suggestion made contained a veiled attack on some-

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one's character. The tone of the whole school has been changed, and the teachers congratulate one another upon having found a way to settle all academic differences in an academic way. It is plain that with such opportunities for discussing the merits and requirements of each subject of the curriculum there will be less danger of one teacher's overworking his pupils to the loss of some other teacher's subject. With proper correlation the teacher of Latin will realize that his own subject will only gain if the teacher of English succeeds in impressing upon his pupils the fundamentals of English grammar. The teacher of Greek will not complain if the teacher of mathematics succeeds in developing a little more logical sense among his pupils. On the contrary, every teacher will rejoice over the success of every other teacher of the faculty for he knows that this success will in the end redound to the general, all-round education of the pupils.

After all the efforts of the faculty have thus been unified by the pedagogical conference, it will be less difficult to introduce, if need be, any new method or teaching device. The introduction of what might otherwise have seemed an infringement upon some teacher's inalienable rights will be assisted by the comparison of notes among the Sisters concerned. What may have proved an insurmountable obstacle to one, may have been effectively solved by another, and the pedagogical conference brings all these teachers together.

The teachers' pedagogical conference may be turned to good account by assisting the teachers to correct their mannerisms or even more serious defects. They say that a strong teacher may be aided in her work even by her oddities. Be that as it may, we all shall admit that there are some oddities in speech, gesture or manner that expose the teacher to ridicule and may undo some of her best efforts. But in the give-and-take atmosphere of the pedagogical conference a colleague may occasionally venture to drop a remark that will forever eliminate from the vocabulary of a teacher some picturesque byword which her pupils have been laughing over for years. It may be more difficult to correct more serious defects, but even here it may be possible for the Superior or principal of the school to drop a hint that will be taken in good part. In making her rounds the principal or the

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community supervisor sees many things that she can improve more effectively through open discussion than through private conference with the individual teacher. The pointed discussion of a mistake common to a number of teachers is likely to prove beneficial to all. Then there are a few subjects that can not well be approached in private conference but that may well be touched upon in the public conference held in the community room. A Sister, for instance, may be given to the disagreeable habit of complaining in season and out of season about the failings of her pupils. Might it not, perhaps, be helpful to quote for her particular benefit but in a merely incidental way in the course of a conference, the following from Salzmann: "The teacher should first look in herself for the source of all the faults and failings of her pupils." A remark of this nature might mean for the teacher the germ from which will grow the habit of self-examination producing eventually the choice fruit of self-knowledge. Gifted with self-knowledge the teacher will ever after remain conscious of her own faults and defects and will not forget that she, too, was once a thoughtless and perhaps mischievous pupil. When tempted to grow impatient with her pupils she will first ask herself: Was your presentation of the subject interesting? Was your explanation clear? Are you not yourself responsible for the lack of attention since you demanded too much from the child-mind? In connection with this subject it may be stated that the pedagogical conference offers opportunities to the Superior on the administrative side also for putting in force all adopted policies, including those adopted by the teachers themselves.

A subject deserving of thorough discussion in a pedagogical conference is that of the relative importance of teaching method and teacher's personality. Some of the best trained teachers may expect all salvation from method alone and will be inclined to agree with Pestalozzi: "If only you employ the proper method you will marvel at what the youngsters will learn in one day." But, on the other hand you will find some teachers expressing the view that they need no method in their teaching, that all success depends on the teacher's personality. *"In medio stat virtus."* Both method and personality must cooperate to obtain perfect re-

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sults. A discussion of this topic will teach the Sisters to appreciate both factors and will induce them to employ all that makes for character development but not to scorn the helps provided by sound pedagogy.

In the preceding I have tried to treat some aspects of a large subject. But there are many other phases of the subject that have not been touched upon. Suffice it to say that the pedagogical conference should not be confined to the reading and discussion of pedagogical papers. The members of a pedagogical conference might spend the meetings of a whole year, and that very profitably, in studying one or several educational works. A work that has been used extensively in Europe for this purpose has now been made accessible to American teachers in an English translation published in two volumes by the Archabbey Press, Beatty, Pa., *The Science of Education* by Otto Willmann, Ph. D. The work has been well received by the educational press, one reviewer calling it "by far the most valuable pedagogical publication in the English language;" Notre Dame University has adopted it as a text-book for its course in the philosophy of education; and hence I have no misgivings about recommending it to you as a text for your pedagogical conferences.

Another helpful exercise would be to have the teachers who are particularly successful in teaching some subjects, whether new or old, demonstrate their work with a class of pupils for the benefit of all the Sisters. By having practice classes of this kind the members of the conference would learn how to employ different kinds of teaching. From each teacher's demonstration they might learn some new point characteristic of the individuality of the respective teacher. This would be applying the principle of Aristotle, *"Fabricando fit faber,"* or as Emerson puts it, "Do the thing and you have the thing." Model lessons might also be given to show how the educative content of the several branches can best be brought out for the benefit of the pupils. In this way all the Sisters would be brought to realize that teaching is an intensely interesting profession and one that offers untold opportunities to the teacher for self-improvement.

But whatever work the pedagogical conference will undertake to do, itself would seem to be an invaluable means available every-

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where to get our teachers to read and think, to speak and write; and now that our schools are facing a crisis, is there not urgent need for our educators to read wisely, to think soberly, and to defend by word of mouth and pen the cornerstones of Catholic education?

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SEMINARY DEPARTMENT

PROCEEDINGS

FIRST SESSION

TUESDAY, JUNE 27, 2:30 P. M.

The meetings of the Seminary Department were held at St. Joseph's College. The first meeting was called to order by the President of the Department, Rev. F. V. Corcoran, C. M., of Kenrick Seminary, St. Louis.

With scarcely an exception all the larger diocesan and interdiocesan seminaries were represented at the sessions, and there was a goodly representation from the scholasticates of religious orders and congregations.

The minutes of the previous meeting were accepted as printed in the 1921 Report. The welcoming address of the President followed. Special reference to the presence of several new rectors of seminaries was made and an invitation was extended to all to join freely and earnestly in the discussions on the subjects to be presented. The program of the Department was then outlined, the President remarking that the academic side of seminary work had been quite thoroughly dealt with in past conventions, and that this year other phases of clerical training would receive greater attention. Among these more general topics, some were to be presented by the readers of papers, and some in less formal fashion at one of the sessions, in order that more time might be had for profitable discussion.

An unavoidable delay made it necessary to defer the presentation of the Report of the Committee on Papers for Ordinands, and the President announced that Very Rev. John F. Fenlon, S. S., D. D., would read his paper on "The Present Status of Clerical Education in the United States." The Superior of the

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Sulpician Seminary at Washington, D. C., was listened to with close attention by the delegates as he developed his interesting subject. Commendation rather than blame for what is being done by the American seminaries characterized his treatment. Several avenues of possible improvement were sketched, particularly that the training of the future priests might fit them to meet actual conditions in the sacred ministry. No outstanding fault was singled out as matter for general adverse criticism, but the importance of doing more to cultivate among the students "keenness of perception, zeal and balance" was insisted upon.

The Chairman expressed the grateful appreciation of the audience to Dr. Fenlon, and after summing up the main divisions of the paper read, asked for comments from the floor. A lengthy discussion followed, nearly everyone present participating; and many shortcomings and handicaps attending the work of the seminaries to-day were honestly and fearlessly dealt with by the speakers. It was quite generally held that much of the existing trouble was due to the lack of proper preparation on the part of the young men admitted to the seminaries, and pleas were made to demand improvement in this respect and to take means, where the plan was not yet adopted, to admit such candidates only as would be ready to receive the Baccalaureate in Arts at least at the end of the philosophy course. The danger of allowing scholastic standards in the seminary to be set by mediocre students rather than by the best was referred to and condemned, and several speakers urged that the dignity of the preaching office called for earnest attention and radical improvement throughout the country.

Prominent among those who took part in this discussion were Very Rev. Dr. Barr, C. M., Denver; Very Rev. Dr. Thos. Plassmann, O. F. M., St. Bonaventure's, N. Y.; Rt. Rev. Archabbot Aurelius Stehle, O. S. B., Beatty, Pa.; Rt. Rev. Msgr. John B. Peterson, Boston; Rt. Rev. Msgr. E. J. Fitzmaurice, Philadelphia, and Rev. Dr. H. Moynihan, St. Paul.

As Dr. Fenlon was obliged to leave at this time, a motion for a vote of thanks was made and carried unanimously.

Before presenting the author of the next paper the Chairman expressed his lively appreciation of the enthusiasm that had

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featured the discussion of Dr. Fenlon's paper, and expressed the hope that the same spirit would prevail throughout the sessions of the Department. He then introduced Rev. P. J. Byrne, A. F. M., of Maryknoll, N. Y., who read his earnest and practical paper on "Education and Mission Progress." At its conclusion the President expressed the pleasure all had felt in listening to Father Byrne's paper, and said that he heartily endorsed what he felt was the sentiment of all seminary faculties, — that the subject of the missions should have its place on the program of every convention of the Association. Discussion was then invited, and to a large extent it followed the lead set by the Rev. Dr. Raphael Markham, who told of what was being done at the Cincinnati seminary to foster love for the missions among the students. It was made clear that much progress has resulted from the zeal displayed in this respect, and the work already organized needs but to be maintained and developed in order to assume a noteworthy measure of success. The Students' Mission Crusade was the object of much commendation, and various means adopted to secure spiritual and material aid for the missions from and through the seminarians were set forth at length.

Msgr. Peterson portrayed the advantages resulting to the seminaries from the encouragement given to missionary zeal, and approval was expressed of Dr. Markham's suggestion that young priests be encouraged to volunteer to spend at least a few years of their ministry in missionary fields. The feasibility of editing text-books for our Catholic schools that would give some measure of prominence to the work of the missions, led to several questions, and to the recommendation that the matter be brought to the attention of the school superintendents of the Association.

As the hour for adjournment had arrived it was necessary to bring the discussion to a close. With Father Woywod's consent, the presentation of his report was deferred to the next session.

At the suggestion of Msgr. Peterson it was voted that the Chairman request the Executive Committee of the Association to provide in future conventions that the meetings of the Departments be held in close proximity, so that visiting delegates might have an opportunity of keeping in touch with each other. The President then announced the following Committees:

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On Resolutions: Rt. Rev. Archabbot Aurelius Stehle, O. S. B., Very Rev. Dr. Thomas Plassmann, O. F. M., and Very Rev. Dr. Wm. P. Barr, C. M.

On Nominations: Rt. Rev. Msgr. John B. Peterson, Ph. D., Very Rev. Dr. Humphrey Moynihan and Rev. Dr. Raphael Markham.

There being no further business, the motion to adjourn was carried and the concluding prayer was said.

SECOND SESSION

WEDNESDAY, JUNE 28, 9:30 A. M.

The meeting was called to order by the Chairman and the minutes of the preceding session were read by the Acting Secretary, Rev. Dr. Richard B. Bean, of the Josephinum, Columbus, Ohio. A motion to accept the minutes as read was carried. At this juncture the arrival of His Eminence, Cardinal Dougherty, was announced. Accompanied by Rt. Rev. Bishop Shahan, the President of the Association, and Rev. Dr. Hugh Lamb, Secretary to the Cardinal, His Eminence entered and received an enthusiastic welcome.

Having but a few minutes to spend with us, Cardinal Dougherty at once entered upon an earnest discourse on the necessity of maintaining the highest standards in the seminaries of America, and the greater part of the address was devoted to an insistent defence of the Latin tongue as the vehicle of instruction in all seminary classes. His Eminence regarded any other plan or ararangement as wholly indefensible, and his words made a profound impression on his hearers, whose views, it was plain, coincided so fully with his own.

The President, Dr. Corcoran, thanked His Eminence for the honor of his visit, and assured him that his message would not be unavailing, that such words were doubly welcome coming from one who had devoted his earlier years to seminary work, and who clearly understood conditions as they exist to-day. The subject of Latin in the classroom, it was noted, had been listed for discussion on this day's program.

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As the distinguished party were to visit the other Departments of the Association according to prearranged schedule, no opportunity was had to invite Bishop Shahan to address the delegates, but the devoted rector of the Catholic University found occasion to offer counsel and encouragement in several private conversations.

When the order of business was resumed the delegates listened to an informal report from Rev. Stanislaus Woywod, O. F. M., of St. Bonaventure's Seminary, Allegany, N. Y., on the "Papers for Ordinands." At the Cincinnati meeting Father Woywod had been appointed a committee of one to prepare a document of ready reference for seminary authorities on this involved topic, and he outlined the plan that he had followed in its preparation. Calling for suggestions from the floor, a great deal of time was profitably employed in the presentation of the more difficult cases to be met with in this connection. A very satisfactory exchange of views resulted, and Father Woywod promised to incorporate the points raised in his final report. At his request provision was made for a revision of the document before its final publication.

A paper on "Weeding Out the Unfit," by Very Rev. Wm. P. Barr, C. M., rector of St. Thomas' Seminary, Denver, Colo., was then read. This forceful, stirring and plain-spoken presentation of a serious subject was received with profound interest on the part of all. Types of students who by some mischance gain admission into a seminary were described with a vivid thoroughness that evidenced a keen observation of human nature. The difficulties and sometimes the delicacy of the task of removing undesirable candidates, "weeds", were honestly faced, and the claims of justice and equity were not sacrificed to excessive zeal. Generous applause marked the approval with which Dr. Barr's words had been listened to, approval which was voiced by the several speakers called upon by the Chairman in the course of the comparatively brief discussion which followed. Little room for disagreement was found, and as the ground had been covered quite thoroughly, the speakers dwelt principally on the case of the student who is "felt" rather than "known" to be unfit for the priesthood. In this connection the general sentiment seemed to

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be that the welfare of the Church and of souls should be the deciding factor, that we are not to ordain men who *may* be, but who *will* be good priests, so far as our powers permit us to judge. The question of deciding fitness to continue by mathematical averages from term to term, by votes either of faculty or student body, also received some attention, without, however, leading to any specific recommendation.

In concluding the discussion, the Chairman thanked Dr. Barr for the splendid service he had rendered the Department by the preparation of his paper. At the request of the Secretary General, the Chairman asked the writers of papers for the convention not to permit their publication elsewhere before appearing in the Annual Report of the Association.

The topics listed for informal discussion at this session were not taken up because of the lack of time. Student organizations, the "Prefect System," the Catholic Federation of Arts, Credits for work in the major seminary, Latin in the classroom, and several other sublects of quite general interest, had been listed on our program, and delegates to the convention had been asked to open the discussion on them. With an expression of regret, the Chairman referred briefly to them and to the reasons for their selection, promising that a better opportunity for their consideration would be provided at a later date.

A motion to adjourn was then made and carried.

THIRD SESSION

WEDNESDAY, JUNE 28, 3:00 P. M.

At the third session a joint meeting of the Major and Preparatory Seminary representatives was held, the President of the Department, Rev. Dr. Corcoran, occupying the chair. After the opening prayer the Chairman made a short address, dwelling on the advantages that naturally should flow from the faithful adherence to this feature of the convention program. Divisions into sections and sub-sections became to some extent a practical necessity in securing definite results, but a convention was held, it was noted, for the purpose of coming together and of common

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counsel. The organic unity pervading the work of the major and minor seminaries made it imperative that they find some common meeting ground if they were not to work at cross-purposes, and no more favorable occasion for this could be found than that offered by the annual meetings of the Catholic Educational Association.

The Chair then announced that news had been received of the death of Rt. Rev. Msgr. Beckmann's mother. The devoted rector of the Cincinnati seminary had been on his way to the convention when recalled by wire to his dying mother's bedside. It was suggested that a message of condolence to Msgr. Beckmann in the name of the Seminary Department would be in order, and a motion to send such a message was made and adopted unanimously.

Because of unforeseen developments, the only papers scheduled for reading at the joint session were those prepared by professors in the major seminaries. The absence of any others might provide the desired opportunity for introducing topics and questions which some of the delegates might wish to present for information and discussion.

The Chairman then announced the subject of the first paper, "The *Magisterium Ordinarium* of the Church", dwelling on the importance of the subject not only from the standpoint of Apologetics but from that of education as well. The hope was expressed that the reading of the paper might lead to a fuller realization of the way in which the teaching office of the Church should function in our own conditions, whether in the seminary or in other educational establishments. The author of the paper, Rev. Dr. Charles A. Bruehl, of St. Charles Seminary, Overbrook, Pa., was presented and he prefaced the reading of his paper by remarking that his conception of the paper's scope was more restricted than the Chairman had indicated.

Dr. Bruehl's presentation of his subject contained luminous, definite statements on the nature and characteristics of the *Magisterium Ordinarium,* its relation to the *Magisterium Solemne,* the human and divine elements in its exercise, and its positive and negative phases.

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At its conclusion, the Chairman expressed his complete satisfaction with the treatment of the subject and the gratification of all present at the opportunity of listening to the paper. In the course of the discussion that followed several speakers dwelt on the preaching office of the clergy as the principal form of participation in the Church's *Magisterium*. Here was one department in which cooperation between the major and minor seminaries was called for, and dissatisfaction with present conditions and results was voiced. The question of academic credits for work done by the students in the lower and upper departments was introduced, and the necessity of taking steps to this end was quite generally admitted. Some moments were devoted also to an exchange of questions and answers between the Chairman and Dr. Bruehl on the functioning of the *Magisterium* with reference to the control and supervision of the entire educational work in any diocese. Harmony, coordination, and proper conservation of resources, it was agreed, called for something more and better than what was found to-day in this respect.

The next paper was an exposition of and commentary on the document issued by the S. Cong. of Seminaries and addressed to the Bishops of Italy under the caption, *"Ordinamento dei Seminari"*. As the pronouncement, while not having the force of law, contained much that was of interest to seminaries everywhere, it had been decided to have two papers on it, one dealing with the sections on Preparatory Seminaries and the other with those on Major Seminaries. Circumstances, however, prevented the preparation of the former, and the writer of the latter, Very Rev. Dr. Ambrose Kohlbeck, O. S. B., rector of St. Vincent's Seminary, Beatty, Pa., prefaced the reading of his paper by an account of his recent visit to the Eternal City, and added a short resumé of that portion of the *Ordinamento* which referred to preparatory schools.

The sage directions of the Sacred Congregation on the spiritual and intellectual formation of aspirants to the priesthood met, of course, with the whole-hearted approval of the audience and a warm expression of its appreciation to Dr. Kohlbeck was voiced by the Chairman. As it had truly been a *dies plenus*, and none too cool, the time for discussion was limited, and the remarks

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made by those who spoke bore upon the matter of examinations and the teaching of the natural sciences. On the latter point it became evident that there was a large measure of diversity of opinion and practice in different parts of the country; and as no uniform recommendation could be made at the time, it was deemed advisable to gather all information available and to propose the subject for discussion at a future meeting.

The Chairman announced that the rector of the Philadelphia Seminary, Rt. Rev. Msgr. Edmond J. Fitzmaurice, had extended an invitation to all the members of the Seminary Department to visit the Seminary at Overbrook the following day after the morning session. Automobiles were to be provided for the trip there and back and luncheon would be served at the Seminary. Appreciative applause greeted the announcement and a unanimous acceptance of the Monsignor's generous invitation was recorded.

A motion to adjourn was then made and carried.

FOURTH SESSION

THURSDAY, JUNE 29, 9:30 A. M.

When the opening prayer had been said the Chairman reported that he had sent the message of condolence to Rt. Rev. Msgr. Beckmann, of Cincinnati, on the death of his mother. It was then stated that among the topics listed for informal discussion at the Wednesday morning session was "The Catholic Federation of Arts", a subject first presented to the Department's attention last year at Cincinnati, by the apostle of the new art movement, the Rev. P. Raphael, O. S. B., of St. Anselm's College, Manchester, N. H. The Chairman stated that he had been in communication with Father Raphael during the year and had given assurance that the matter would again be brought up for discussion. Because of his inability to attend this year's convention, Father Raphael had written the following communication to the delegates of the Seminary Department, which was read by the Acting Secretary, Rev. Dr. Joseph M. Noonan, C. M., of St. John's Seminary, Brooklyn.

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LETTER OF REV. P. RAPHAEL, O. S. B.

Studio of Christian Art, St. Anselm's College, Manchester, N. D.

June 23, 1922

REV. F. V. CORCORAN, *C. M., D. D., Ph. D.,*
President of the Seminary Department.

REV. DEAR PRESIDENT: — I regret very much that this year I am not able to attend the Catholic Educational Convention and meet the delegates of the Seminary Department who showed me so much kindness and courtesy last year in Cincinnati.

Looking over the program for this year's convention I find that the Catholic Federation of Arts will be a topic for discussion. I therefore humbly request you to place before the assembly the account of my past endeavors and my suggestions and recommendations, if these be of any value in your deliberations.

First of all, let me express my sincere thanks and deep appreciation for the resolution passed at last year's convention:

"Realizing the cultural value of art and desirous of raising the standard of Catholic art and architecture in this country, the Seminary Department heartily endorses the movement for Catholic art development and suggests to all seminaries to become chapter members of the Catholic Federation of Arts."

Last fall I addressed a personal letter to the presidents of seminaries, soliciting their support. At the same time I proposed to conduct in the *Catholic Art Bulletin* a discussion of up-to-date aesthetic problems that might be of special benefit and interest to ecclesiastical students. Receiving but scant replies, I was forced to abandon this idea. Probably my ideas and proposals were not expressed very clearly and consequently were misunderstood.

Catholic educators undoubtedly notice the great activities and remarkable progress made by secular art organizations, such as the American Federation of Arts, the College Art Association, and others. Art education is begun in the lowest grades of the public schools and continued even through the university course. Art educators are combining their forces, and such union is bound to influence and mould the aesthetic opinions of the American public. In view of these facts we may rightly ask: What is being done to foster and develop our Catholic art and architecture? Are there any plans? Is there any hope that our Catholic art standard be raised? We feel that this matter has been neglected and that there is need for action if we wish to keep abreast of the secular art movements which unfortunately reflect only too clearly the pagan, materialistic and commercial tendencies of our age. Much has been written and spoken in

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protest against our bad art and architectiure, advocating some kind of reform. But no one seems to take the initiative in the matter and put forward some definite and practical plan.

In the belief that action is better than adverse criticism and fault-finding, I launched the present movement of Catholic art development. Let me briefly outline the principal features of the movement:

I. There is *now* in the field a movement for a better Catholic art and architecture. It is known as the Federation of Catholic Arts.

II. This Federation is composed of men interested in Catholic art reform and development.

III. It has a definite program. The general aim is to unite all interested in Catholic art development and to promote knowledge and appreciation of Catholic art.

IV. The Federation is still in its formative period. It is imperfect, undeveloped and insufficiently organized. But it is growing steadily in membership and influence.

V. It is *permanent*. This movement did not result from a sudden outburst of enthusiasm that soon fades away, nor is it a wild-cat scheme that is doomed to dismal failure. We always will find men of high ideals who will affiliate with this movement and carry on its noble work indefinitely.

VI. The Federation has been able to maintain its own official organ, the *Catholic Art Bulletin*. By means of this organ, so necessary for the life of the movement, it carries on a lively propaganda in the interest of Catholic art development.

These are a few features which I beg the delegates to consider. I now proceed to submit the following suggestions:

I. Let there be appointed or chosen a Committee to consider the Catholic art question. Let them investigate most minutely the details of Catholic art development as proposed by the Federation of Catholic Arts.

II. This Committee is to devise ways and means to encourage the study of Catholic art and architecture in our seminaries, and also to draw up a practicable schedule of instructions suitable to the needs of our ecclesiastical students.

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III. To facilitate the work of this Committee, the Federation gladly offers space in its official organ, the *Catholic Art Bulletin*, be it for publicity, interchange of opinions, or for any other reason. I believe that the Committee will find this offer advantageous.

IV. From the fact that all chapter members receive regularly the *Catholic Art Bulletin* and are thereby kept in close touch with each other and with the Catholic art movement, it is advisable for all seminaries to affiliate with the Federation.

V. The Federation does not want to control, but wishes to help every Catholic art activity. Ecclesiastical seminaries are absolutely free to choose their own methods of promoting Catholic art, to build up their own art organization, to have their own art publication. Such would be most desirable. Until such arrangements be possible, the Seminary Department is most cordially invited to make use of the *Catholic Art Bulletin*.

I hope that these, my explanations and suggestions, may be well received by the members of the Seminary Department.

I know that these eminent educators are just as anxious as I to raise the standard of Catholic art in our country, and will try their utmost to bring about a true Catholic art reform by instilling into the hearts and minds of our future church builders a love, appreciation and knowledge of things beautiful and appropriate in the house of God. They realize that thereby they become at least indirectly responsible for the great masterpieces of Catholic art and architecture that shall grace our country in future years, and which, like the great cathedrals of the Middle Ages, shall be a source of inspiration and admiration to succeeding ages.

With kind greetings to the members of the Seminary Department,

I am very sincerely yours,

P. RAPHAEL, O. S. B.

Discussion being in order, several of the delegates, notably Dr. Plassmann, O. F. M., Msgr. Fitzmaurice and Msgr. Tierney, expressed hearty approval of the art movement and of Father Raphael's crusade, at the same time telling of what was done in the institutions they represented to foster sound aesthetic appreciation among the seminarians. The Chairman

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proposed the appointment of a Committee in harmony with Father Raphael's suggestion, and after some discussion it was moved and adopted as the most practical plan that Father Raphael himself be appointed a committee of one to devise ways and means to encourage the study of Catholic art in our seminaries, and to draw up a program of instruction suitable to the needs of our ecclesiastical students.

The reading of Rev. Wm. E. Carter's paper followed. The spirit and tone of this masterly production of the Brooklyn Seminary professor at once captivated all who had the privilege of hearing it and prompted serious discussion of the delicate issue involved in the change from the protecting solitude of the seminary to the fresh responsibilities of the sacred ministry. That there might be no appreciable break of continuity, Father Carter first outlined the principles that must be deeply graven in the mind, heart and soul of the young Levites, and then spoke of several measures that might well be adopted for the better protection of priests during the time when they are brought to face new conditions and unexpected dangers.

When discussion was called for by the Chairman, Rev. Humphrey Moynihan, D. D., of St. Paul, first spoke, and told of some of the complaints voiced here and there about the younger clergy. A lack of spirituality, of intellectual interests, and of manners, were among the charges we are forced to listen to. In the measure in which they are justified, the speaker continued, it is imperative that we seek and remove the causes as far as they affect our seminaries. Have we an inferior class of students to-day, or are they as well disposed when coming to us as were those of other days? The seminaries are not equipping the students with the proper spirit of study and spirituality, and, he urged, the spiritual direction of the diocesan seminaries might be entrusted with greater hope of success to a priest belonging to an order or congregation, rather than to one from the ranks of the diocesan clergy. He also voiced his approval of Father Carter's suggestion of conferences for the younger priests, and advocated an appeal to older priests to realize their power and influence over their younger brethren.

The Chairman remarked that the idea of a definite series of

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spiritual conferences for the junior clergy would undoubtedly meet with general approval, and asked for other practical suggestions from the members present, assuring them that Bishops and pastors are aware of the importance of the matter and are eager to listen to any ideas from the representatives of the seminaries. He then asked whether or not it might be deemed advisable that diocesan faculties be granted only for a specified time, their renewal being contingent on satisfactory perseverance and progress in the spirit of the priesthood. The advantages and disadvantages of such a measure were freely discussed, without, however, leading to a specific recommendation.

The other speakers, among them Dr. Markham, Dr. Barr, Rev. J. B. Furay, S. J., Rev. W. C. Hoctor, C. M., and Dr. Thos. Plassman, O. F. M., commented on the evils resulting from the excessive use of the automobile and the long vacations of seminarians without any measure of seminary control or supervision. He spoke of the advisability of extension courses for young priests, and appropriate sanction on the part of the Ordinaries for work done in them, that is, in the matter of appointments to important charges, the good results of an additional retreat or at least a separate annual retreat during the first five years after ordination, — this retreat to be given under seminary auspices and with the complete removal of all recreational features; the need of making the junior clergy examinations more serious and consequential; the importance of keeping up the practice of meditation, and of the assignment of young priests to pastors who are sympathetically interested in the welfare of the newly ordained, and who know how to train them and help them retain what they acquired in the seminary.

In response to a question by Father Furay, S. J., of the Chicago Seminary, several of the delegates present outlined the methods prevalent in their institutions for instructing the young men in the practice of mental prayer.

This brief summary but imperfectly sketches the interesting discussion prompted by the subject of Father Carter's paper. In summing up the Chairman again thanked the writer and spoke of his satisfaction over the interest displayed in the lengthy discussion. The mode of life obtaining in the parish

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residence, he added, its approach to the ideal home, its orderliness, had almost as much influence as any other factor in shaping the interests of young priests and in determining their success or failure.

The subject of the next paper, "The Distribution and Use of Time," was treated by Rev. Dr. Raphael Markham, of the Cincinnati Seminary, who endeavored to give an ideal schedule for the day, week and month, a schedule, however, sufficiently flexible to conform to varying needs and conditions. This was followed by some splendid considerations on the appreciation of time, the means of making the students realize its importance, and the causes at work when the opposite condition prevails. But a brief period remained for discussion of Dr. Markham's paper, and it elicited expressions of opinion principally on the proper hour for rising, and on the advisability of reading at meals in the refectory. On the latter point views differed, and it was evident that uniformity of practice did not prevail among us.

There being no further business, the Chairman called for the Report of the Committee on Resolutions. The Report was read by the Very Rev. Dr. Thos. Plassmann, O. F. M., and on motion was adopted unanimously.

RESOLUTIONS

Resolved, That the Seminary Department extend a vote of thanks to His Eminence, Cardinal Dougherty, for the courtesy of a personal visit to one of our sessions and for his encouraging words and instructive suggestions.

To Rt. Rev. Monsignor Edmond Fitzmaurice, rector of St. Charles Seminary, and to his splendid faculty, this Department tenders sincere thanks for their kind cooperation and for their cordial hospitality.

With a sense of deep appreciation of the excellent, timely and scholarly papers read at the sessions of this Department, we voice our heartfelt gratitude to the authors of these papers for the time and labor spent in preparing them.

This Department, mindful of the words of St. Paul, "Neither doth any man take the honor to himself, but he that is called by God as Aaron was". (Heb. V. 4), reiterates its strong conviction that only such candidates should be admitted to the seminary as

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by their mental, moral and physical fitness give evidence of being called to the sacred ministry, and furthermore, that those entrusted with the care of our seminaries be encouraged to discharge the ungrateful task of "weeding out the unfit" with impartial justice and absolute fidelity.

Deeply conscious of that respect which is due to even the slightest intimations of the Holy See, the Seminary Department pledges as far as may be its unqualified adherence to each and every enactment and suggestion contained in the *Ordinamento dei Seminari.*

In consideration of the fact that not infrequently priests are called upon to act as teachers or principals in our schools, and that they can discharge this office more effectively if they hold an academic degree, we strongly recommend that the necessary steps be taken by the seminary authorities in order that the students may receive credits for the work done during their seminary career.

Bearing in mind the Pauline axiom *"Fides ex auditu"* we believe that our future priests should be thoroughly trained in both the theory and the practice of the all-important office of preaching the Word of God, so that when they appear before the faithful as the living embodiment of the *Magisterium Ecclesiae,* their doctrine be sound, their words well-chosen, and their delivery forceful as well as edifying.

Convinced of both the cultural and the practical value of the official language of Mother Church and fully cognizant of the love and jealousy with which she has preserved the Latin tongue throughout the ages in her doctrine, liturgy and official acts, we earnestly recommend that only such candidates be admitted to the higher studies as have acquired an adequate mastery of this language as well as a real appreciation of its classical literature, and that in philosophy and theology this language be employed as the ordinary means of imparting knowledge, with the exception perhaps of the purely historical sciences.

Since there is nothing that so effectively strengthens the young Levite in his sacerdotal vocation as apostolic zeal for the House of God and for the expansion of Christ's kingdom, both at home and abroad, we express our gratification at the wonderful growth of the Catholic Students' Mission Crusade which, we trust, will continue to produce great spiritual good in our seminaries. This Department deeply regrets that the chief promoter of this movement, Rt. Rev. Monsignor Francis Beckmann, owing to the sudden demise of his mother, was unable to witness the enthusiasm called forth by this noble work, and it desires to assure him that it sincerely shares his present sorrow.

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In fine, after listening to so many inspiring and forceful messages, we of the Seminary Department realize more, perhaps, than ever, that no efforts should be spared in inculcating into our future priests the solemn truth that the time spent in the seminary is the most important and the most telling period of their entire priestly career, and hence that they should be taught in season and out of season so to acquire priestly habits and so to form a manly character, as to go forth from us not as mere neophytes but as true men of God, perfect, and "furnished to every good work". (II Tim., III 17,)

The Report of the Committee on Nominations was then called for and read by Dr. Humphrey Moynihan. The Chair was yielded to Msgr. Fitzmaurice. A motion that the nominations be closed was made and adopted, and the acting-secretary, Dr. Noonan, was instructed to cast one ballot; which being done, the following officers of the Seminary Department were declared duly elected for the ensuing year:

President — Rev. Francis V. Corcoran, C. M., Ph. D., S. T. D., Kenrick Seminary, St. Louis, Mo.

Vice President — Very Rev. Thomas Plassmann, O. F. M., D. D., St. Bonaventure's Seminary, N. Y.

Secretary — Rev. Raphael Markham, S. T. D., Cincinnati, Ohio.

On resuming the Chair, the President expressed his thanks and appreciation of the honor conferred and asked for a cordial continuance of the support and interest of the delegates. Suggestions for the next program would, he said, be particularly welcome, in order that wider interest might be aroused and, if possible, every seminary and scholasticate in the land be represented at the convention of 1923.

The motion being made and accepted, the final session of the 1922 convention was adjourned with prayer.

HUGH LAMB,
Secretary.

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PAPERS

THE PRESENT STATUS OF CLERICAL EDUCATION IN THE UNITED STATES

VERY REV. JOHN F. FENLON, S. S., D. D., SULPICIAN SEMINARY, WASHINGTON, D. C.

When our Seminary Department was organized as a part of the Catholic Educational Association, it had as its first president a Philadelphian, the late highly-esteemed rector of the seminary of this archdiocese, Monsignor Garvey. To his prudent counsel and active interest this Department was greatly indebted. Its first meeting was held in St. Louis. To-day, the tables are turned. We meet in Philadelphia and we have a St. Louis president. The beloved King of France, after whom his city was named, was a great saint indeed but also a venturesome warrior. When our mild and gentle-looking president chose and insisted upon the subject of my paper I suspect that he was animated by the spirit of his crusading patron; but he felt assured that the subject could be safely discussed in this atmosphere in the city of brotherly love. We of the Seminary Department discussed all topics with a sweet reasonableness even in torrid St. Louis; how good we should be in Philadelphia where the very air is fragrant with charity!

The present status of clerical education is a subject which I am able to treat only in a very imperfect way. In fact I undertook the work very reluctantly and only because of the firm and urgent, albeit gentle, insistence of our president, and because of my sense of gratitude for his every ready willingness to serve this Department. My knowledge and experience are very limited and I am far from imagining myself able to give a comprehensive survey of our field. My aim will be, therefore, chiefly to open up the subject for discussion, so that the Department will obtain the benefit of the knowledge and judgment of the many experienced seminary men present.

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In considering clerical education, we naturally fix our attention upon its two main aspects, the intellectual and the moral. In this paper, however, I shall have time to consider only the intellectual side of seminary education. The Church, in spite of her predominant spiritual concern, has always been as insistent upon the intellectual as upon the moral; with the advance of science and civilization, her insistence has grown ever stronger. She demands to-day, as she always did in the past, a higher education for her ministers than that which is required of the members of any profession. By long experience, illumined by wisdom from the Father of Light, she knows that no strong and lofty structure of professional education can be reared unless it is based upon a deep and solid foundation. She has for centuries insisted upon that preparatory education for her ministers which the best schools of law and medicine are now striving to introduce as their standard of admission. She recognizes and requires every element of the finest education, the literary, the historical, the scientific and mathematical, the speculative and philosophical, as well as the theological. She lays down as an essential after the completion of the two years of philosophy, as long a course in her professional studies as the best professional schools are now beginning to demand. Both in preparatory and professional education, therefore, the Church in modern times as well as in mediaeval has led the way in establishing and in maintaining the best standards.

The seminary studies may be viewed either as a practical preparation for the work of the ministry or as means of a liberal education. There is a danger, particularly in this country, of viewing them too exclusively in their practical aspect and of overlooking or under-valuing their power as an educative force. Theology, the queen of sciences, is excluded from most American universities, with great detriment to their breadth of view; or if included, it is viewed by the majority of students and professors as a merely professional or technical branch of knowledge, like medicine or engineering, useful only to those who intend making its practice their vocation in life. This is not the old view of theological studies, nor is it the true view. It may have been fostered even among ourselves by the development of seminaries

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during the past century apart from universities. Intellectually considered, however, the theological branches of knowledge, though they necessarily and rightly have a professional and practical aim in our seminaries, are properly to be classed among the liberal studies. They deal with the highest, the noblest, and the broadest subject which can engage the human mind. We cannot pause to compare them with other studies, but a word may not be out of place. Technical studies, like medicine and engineering, contribute comparatively little themselves to a liberal education, although such an education is in large measure a prerequisite for their most successful pursuit. The natural sciences are ambitious of the intellectual imperium, but although they are essential to a liberal education and have taught stricter methods of investigation and verification, they can never achieve the imperium, for they do not deal in ultimates. Legal studies are in much greater part liberal and furnish an invaluable mental training; but their best cultural elements are derived from ethics and history and have a fuller treatment in a good course of divinity. They are narrower and less profound than the studies made by a theologian, which, when they include the natural sciences, constitute what may be called a catholic philosophy and the highest training of the human mind.

It is as such that theological studies have been viewed in all ages by the best minds of Christendom. To St. Justin, to Athenagoras, to Clement of Alexandria, to Origen, to Athanasius, to Basil and the Gregories among the Greeks, to Tertullian, Ambrose, Jerome and Augustine among the Latins, Christianity was not only a divine revelation but the highest philosophy, which enlarged the human mind by furnishing new knowledge, deeper subjects of thought and speculation, broader fields of inquiry, and all humanity, past and present, as the object of sympathetic interest and study. All sciences were brought into relation with religion. This view of theological science which predominated during the Middle Ages, ruled over the great lay minds of the seventeenth century, such as Milton, Pascal, Leibnitz, who could not conceive of a deep intellect whose chief concern was not theology. In theory and to no small extent in practice that view ruled the universities of Germany up to our day, however false their con-

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clusions. It is, of course, the accepted view of the Catholic universities of Rome, of the universities of Louvain and Innsbruck, of the Catholic institutes of France and of our own Catholic University. It is not the spirit of progress, it is not broad-mindedness, which has led many American educators to fancy that the human mind can be properly trained when the highest subjects of inquiry and reasoning are completely excluded from consideration.

The theological sciences, in general, are indeed as necessary for a broad and enlightened education as is philosophy itself or history. They are liberal by their very nature, as dealing scientifically with subjects of general interest. What government or nation has exercised such influence on the destinies of mankind as the Catholic Church? What constitution and what history are so necessary for the understanding of the modern world as the constitution and the history of the Catholic Church? If political science, sociology, and secular history are rightly ranked among liberal studies, why not canon law and Church history? If ethics, why not moral theology, which is a far wider and deeper ethics? If philosophy, why not dogma, which is far more exacting in the demands it makes upon our reasoning and critical powers and which is a higher and deeper philosophy, the greatest synthetic view of the world, the most closely knit and consistent system of thought? If Greek and Latin literatures are liberal studies, why not the Hebrew literature and the literature of the apostolic age, which in content if not in form are so superior? If the works of the great pagan thinkers of antiquity or the great agnostic or infidel thinkers of the modern world, why not the works of the great Christian thinkers of all ages? If the history of German or French literature is cultural, why not the history of the great works of Christian antiquity which formed the mind of Europe? If the study of logic trains the mind, how can the judgment be better exercised than by a study of Christian evidences? What can develop the critical faculty better than certain problems of patrology or Scripture? What leads us deeper into psychology and the nature of man than the study of his religious aspirations, his many pathetic attempts to satisfy them and his need of revelation and a divine guide?

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No wonder, then, that religion and the studies which are grouped around it have always occupied the highest minds, given direction to the great movements of thought and formed the object of the best teaching in the great universities.

Let us now examine the intellectual discipline of the seminary, first, as a preparation for the work of the ministry, and secondly, as a means of mental training and culture.

I believe it is generally admitted in the Church and out of it that the Catholic clergy of modern times in this country as in others are intellectually well-equipped for the duties of their ministry. The work of clerical education inaugurated by the Council of Trent has had an almost universal success. We can hardly overestimate its extent particularly if we consider the sad state of clerical education when the reform began, which yielded but very gradually to the efforts of zealous men. To-day we have not in the Church the contrast between pastors versed in all the super-subtleties of scholastic theology and pastors ignorant of the elements of religion. This change is due to the widespread establishment of seminaries, according to the mind of Trent. Seminaries may be justly criticized in many respects, but let it never be forgotten that they have supplied the Church's first intellectual need in every age, a clergy well instructed in all the knowledge requisite for the ministry and capable of giving that knowledge to the people. The first aim of the seminaries has been practical, to send forth competent ministers, just as the first aim of a military school is practical, to send forth competent officers. In universities this practical aim is easily lost sight of. How remote was the relationship between scholasticism in its decline and the real duties of the pastor! And how little did the training of a skilled canonist who might make a career as a lawyer aid in the work of the ministry. The Church needed to instruct priests in their primary duties, and for that purpose she instituted seminaries and accomplished her aim.

Substantially, therefore, the American seminaries, like those of all the countries of Europe, are accomplishing their primary aim. The American priest is respected as a man who knows his business. No profession, neither law nor medicine nor engineering, sends out such a high proportion of members competent

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for their work. Nor would anyone think of comparing the education of the average minister with that of the average priest. There are many scholars of high attainments in several of the Protestant sects, but the Protestant clergy of this country, unlike their brethren in many European countries, notably in Germany, have no educational standard, no level that all are even supposed to attain; perhaps the majority have nothing like a college education; and even a great proportion of those who have received a college education have no strong theological training such as was given to many Presbyterian divines. It must be remembered that even accomplished scholars of Oxford could be advanced to the Anglican ministry with almost no theological instruction. The preparation of candidates for the Protestant ministry is almost as varied as their theological opinions. The education of the Catholic cleric is standardized by the very definite duties for which he is being prepared and the very definite dogmas and morals which he must teach; and by the regulations of the Church, which are everywhere substantially carried out. The Catholic priest is a type as definite as an army officer, but his education is conceived on broader lines. The study of the classics and the other branches of a collegiate education, the study of scholastic philosophy and the study of the theological sciences, form a type of education which we recognize everywhere as that of the Catholic priest and which puts him in a position to instruct his people adequately and to defend the Church against its adversaries.

The criticism that is usually leveled at seminary education does not concern so much the science acquired as the use to be made of it. It is acknowledged that priests are usually well educated and informed, but it is said that they are not trained to make the best use of their knowledge. It can hardly be denied that there is much truth in this criticism. Catholic preaching was highly praised a year or so ago by one who made a point of hearing much of it and who is competent to judge, Dr. Kinsman; and no doubt there is much plain, vigorous, effective preaching. We know, nevertheless, that very much remains to be done, in college and in seminary, to prepare students for the ministry of the Word. They need to be better trained how to select material for preach-

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ing, how to prepare it and how to deliver it. They need to be inspired with a higher esteem of the value of preaching. The very prosperity of religion in this country, necessitating many Masses, tends more and more to limit and almost to eliminate preaching. The hurry of modern life makes people impatient of preaching. All things, in fact, seem to conspire against it, yet preaching is as necessary and as useful as ever, particularly as the teaching office of the Church is usurped to-day by newspaper men and women and by popular writers, who give instruction and advice on all kinds of moral duties, including the most sacred and intimate. There is perhaps nothing that would be more useful for the moral and spiritual life of our people and for the conversion of non-Catholics, than a decided improvement in the seminaries in the training of preachers.

Similarly, an improvement in the manner of conducting divine services is needed, and it is easily possible in the seminaries to give a more effective training in ceremonies, in singing, in the reading of the epistle and gospel, in the conducting of funeral and marriage ceremonies, etc., all of which are important and have greater influence upon the religious life of the people than is perhaps suspected by many.

There are other matters of pastoral theology in which more effective training and the formation of better habits are needed. They may depend, however, not so much on the instruction given as upon the difficulty or sometimes the readiness to carry them out. How can we overcome the difficulty of the overcrowded confessional, which makes it impossible for many priests to do more than give absolution? How can the vast possibility of good in this sacrament be better realized? How can we impress our students better with the duty of caring for the more spiritual souls and of fostering vocations to the priesthood and the religious life? How can we train a larger number of secular priests who have an insight into the spiritual life and are able to give good retreats? What can we do to train young priests how to build up societies, clubs and other associations for bringing the people under the influence of religion? Could not much more be done in seminaries to prepare priests for their duties as educators? What is more important than the building up of our

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Catholic school system, and intelligent direction and wise encouragement for our teachers? And do not the great social changes of the day demand new instruction and training on the part of many priests to deal rightly with them? And is not the seminary the chief training ground for those who must grapple with these problems? For few will pursue university studies, while many must deal with these problems. Are we not in grave danger in the congested districts of our big cities of losing the vast masses of our people, as the masses have been lost to religious influence in Paris, in Berlin, in London, and other great cities of Europe? Do we not take too individualistic a view of the religious problem and fail to realize sufficiently the general influences that are undermining religion and to give thought to the best means of counteracting them? In fine, is there not a need of bringing pastoral theology into closer contact with the realities of modern life? Does it not remain too much in the abstract and acquaint the student too little with actual prevailing conditions?

The general conclusion I would suggest, therefore, to this part of my paper is this: that while it is happily true that the seminary succeeds in training men who deal very competently with the great primary interests of the ministry, there is need of improvement in many details, particularly in regard to the newer duties of the priest which new conditions have imposed upon him.

The seminary, considered purely as a school of intellectual culture, *in se*, must always take a very inferior position to the seminary regarded as a training school for priests. However, it must be remembered that so-called practical education always tends to take a very short-sighted view of what is practical. The man that succeeds best is not the one who leaves school with the most minute acquaintance with the work he is expected to do, but the man who has the best trained mind and the most energetic will. The priest who succeeds best is the one who has the best trained mind and the clearest perception of his work, and who has in addition the character, the zeal, the piety to use his knowledge and mental powers for the good of souls. An awakened mind will always learn much for itself, and the practical side of the ministry is easily learned by a well-balanced mind if zeal

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supplies an incentive. This would not justify the neglect of a practical education in the seminary, for all profit by it and all need it, though some minds would supply the need more easily than others. The Church in all ages has taken no narrow view of what is practical, but has endeavored to give her ministers the best intellectual training. She created universities chiefly for the education of the clergy and if later she substituted the seminary for the university, it was chiefly for moral and disciplinary, not for intellectual reasons. She still retains her ideal of intellectual culture for the clergy. The seminary, in secluding students from the moral dangers of the world, should always aim, without sacrificing the practical, to impart the best mental training.

It is easier to instruct than to educate; it is easier to give our students the knowledge they require than to train their mental powers and to awaken in them a love of study. There is so much that a student in the seminary must learn before ordination that the aim of the seminary professor is generally to impart knowledge rather than to train minds. This perhaps can hardly be avoided, but as a method of teaching it may easily lead to harmful results. It tends to make the student too dependent upon the professor, and to deprive him of opportunities to acquire the spirit of research, of initiative, and of discriminating judgment which are essential to intellectual maturity, and more valuable to the priest and scholar, intellectually considered, than any amount of mere knowledge. It tends also to fix in the student's mind the idea that there is a certain amount or degree of knowledge required, beyond which it is not very important that the priest go. If the seminary is conspicuously successful in imparting all requisite knowledge — and there is probably no educational institution which succeeds better in this respect — it can hardly be denied on the other hand that it does not succeed conspicuously in fostering a love of study or in creating a thirst for what we may call supererogatory knowledge. Those who remain students in the priesthood are quite the exception.

The reason for this is not to be found entirely or chiefly in the defects of seminary education. It is to be found in human nature. Man has never been defined as a studious animal. In order to induce human beings to study you must first capture them young,

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subject them to discipline and hold before them some alluring rewards. A rare exception is the student who loves study for its own sake or the professional man who keeps up study without some pressing incentive. It ought not to be surprising, then, if busy men in the ministry, with multitudes of distractions, do not keep the spirit of study, nor should the chief blame for it be laid on the seminary. I think, however, we have a right to expect a greater love of good reading among the clergy than is usually apparent, and seminary education can hardly, in this matter, be exempted from all blame. Such a love is the natural and almost inevitable result of good methods in education; where it is generally lacking the method is surely faulty. If intellectual life, if the love of knowledge and of truth is not awakened, education fails of its best intellectual result. That our failures in this particular are very numerous, no one can deny. Though the same may be said of much collegiate and university education, this does not excuse us.

What is the reason? I have no doubt myself that it is due in large measure to too great reliance upon the text-book and the professor. Too many students are spoon-fed; they do not go out in the garden and dig their own dinner. A good text-book, and a professor who explains it clearly and quizzes the students well and regularly, are unsurpassed instruments for conveying to students the elements of the ecclesiastical sciences; but if the student is not trained to search out things for himself, if he has not access to a good library and the files of good reviews, how is it possible for him to exercise his powers of judgment or to try the wings of the mind? Or if his curriculum is so crowded that it is practically impossible to do any independent work or any thinking, how can he reach intellectual maturity? How can such a student ever learn his own powers, know what he is capable of doing, or stand upon his own feet? To this, no doubt, is partly owing the dearth of men among us who feel capable of writing something solid and valuable which will have authority by its intrinsic merit.

Another cause of our failure to produce a more intense intellectual life, I believe, is that we do not utilize sufficiently the

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educational resources of our subjects, that we fall too often under the reproach already signalized of stressing instruction at the expenses of education. The crowded curriculum makes it difficult to avoid this fault. When so many different subjects must be gotten up by the student it is hard to use them for mental training. Training requires a certain leisure and elbow room. How the curriculum can be made less crowded is itself a difficult problem; but that it is necessary to reduce it, to obtain the best educational results, will probably not be seriously questioned. The seminary curriculum imparts a broad education and the Catholic priest is seldom, we believe, a narrow-minded man; moreover, the severe methods of scholastic philosophy and theology impress forever on the student's mind the idea of rigorous methods of proof, and the difference between sentiment and reason. This is much, but it can hardly train in thoroughness nor does it, as a rule, give the student anything like an adequate idea of the critical method which dominates this age as the scholastic method dominated the Middle Ages.

Perhaps a reason why we fail to utilize as we could the educational possibilities of our curriculum is that we do not specialize sufficiently. The professors in secular universities frequently specialize with detriment to their general culture; we are saved from that evil by the breadth of our clerical education, but our danger is to become really master in no subject. One who has a true mastery of a subject is likely to love it and to desire to impart that love to others and to raise up scholars to carry on his work; he is more likely than one who lacks true mastery to insist upon thorough and personal work and not to be satisfied with the hazy notions and near-science which are so congenial to the immature mind. This demands, naturally, something like permanence in his work of teaching. The great professors in the universities of Europe and America make teaching and study their lifework; otherwise, they never would become great.

One word more and I will try your patience no longer. The foundation of a strong clerical education can only be laid in good literary studies, in a sound and thorough classical education, in a good English education which cultivates a taste for good reading,

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and in a working knowledge of modern languages, which opens the door to contemporary scholarship. An improvement in this direction in the education of our colleges is sure to have a very stimulating effect in raising the present status of clerical education in the United States.

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EDUCATION AND MISSION PROGRESS

REVEREND P. J. BYRNE, A. F. M., MARYKNOLL, NEW YORK

To one interested in the propagation of the faith, and every Catholic is by the very name held to such interest, the most vivid impression left by a survey of the pagan world is one of amazement that nineteen centuries of apostolic work should have apparently accomplished so little. We see around us heathen peoples, comprising three-quarters of the world's population, with a just claim upon us for the faith that we possess. We are led to wonder if nineteen additional centuries will behold only a proportional increase in the true fold of Christ. We are inspired to look about us for some means, some method of increasing the rate of conversions and winning these peoples more speedily to the standard of Christ. Aside from the ministrations of missioners and the prayers and sacrifices of the faithful — which, it goes without saying, must be the very backbone of any spiritual enterprise — we search for some purely natural means of developing more quickly in pagan hearts a desire for the faith and of supplying that demand once it is aroused.

The purpose of this paper is to indicate the existence of such a means, and to suggest a manner of developing and utilizing it.

The means is education — ultimately the education of pagan children by Catholic teachers, religious, but chiefly lay; proximately the education of our Catholic boys and girls to such acquaintance with mission conditions as will stimulate a desire for personal service in bettering them. It was with each of these senses in view that the paper was captioned, "Education and Mission Progress."

Efficiency is the spirit of the age. The term from its frequent stress during the great war may to some still connote the effectiveness of a military machine. However, there is in the civil sense a legitimate use of the word. Efficiency is the organiza-

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tion of effort so as to eliminate waste of time and energy. Thus understood the word means all that is admirable. It implies a sense of the value of time, a horror of wasting it, and a direction of energy that will accomplish the greatest results with the least expenditure of power.

Following such a definition we may say, with all reverence, that our Divine Saviour Himself gave us a wonderful example of efficiency. He knew the quickest way to win men's hearts — it was to come to them as a little babe. His impatience with the old order showed itself when as a child of twelve He was eager to be about His Father's business; and when His time was come, what marvels did He accomplish in the short space of three public years! Teaching and healing day by day, praying by night, tirelessly treading the paths of Israel, at the same time He formed and developed an organization that has not only done its commissioned work for nineteen centuries without a single essential change in its structure or its control, but that as a merely human society has won from unsympathetic and reluctant witnesses eloquent tribute of admiration and envy.

As the purpose of our Divine Saviour was to establish a society for all time, He could hardly detail the method of action in any particular age. Consequently, when He commissioned His Church to "go into the whole world and preach the Gospel to every creature" He left to the inspired judgment of the future what special means would be most adapted to the needs of the hour. The Church modified her methods with the changing conditions of the centuries, now teaching by the intrepid faith of her martyrs; now by winning the barbarian hordes to the cross; again by erecting schools and universities of which God was the light — *Dominus Illuminato Mea;* again, in sending forth missioners to newly discovered lands; and to-day in emphasizing the parish school as the necessary and indispensable nursery of the faith of the future.

The modern age of missionary effort opened several hundred years ago. We would naturally expect that methods in vogue three centuries past would be improved by the matured experienced and ripened judgment of succeeding generations. Nevertheless, despite the Church's adaptation of varying methods to

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varying mission needs down through the ages, there still remains a pagan field comprising over three-fifths of the earth's population. That there should be so many after nineteen centuries is beside the point. The fact stands there are so many. The problem for us to solve is: What is the most effective way of winning these souls and of holding them for Christ?

It may be an unwarranted digression, a groundless assumption, but we cannot help wondering in this connection whether the mission history of the Church during the past few centuries would not have been somewhat different and our present pagan conquests more numerous, had the missioners been satisfied with less extensive travels and less edifying numbers of converts, and devoted their personnel and their resources to a more intensive cultivation of the faith by establishing some sort of primary schools for the children of their converts. Might they not thus have insured their perserverance and prepared the ground for a self-sustaining Church with a native clergy and a faithful laity? Speculation about the past is useless, but when we see missioners still being assigned to places where converts to the true faith were made by the thousands and the tens of thousands some centuries ago, may we not infer that if these lands are not to continue forever to be quicksands of the faith — constantly absorbing but never filled — if they are ever to be raised from the stage of helpless dependents, then we must lay even as great stress on the right education of the young as on making converts.

In view of the vast extent and dense population of pagan lands it is obviously hopeless to expect that we can send out sufficient American missionary priests and Sisters to Christianize any large part of the adult heathen world within the next century. What then? Must the Church be content to plod along, only gradually leavening the pagan mass with the Gospel ferment? We venture to disclaim the inference, for there lies at our disposal an instrument of sufficient force to stir the pagan world and to win a large portion, if not all of it, to Christ, during our present century. This instrument is, the education of the young, as it is commonly achieved in our parish schools. It is a serious statement, but it is not made impulsively. I would rather see one

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hundred Catholic missions, with efficient schools, in China, India, or Africa, than three times that number of missions where the young receive but a meager and superficial training, because only in the right education of the young can be laid the lasting foundation of religious perseverance. In our mission work we must be efficient. We must use the instrument that can produce results and produce them quickly.

To illustrate its power you have most eloquent witnesses at home. Behold the fruits of education in our own country, a land, mind you, that shelters strong and bitter anti-Catholic animosities, where societies are formed and policies are formulated to harass the faithful and to stimulate perversion. In view of this opposition where is the present and growing strength of our Church to be credited? As stressed in the Baltimore Council there is but one way to secure a religious people, that is, to give the young a religious education. In the main, the religious fidelity of the adult is directly proportional to the extent and intensity of his religious training in childhood. Especially significant are the recent pronouncements of certain denominational leaders. Hitherto unanimous in challenging our title to the parish school, they now publicly attribute to the exclusion of religion from the schools the ever-increasing defections from Protestant church membership, and the declining attendance in their seminaries for the ministry. Lo, to the parish school system is accredited the strength of the Catholic Church, its vigorous growth, the crowded state of its seminaries for the priesthood, the thousands of members of its religious sisterhoods.

What a right education has done for the Church in America, it can also do for the pagans in the Orient and in Africa.

During the course of this century powerful forces are arising in the history of nations — influences that have not made themselves felt since the days of that other civilization of which we now find but traces. When China, India and Africa held the culture of the world, Europe was in barbarism. The swing of the pendulum of history brings a mighty awakening to three-fifths of the world and these sleeping pagan giants awake from their lethargy to enter upon a struggle for their ancient places as rulers of the earth's destinies. The pagan world is being turned

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upside down. By education is the dust of centuries being removed. In eighteen years, a thing unheard of, Japan has from almost nothing become a world power. The Chinese aloofness, typified by their great wall, has, like that monument to human effort, broken down, and this nation of four hundred millions will soon need no support in international councils. The millions of India, silent so long, are beginning to sense their potency and the causes of their weakness and to bid for a national recognition — nor can their clamor be hushed by the step-mother of the nations. Africa, the "dark continent", a book closed for ages, is being opened up again and its destinies lie in the hands of its schoolmasters.

In most places, owing to the preponderating amount of English or American capital invested, a knowledge of English is the only door through which pagan youth can secure places in banks, railways or other commercial enterprises. God used the language of Greece and Rome for the spreading of the Church through the old world — so He is using English to extend it through the new pagan world. English is the most widely spoken language — practically the universal language, the tongue of the merchant, the traveller, the college teacher. Being the medium of commerce it is heard in the remotest parts of the earth. From the Behring Strait to Singapore, in Japan and the Philippines, along the Chinese coast, through India, from Ceylon to the Cape of Good Hope — everywhere you will find the commercial domination of the English tongue. Moreover, the English speaking countries are in the eyes of the pagans the most enterprising in the world and the most prosperous. Our cruisers sweeping the seas, the large fleets of merchant vessels, the enormous depots and warehouses in their seaports, all these things weigh heavily in the scales of materialistic, worldly-minded pagans. Of the two English speaking countries it is unquestionably to America that the pagans look for the determining influence in their destiny. The greatest self-contained power on earth, leading in invention, in efficiency, the home of liberty and opportunity, the land of fabulous wealth, the ideal country, to be envied and to be copied, America is the world leader in this world awakening. Imitate America and become lords of the earth!

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"Imitation is the sincerest form of flattery", but he who copies should first learn to discriminate, else he will adopt the bad together with the good. Herein for the pagans lies an evident source of danger. They have naturally a materalistic view of life. They desire education, and English education, because to them it means rice or bread, shoes and clothing, the pleasures, the luxuries of life, perhaps even power and glory. Whatever mode of living ministers most to comfort and material progress is, to the pagan, the best mode of living. If even Christian nations become obsessed with the same conviction we can hardly blame the pagan. Learn English, they say, for it is the road to wealth. Learn it in Catholic, or Protestant, or infidel schools, but learn it. After you have learned, why bother about religion? The English-speaking nations are Protestant, but rapidly approaching infidelity. Therefore infidelity must be best.

The pagan of to-day has some religion, some sense of dependence on a higher Being, or beings, some sort of moral code expressing a higher Will. The pagan of tomorrow will be stripped of his religious sense, a self-sufficient infidel, the fool who saith in his heart "There is no God" — but Mammon. Adapting the Mohammedan cry, his profession of faith will be "Mammon is Great, and America is his Prophet".

Unless the missionary spirit and ideal take hold of our Catholic clergy and laity vastly more than is the case to-day, the strong non-Catholic organizations in the field will so assure the propagation of their mission ideals as to win a paramount influence in the East, and for us the vast field of the Orient will be largely lost to Catholic effort. It is a terrible thought — nations lost that might have been saved, millions gone forever who perhaps were destined for great and noble deeds. Yet these nations can be saved — saved to God, the Church, and the cause of humanity. If we could but establish Catholic schools in the towns and villages these grand results would be secured. What Catholics should do, then, is to recognize the need and the power of Christian schools in pagan lands and take steps to supply them with teachers.

Now, it were presumptuous to expect any sudden, nation-wide enrollment in missionary sisterhoods to meet such a demand. The

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situation can be met only by a large force of *lay* teachers, — which brings us to the second point of our paper, — the mission education of our Catholic students. We must stress whatever factor will most quickly develop a genuine foreign-mission interest, a sense of apostolic duty, and a generosity that will inspire our young men and women to devote at least some part of their lives to the education of pagan children. In this endeavor we can do no better than emulate the example of the non-Catholic foreign mission societies, who have enlisted a corps of lay teachers, both men and women, whose numbers cannot but command our amazement, however much we may disapprove their religious creed. As long ago as 1886 they began by mission propaganda among their Sunday schools and colleges a campaign for lay volunteers for foreign mission work that supplies them to-day with the intelligent services of over eight thousand auxiliaries who serve as school teachers, college professors, instructors in the industrial arts, nurses, and doctors.

Appreciating the wisdom of the method American Catholics began a similar move four years ago with the institution of the Catholic Students Mission Crusade — a national, inter-scholastic movement to foster the home-and-foreign-mission spirit among Catholic students throughout the United States. At the inauguration of this work, in Techny, Ill., in 1918, fifteen colleges were represented. At the third national congress in Dayton University last August four hundred and eighty-eight units were reported, with an enrollment of 60,000 student members — a phenomenal growth.

One main purpose of the student crusade movement, so rapidly becoming national, is to develop a strong and enthusiastic missionary priesthood. It will also and in far greater numbers inspire our American youth to help the cause in other and less exacting rôles. Now, the original crusaders enlisted not for life but for a campaign. Why should not the student crusaders in like manner enlist in the army of the Church Militant for a term of years? Surely there will be generous souls in numbers proportionate to the grace of God, who may not feel called to devote their entire lives to a religious work but who would gladly spend a certain time, say five years or more, in teaching on the missions. It

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could be arranged for normal school and college graduates, with teaching in mind as a profession, to receive due credit for these years from our boards of education. If non-Catholic laymen are willing to make such sacrifices, is it too much to expect of the Catholic? Surely not! There will be volunteers, not "a million overnight", but a thousand in a year, from our high school and college students, eager to be Simons of Cyrene, to help carry the cross to fresh fields for the glory of God and the saving of souls. That there are not now thousands of such lay volunteers may be ascribed to the lack of any organization to receive, distribute and maintain them, and equally as well to the fact that our young men and women have not yet conceived the mission idea in sufficient force to inspire personal and effective action.

Why do they lack the express image, — *species expressa* — necessary for the foundation of an apostolic purpose?

Because in the course of their schooling the mission idea, the spiritual hunger of pagan nations, if it has reached them at all has come in the manner and in the dress of supererogation. An occasional sermon or lecture may have fixed for a time a wandering attention — or roused a distant admiration for some apostolic hero — but until mission facts and needs become, we might almost say, commonplaces with our Catholic pupils, they will not as a body contract any sense of personal obligation to respond to such needs. Mission academies serve an admirable purpose, but so long as mission subjects are reserved *in genere suo, just so* long will they hesitate to emerge from the penumbra of the mind's content into that clear focus of intimate and personal experience that guides the conscious life, that inspires and determines its activity.

How can mission conditions be brought *fortiter* yet *suaviter* into the daily curriculum of study so as to induce this desired familiarity? By revising our text-books so that they may have not only a Catholic but a mission "atmosphere". We have all felt the difficulty of making the classroom child realize his studies as facts, as important, vital matters valuable for him to learn and to retain. I venture to say that the viewing of many of our studies from the mission angle would not only foster apostolic ideals and purposes but in addition would prove an excellent

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medium for thus vitalizing the unattractive, because impersonal, facts of knowledge.

Geography, instead of being a survey of multi-colored maps and a pigeon-holing of various races, could be made attractive with the story of mission work in each particular country, the persecutions, the achievements of the priests and Sisters laboring there, the imaginary route and mode of travel, where the pupils may go as missioners, local obstacles to conversion — and so on. History, for a Catholic, should be the story of the progress of the Kingdom of God — and all history is a mission lesson, showing how this progress is helped or hindered by the virtues or passions of men. Mission history should vivify profane history and impart thereto the invaluable "sense of proportion", placing in a correct perspective events that would otherwise be distorted by a worldly if not materalistic viewpoint.

English courses, — including spelling and composition, should introduce mission words and mission subjects. English readers particularly could be made fascinating by stories of mission perils, mission trials, and mission triumphs. If our reading and writing exercises were thus toned with the mission spirit, how naturally and how intimately would come the desired acquaintance with pagan life and needs.

As for catechism — what impressive contrasts can we not find, for the facts of redemption, grace, and the sacraments, among those people who have yet to hear even the mere terms? What a lasting foundation of gratitude to God for His mercies, what an appeal to constant prayerful remembrance of the countless millions craving the ministration of missionary priests and Sisters.

Let these brief instances suffice. No elaboration is needed to illustrate how the introduction of mission facts into our ordinary text-books would serve the two-fold purpose of making the Catholic pupil familiar with needs that should share his Catholic life, and in the making, serve also to render his studies more attractive. (In the diocese of Brooklyn such a step has already been inaugurated, with great promise, by the energetic diocesan director of education — Father McClancy.)

It is only too evident that the problem of securing the desired text-books is a formidable one. But might not this difficulty be

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referred for consideration to the National Council of Education into whose province such revision would naturally come?

With this two-fold influence, — that of the gradually acquired, comprehensive familiarity with mission needs and apostolic ideals, together with the external impetus from the Student Crusade movement, is it breaking the bounds of our premises to forecast a mission enthusiasm that will inspire a generous army of student crusaders, in numbers even exceeding the Protestant response, to volunteer for some fixed term in the Church's apostolate, and to go forth as Catholic lay teachers to have a personal share in advancing the standard of Christ?

It should be our business now to outline an organization and a financial power that will enable us to accept such volunteers and to utilize their services to the utmost. There would of course be no adequate monetary recompense for this work. None would be expected. However, certain expenses of food, clothing and decent accommodation would have to be met as well as the even greater items of transportation to and from the mission fields. Lest such volunteer educational work be intermittent and unstable, it must needs have a financial foundation in invested funds that will guarantee a regular, evenly sustained operation. Would our government refuse to devote to this purpose a portion of the Boxer Indemnity Fund, set apart for the education of Chinese students? Surely it would accomplish vastly more for China's education to send teachers there than to bring students here. Such a subsidy, however, is highly uncertain; even were it guaranteed it would not relieve our own responsibility. "The harvest is indeed great". Here then is the golden opportunity for wealthy Catholics, sensible of their obligations, to endow a fund to perpetuate this work. Nothing could so effectively and so quickly reach with Catholic truth the countless pagan souls now sunken in idolatry, devil worshippers, lost forever unless we act.

It is most devoutly to be hoped that our national hierarchy will, with the active operation of the American Board of Catholic Missions, consider the advisability of a volunteer teaching organization, and if their judgment approve, take steps to bring it into being. Save a miracle of God what other means offers of giving

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to any considerable part of the hundreds of millions turning to us a right and a truly Christian education?

A hundred years hence, how will the pagan mission field appear to the visitor from America? Will he see the sky clouded with the smoke of industry from ten thousand centers, and the men, women and children, made to the likeness of God, worshipping a new golden calf, living in smug self-contentment, and dying in pagan indifference to the hereafter? Or will he behold the pagodas of error converted into churches, the land dotted with Christian schools, the love of the Crucified enthroned in all hearts, and the tomb regarded as the portal to a new and better life? The answer is largely in our power. God grant that we and those that come after us may not neglect this opportunity, this duty to extend the kingdom of Him Who is the Way, the Truth and the Life.

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PAPERS FOR ORDINANDS

REVEREND STANISLAUS WOYWOOD, O. F. M., ST. BONAVENTURE'S SEMINARY, ALLEGHANY, PA.

It is the desire of the Church that each diocese should have its own seminary and that it should have two separate departments: one called the minor seminary, the other major.

In the preparatory department, the minor seminary, boys should be received who desire to study for the priesthood and who show signs of a vocation for the clerical state. The boys are supposed to have finished the elementary or grammar school course ready to start the classical courses. The association with boys who have the same intention and purpose lessens the danger of loss of vocation arising from bad companionship. The fact that the boys in the minor seminary are under proper discipline and get the proper amount of religious training, both theoretical and practical, deepens their religious sense and lays the foundation for the spiritual man which every true priest must be.

In the major seminary philosophy and theology are to be taught. The Church insists absolutely that the students, at least during the course of theology, live in the seminary. Only in exceptional cases may the Bishop allow a seminarian to live outside the seminary during those years. In that event, the seminarian is by order of the Bishop to be under the special care of a pious and well qualified priest. (Canon 972.)

If a diocese cannot have its own seminary, the Bishop may have the men educated in other seminaries.

The funds necessary for the maintenance of the seminary and the seminarians may be obtained both by a tax on all churches and ecclesiastical institutions, with the exception of those religious houses which live exclusively on alms or have a school

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attached for the training of priests or religious teachers. The tax provided by Canon 1356, Sec. 2 and 3, is not to exceed five per cent of the yearly surplus of income. In parishes where all the income is derived from the offerings of the faithful, only two-thirds of such surplus are taxable. This leaves a very small taxable capital and in many parishes where there is no surplus no tax can be collected. The only remaining means to provide funds in the United States are collections. There seems to be no other practical way than that the Bishop with the seminary administration committee shall figure out the amount which has to be raised by such collection and indicate to the pastor what amount is to be raised by means of collections in the various parishes.

ADMINISTRATION OF SEMINARIES

It is desirable that the seminary be governed by a fixed set of rules and regulations and the Bishop has full power to prescribe whatever rules he thinks best adapted for an efficient management of the seminary and the proper teaching and education of the seminarians. Canon 1357, Sec. 3, demands that such laws be drawn up by the Bishop. The particulars determined by the Code, however, may not be offset by the rules of the Bishop but must conform to them.

1. Officers of the Seminary. — There is to be a president or rector for the government of the seminary and professors, an economus or purser who takes charge of the material wants of the seminary, at least two ordinary confessors and a spiritual director. Besides the ordinary confessors, other priests are to be designated as confessors to whom the seminarians may freely have access. The confessors may not vote on the question of expulsion of a seminarian.

Two committees, each consisting of two priests, are to be appointed by the Bishop with the advice of the diocesan consultors, one committee to be in charge of disciplinary matters, the other in charge of the administration of the temporalities. The vicar general, priests of the Bishop's household, the rector, economus and the ordinary confessors of the seminary, are not to be members of either committee. The committees are to remain in office for six years and may be reappointed. In matters of

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greater importance the Bishop must ask the advice of the committees.

2. Admission to the Seminary. — The Ordinary shall admit only legitimate children. Those admitted must be of such character and disposition that there is well founded hope that they will serve in the sacred ministry with perseverance and success. Before admission, testimonials of legitimate birth, of baptism and confirmation and of life and character, must be presented by the students.

Students dismissed from other seminaries or from some religious community shall not be received, unless the Bishop after careful investigation knows for certain that there is nothing in their lives which makes them more or less undesirable candidates of the priesthood. (Canon 1363.)

3. Studies in the Seminary. — The Code gives a few general directions as to the courses of studies in the minor seminary. The details of what is necessary or useful it very appropriately leaves to the varying requirements of the different countries. Religious teaching is to hold the first place and Latin and the vernacular language of the respective country are to hold the next place of importance. (Canon 1364.)

In the major seminary philosophy and the sciences connected with philosophy are to be taught for at least two years. The method of St. Thomas is to be followed.

The theological course is to last four years. Dogma, moral theology, Scripture, Church history, canon law, liturgy, sacred eloquence, Church music, are to be taught. The course is also to embrace lectures in pastoral theology, practical exercises in teaching catechism to children and adults, lectures on the practice of the confessional, visitation of the sick, assisting the dying. There should be distinct professors for each of the following subjects: S. Scripture, dogma, moral theology, Church history.

4. Discipline of Students — *Spiritual:* Morning and night prayers, a short meditation and holy Mass in a body, every day.

Confessions once a week, frequent holy communion.

On Sundays and holy days of obligation, solemn Mass and Vespers in a body.

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The seminarians should serve Mass and practice the ceremonies, especially at the cathedral, if the Bishop finds that this can be done without detriment to the discipline of the seminary.

Annual retreat for a few days.

Spiritual conference once a week.

Disciplinary: Faithful observance of the statutes of the seminary.

Instruction in good etiquette, observance of the rules of hygiene, cleanliness and neatness of appearance.

Whenever the seminarians stay outside the seminary for any reason, a priest is to be appointed to guide them and watch over them.

Disobedient, unruly, incorrigible and otherwise undesirable characters must be dismissed. Students notably deficient in their studies so that it is apparent that they lack ability to acquire the necessary knowledge, are to be dismissed.

II. IMPEDIMENTS AND IRREGULARITIES

The Code points out various obstacles which may bar a young man from entering the sacred ministry. Wherefore it is important, even in the minor seminary, to know what these irregularities and impediments are, lest a young man be permitted to stay in the seminary and finally be barred from ordination by one of these legal obstacles, and thus not only occupy the place a properly qualified student should have taken but also lose valuable years for his own career in the secular life.

The irregularities are divided into two groups: From defect and from crime, seven in each class. There are also impediments of ordination. The irregularities are generally of a perpetual character, while the impediments may cease under certain circumstances.

The seven irregularities arising from defect are: 1) Illegitimate birth, 2) bodily deformity, 3) epilepsy, insanity and diabolical possession, 4) bigamy, 5) infamy in law, 6) the case of a judge who pronounced a death sentence, 7) the case of the executioner and his immediate and voluntary assistants in the application of the death penalty.

1) *Illegitimate birth:* All children born or conceived during

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a valid marriage are considered legitimate. If marriage was actually invalid but its invalidity was unknown to at least one of the parties, the children of such a marriage are legitimate. Subsequent validation of an invalidly contracted marriage legitimizes the children, if the parents at the time of conception, or pregnancy, or birth were capable to contract a valid marriage. (Canon 1116.) Thus, where for instance two Catholics, or a Catholic and a baptized non-Catholic marry outside the Church and later have the marriage rectified, the children are thereby legitimized, provided there was no other invalidating impediment between the two parties, or that such impediment had ceased at least at the time of the birth of the child.

The validation of a marriage by dispensation from some invalidating impediment legitimizes the children if such dispensation is granted either by ordinary power, or in virtue of a general indult. Children born from adulterous or sacrilegious intercourse are not legitimized by a subsequent dispensation. If dispensation is obtained by a rescript which grants power to dispense in a particular case, the children are not legitimized, but a special indult of legitimation has to be applied for.

Finally, Canon 984 rules that illegitimacy may be removed also by dispensation and by solemn religious profession. As to the solemn religious profession it must be noticed that Canon 542 forbids the reception of an illegitimate young man into an order, if he intends to become a priest. A papal dispensation from the prohibiting impediment to religious life would be necessary for the lawful reception of such a man. Once he has been received and admitted to solemn profession, the irregularity ceases. By papal dispensation illegitimacy can be removed, of course, even in the case of adulterous or sacrilegious offspring.

2) *Bodily deformity:* The new canon law has not changed anything in this irregularity, it remains the same as in the former law. All those who are too weak and infirm to say Holy Mass with safety, or who are deformed or infected with a disease so that their appearance at the altar causes either comment or laughter, horror or disgust, are forbidden to be ordained. Also serious cases of defective eyesight, hearing, speech, make a person irregular under the head of bodily defect.

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If any defect arises after the ordination to the priesthood, the Holy See dispenses more readily. The Bishop is the judge in doubtful cases to determine whether or not irregularity exists. If the matter remains doubtful, he can dispense.

3) *Epilepsy, insanity, diabolical possession:* Epilepsy has been considered an irregularity since the days of Pope Gelasius I (492-496). If that affliction ceases, dispensation can be obtained to receive orders or to exercise those received.

There are numerous forms of insanity and kindred mental diseases and no general rule can be given whether a man may or may not be ordained. The Bishop with the advice of experts has to decide in each case. It is evident that partial insanity, serious cases of melancholy and extreme nervousness are a bar to ordination.

Men who are or have been afflicted with diabolical possession are not to be ordained. It need not be pointed out that great caution is necessary to determine a case of diabolical possession. Even if the case should prove to be merely one of extreme nervous condition, the man would not be a fit subject for ordination until he has been cured. If epilepsy, mental disorders, diabolical possession, come upon a man after ordination, the Code permits the Bishop to allow his subject the exercise of the orders, provided the Ordinary is certain that these afflictions have ceased.

4) *Bigamy:* The term bigamy in the Code is altogether different from the popular meaning of that word. The canon law understands two or more successive valid marriages, as for instance after the death of the first wife, which will be the usual case of this canonical bigamy, though a valid marriage may be dissolved also in a few other cases. It suffices that the marriages are contracted validly, marital intercourse is not essential. One marriage may have been contracted before baptism, the second marriage after baptism. In the former canon law this irregularity was very complicated and included other cases besides second marriages.

5) *Infamy in Law:* The loss of one's good name and reputation, here called infamy, must be such as is imposed by the Code for certain crimes. The Code declares that this infamy in

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law is incurred *ipso facto:* 1) by formally joining a non-Catholic sect, or openly adhering to it (Canon 2314, sec. 1, n. 3); 2) by abusing consecrated particles for a bad purpose, or throwing them away (Canon 2320); 3) by desecrating the bodies of the deceased or their graves through theft or other wicked deeds (Canon 2328); 4) by bodily attack on the Pope, cardinals or papal legates (Canon 2343, 267); 5) by fighting a duel or refereeing the same; 6) by attempting a second marriage while the first valid marriage still exists (Canon 2356); 7) by being adjudged guilty of sexual intercourse with minors under sixteen years of age, sodomy, rape, incest in the first degree of consanguinity or affinity, bestiality (Canons 2357, 2358). Conviction of these crimes by a court of the country also induces the irregularity (Canon 1553).

6) *Case of a Judge who pronounced the death sentence:* In the United States where the judge is bound by the verdict of the jury and where the law practically declares the death penalty if the jury find a man guilty of murder in the first degree, it is probably that the judge does not incur the irregularity.

7) *Case of the executioner and his immediate and voluntary assistants in the execution of the death penalty:* Only those men who voluntarily hold these positions become irregular by the execution of a criminal. Those whose office or position is of such a nature that they may be ordered by their superior officers to assist or help in some case are not voluntarily engaged in the execution of the death penalty. Guards of the prison in which the criminals condemned to death are detained are not assistants of the executioner and therefore do not contract the irregularity.

IRREGULARITIES ARISING FROM OFFENSES

In every offense to which the Canon Law attaches an irregularity this penalty is not incurred unless the following conditions concur: 1) The offense must be an external gravely sinful act; 2) the offense must have been committed after baptism; a secret crime suffices to incur the irregularity. There are seven crimes punished by irregularity. (Canon 985.)

1) *Apostacy, heresy, schism.* Formerly this irregularity comprehended also the accomplices in these crimes and the chil-

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dren and nephews of heretics, schismatics and apostates. It makes no difference whether a Catholic denies a revealed truth of the Catholic faith or whether he in addition joins a non-Catholic denomination, both are irregular. Children who have been raised from infancy in a non-Catholic sect and are in good faith do not become irregular, as long as they remain in good faith.

2) *Reception of baptism from non-Catholics:* The irregularity is not incurred if the reception of baptism from a heretic is free from personal guilt. Therefore neither children nor adults in good faith baptized by non-Catholics incur the irregularity. If baptism is received from a non-Catholic in case of necessity, the irregularity is not incurred.

3) *Abuse of the Sacrament of Matrimony:* Men who are validly married and attempt a second marriage, though only in the form of a civil ceremony, become irregular. Men in major orders who attempt marriage become irregular. Men bound by religious vows, either solemn, simple or temporary, who attempt marriage with a lay person, and laymen who attempt marriage with a religious woman bound by either solemn, simple or temporary vows, become irregular.

4) *Homicide and Abortion:* Men guilty of voluntary homicide and their accessories to the crime become irregular. All who cooperate in the crime either in a positive or negative way are punished with irregularity. Men who after the crime has been committed protect, aid or in any way assist the criminal to escape unpunished are not cooperators in the crime itself, unless they agreed to thus aid the criminal before the homicide was perpetrated.

Men guilty of procuring abortion and cooperators in the crime become irregular. It seems that it is sufficient that there was certainty of the pregnancy of the woman and certainty that the incipient life of the fetus has been killed by a criminal act. The human fetus is said not to come into existence until about six days after conception. The old theory that there is no human life in the fetus until forty (in case of male child) or eighty days (in case of female child) is still upheld by some canonists in the question of penalties.

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5) *Mutilation and Attempted Suicide:* By mutilation is meant the cutting off or destruction of a limb or organ of the body which has its own proper function. The irregularity is incurred both by mutilating one's own body and by injuring another in that manner. Where mutilation is occasioned by necessity of a surgical operation, or by accident, or by justified self-defense, no irregularity results, for an irregularity arising from crime is not inflicted by law except when mutilation is caused by a grievously sinful act.

Suicide attempted deliberately and with full knowledge induces irregularity. It is difficult to define an attempt. Generally, an attempt of crime may be defined as "an act done in part execution of a criminal design, amounting to more than mere preparation, but falling short of actual consummation and possessing, except for failure to consummate, all the elements of the substantive crime". (Am. and Eng. Enc. of Law). Acts of preparation alone, as for instance, buying of poison, gun and ammunition, even with the declared purpose of taking one's own life, do not constitute an attempt. A further act tending proximately to the accomplishment of the crime is necessary to constitute attempted crime.

6) *Practice of Medicine and Surgery by Clerics and Death resulting from such Practice:* This irregularity is to be found in the former canon law under the title of irregularity *ex defectu lenitatis.* The Code classifies it among the irregularities *ex delicto.* Two elements are essential in this irregularity, first that a cleric practices surgery or medicine without permission of the Holy See, and second, that in the course of such practice he accidentally causes the death of a person. If a case arises in which immediate action is necessary to save human life, and no physician, surgeon or nurse can be had, a cleric who would attempt to assist a person in such an emergency would not incur the irregularity even if his act brought about the death of the person, provided his action was not a reckless and foolish venture.

7) *Abuse of Sacred Orders:* This irregularity is incurred, first by men, either clerics in minor orders or laymen, who usurp the exercise of an act of orders reserved to clerics in major

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orders; second, by priests, deacons, subdeacons, who exercise a function reserved to clerics in major orders after they have been forbidden to do so by a canonical penalty. The penalty may be either personal or local and its nature may be either that of a corrective penalty like the censure, or it may be a purely punitive penalty like a suspension from celebration of Holy Mass for a month.

The violation of a mere prohibition to exercise certain sacred functions is probably not punished with irregularity, for this prohibition is not strictly speaking a penalty because Canon 2222, sec. 2, states that a mere prohibition is not to be considered a penalty but rather a penal remedy and penance.

It is commonly admitted by canonists that a man who is not ordained a subdeacon or deacon and who without permission acts the part of the deacon or subdeacon in solemn service but does not wear the full insignia of a subdeacon or deacon, does not incur irregularity. The Code in Canons 2261, sec. 2, 2275, 2284, provides that priests who are under one of the censures which would ordinarily make unlawful the exercise of sacred orders are petitioned by the people to administer sacraments or sacramentals, they may lawfully do so unless they have been declared *vitandi*, or have been censured by the ecclesiastical court which makes their censure *ipso facto* public.

SIMPLE IMPEDIMENTS OF ORDINATION

These impediments enumerated in Canon 987 may be grouped under three heads: 1) Lack of firmness in the faith; 2) lack of legal freedom; 3) lack of good reputation. These impediments are distinguished from irregularities mainly by the temporary character, while the irregularties are as a rule perpetual impediments.

1) *Lack of Firmness in the Faith:* Under this head fall (1) newly converted men who are impeded to receive orders until the Bishop judges them sufficiently firm in faith; (2) children of non-Catholics are forbidden to receive orders as long as their parents remain non-Catholics. It is sufficient to effect the impediment if one of the parents is a non-Catholic, baptized or unbaptized, though the parents were married with a dispen-

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sation from either disparity of cult or mixed religion. The impediment ceases by the conversion of the non-Catholic parent or parents or by death of the non-Catholic.

2) *Lack of Canonical Freedom:* This impediment affects: (1) a married man; (2) men under civil obligations by virtue of an office or administration which he would be forbidden to hold as a cleric; a discharge from such office or duty frees him from the impediment; (3) men who are slaves properly so-called; (4) men in military service. (Canon 987.)

A married man may be ordained if the marriage is dissolved by death of his wife, or in case of a *matrimonium ratum,* by solemn religious vows or papal dispensation. He may be ordained also when he has the right to perpetual separation. (Cf. Canons 1119, 1126, 1130, 1132.)

If a man has a civil office which is of such a nature that he cannot retain such office as a cleric, he cannot be ordained until he is freed from all obligations to the civil authorities of said office.

In countries where slavery properly so-called still exists a man cannot enter the clerical state until he has gained his liberty.

Men bound to military service by the law of the country are not to be ordained until their final discharge from service. Here in the United States we have no compulsory military service.

3) *Loss of Good Reputation:* The irregularity arising from infamy in law has been considered before. This impediment deals with the loss of good reputation through sinful life which has become public. The impediment ceases by sincere repentance and a worthy life. In case of false imputation of crimes, by the revelation of the truth. It may also cease by change of residence, if there is no danger that the knowledge of the former bad life will reach the new place.

Dispensation from Irregularities and Impediments — Dispensation may, according to the various cases, be granted by (1) the confessor, (2) the Bishop, (3) the Holy See.

1) Every confessor has the faculty in occult and urgent cases to dispense with irregularities arising from crime for the purpose only of allowing the exercise of the orders received (Canon 990, 2). It does not matter whether the cleric belongs to the

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diocese of the confessor, or to another diocese, or to a religious community (Canon 881, 1). Excepted from the power of the confessor are voluntary homicide and abortion and cooperation in these crimes. Likewise cases already brought before the court. A crime is occult when it was committed under such circumstances that it cannot be proved in the external forum. The confessor may dispense in the internal forum which means either in confession or outside of confession but privately.

2) The Ordinary has power to dispense from all irregularities arising from secret crimes with the exception of homicide and abortion. His dispensation is valid both for the lawful exercise of the orders received and for the lawful reception of further orders. (Canon 990, 1). The Ordinary may exercise this power also through a priest delegated for that purpose.

The Ordinary can, moreover, dispense in all doubtful cases where the fact which causes the irregularity is uncertain, provided the case is of such a nature that the Holy See usually dispenses. (Canon 15). All who are Ordinaries in law, including the major religious superiors, enjoy these faculties of dispensation in irregularities.

3) The Holy See can, of course, dispense from all irregularities and impediments of ecclesiastical origin. In an application for a papal dispensation, name and age of petitioner, irregularity or impediment in its proper species and in voluntary homicide, also the number of crimes, must be indicated. Reason for the dispensation must be given and the recommendation of the Ordinary should accompany the petition. If the dispensation is sought for the internal forum in occult crimes, e. g., abortion, homicide, fictitious names are given. The S. Congregation of the Sacraments grants dispensations from irregularities and impediments, with exception of dispensations to priests which the S. Congregation of the Council handles. In secret cases the S. Penitentiary has power to grant dispensation.

III. LEGAL PAPERS FOR ORDINATION AND FOR TRANSFER OF CLERICS TO OTHER DIOCESES

1. Testimonials — a) Certificates of baptism and confirmation. They are to be exhibited before first tonsure. If these

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certificates cannot be had either because the records have been lost, destroyed by fire, etc., witnesses may supply the written record. In fact, any credible evidence will suffice where the presumption is clearly in favor of the sacraments having been received.

b) Testimonials of the last order or orders received. When the clerics receive orders from their own Bishop he knows what orders he gave to his men previously, but when the Bishop sends them to another diocese to be ordained, these testimonials are to be given to the men, or as is done usually, the statement about this matter is embodied in the dimissorials.

c) Testimonials testifying to the required courses of studies. The Code does not explicitly state that the rector of the seminary is to issue these testimonials, but he as the head of the school is certainly qualified to make such a statement. Canon 976 rules that first tonsure shall be given only after the seminarians have begun the course of theology, subdeaconship towards the end of the third year of theology, deaconship at the beginning of the fourth year, priesthood after the first semester of the fourth year.

d) Testimonials of good conduct. The rector of the seminary must testify to the Bishop that the seminarians to be ordained are worthy to be admitted to the ordination. Testimonials must be given before first tonsure and before all succeeding ordinations. In case first tonsure and minor orders are all conferred within a few days, one statement of the rector of the seminary evidently suffices.

e) Testimonials of good conduct from other Bishops. If a seminarian is to be ordained who has lived for six months or more in other dioceses after his fourteenth year of age (Cf. Canon 994), or in case of soldiers, three months, he needs testimonials from the various Bishops.

f) Testimonials of good conduct from the major religious Superior, if the candidate for ordination belongs to a religious community.

g) Statement of the pastor that he has announced the promotion to major orders of the men who have their domicile in his parish. This is demanded by Canon 998 for all secular can-

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didates. The domicile of a seminarian is, as a rule, the place where his parents reside.

2. Papers in the Form of Oaths — a) Men who have their domicile in the diocese for which they receive first tonsure and are to be incorporated in the clergy of that diocese must take the oath to stay permanently in that diocese if they were not born in that diocese. (Canon 956.)

b) Men to be promoted to subdeaconship under the title of "Service of the Diocese" must take the oath to serve the diocese permanently under the obedience of the Ordinary of the diocese. This is demanded by Canon 981. If a man thus ordained obtains leave from his Ordinary to join a religious community, it seems that a dispensation from the Holy See is required on account of the oath. Canon 542, 1, states that the reception into a religious community of a cleric who is bound by an oath to serve his diocese or to serve the missions is invalid.

c) Oath in form of Profession of Faith and Oath against Modernism. These oaths are to be taken by all candidates of subdeaconship. Both formulas have been published by the Holy See.

3. Dismissorials and Letters of Ex- and Incardination — a) Dimissorials. Every Bishop is entitled to ordain only his own subjects. Whenever the Ordinary of the diocese does not confer orders himself, he may issue dimissorial letters to another Bishop requesting him to ordain his subjects. The necessary testmonials are to be obtained by the proper Bishop before he requests and authorizes another Bishop to ordain his seminarians.

It is important to know how a layman becomes a subject of the Ordinary of a particular diocese in reference to ordination. The Code has greatly simplified this matter by admitting only two ways in which a man becomes a subject of the Bishop in the matter of ordination: domicile and incardination. The first refers to laymen, the second to clerics.

Domicile: The canonical domicile as defined in Canon 92 of the Code consists in actual residence in a parish, or at least within the limits of a diocese, with the intention of staying there permanently. This intention of staying permanently is presumed in law after ten years' actual residence in the same dio-

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cese. The domicile can be acquired right on the first day when a person establishes his residence in a diocese with the intention to stay there permanently. This intention must necessarily be provable either from circumstances or from the explicit statement of the party.

The question of domicile must be settled before tonsure because as we saw above no Bishop has the right to raise a man to the clerical state unless such man is his subject. Now, as to the domicile of a young man, it is necessary to consider when and how he acquires a domicile. A young man who is under twenty-one years of age necessarily retains the domicile of his father; if his father is dead, the domicile of the mother is the young man's domicile; if both father and mother are dead before he receives tonsure, the domicile of his legal guardian becomes the young man's domicile. If he has no guardian appointed by the court to look after his interests during minority, the canon law does not state whether he can or cannot acquire a domicile of his own before he is twenty-one years of age. Very likely he can, because he is completely emancipated.

After a young man becomes of age, he may acquire a domicile of his own wherever he pleases. If he, however, has not separated himself from the home of his parents and continues to treat it as his own home, he retains the domicile of the parents also after he has become of age. In order to lose that domicile it is necessary not only to be away from home but also to have the intention not to return there, that is to say, not to return there to live and have one's residence.

Inasmuch as the Code requires, in Canon 976, sec. 1, that first tonsure is not to be given until after the seminarian has commenced the study of theology, it will happen frequently that the young man is twenty-one years of age. As soon as he is of that age he has absolutely the right to choose his own domicile and he is not obliged to keep the domicile of his parents. How does the young man acquire a domicile in the diocese where he wants to settle down permanently? Canon 92, sec. 1, rules that by actually staying in a place with the intention to remain there permanently is sufficient to establish a domicile. It may, however, happen that the young

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man who wants to establish his own domicile in a certain diocese cannot for the present stay there, because of his course of studies which he wishes to complete at the seminary of another diocese which may be necessary because the diocese in which he wants to establish his domicile has no seminary of its own. Must we say that he in such a case is deprived of the right which the law grants him to establish his domicile where he pleases? No canonist, it seems to us, would uphold such a proposition. All that is required of a man over twenty-one years of age to acquire a domicile is that he move to the place he chooses and declare his intention to stay there permanently. The Code makes provision for absence from domicile on account of work or study when it says, in Canon 92, sec. 1, that he must have the intention to stay there permanently *"si nihil inde avocet"*, wherefore temporary absence does not conflict with the intention to stay there permanently. This acquisition of a domicile is therefore based on the wording of the Code and it obviates many difficulties. For there are many young men who either have no parental domicile or who do not wish to retain their parental domicile after they become of age and are free to choose a domicile where they please. Unless the Code had pointed out an expeditious way of acquiring a domicile, these men could in many instances never enjoy the benefit of the privilege which every adult has to choose his own domicile.

Incardination by First Tonsure. In the preceding discussion we explained how a layman may acquire a domicile and through it the proper Bishop for ordination. Now we come to the question of incardination into a diocese by first tonsure. Canon 111, sec. 2, rules that by first tonsure a man is incardinated into the diocese for the service of which he is promoted to the clerical state. It is certain from the Code that no other Bishop has the right to promote a man to the clerical state except the Bishop of the diocese where the young man has acquired a domicile. Let us suppose that a man has a domicile in the diocese of Buffalo and is studying there in a seminary. The Archbishop of Santa Fe wants to adopt him and he gets first tonsure from the Bishop of Buffalo for the archdiocese of Santa Fe. Is that man incardinated into Santa Fe without any further papers of ex-

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and incardination? It seems to operate his incardination into Santa Fe according to the declaration of the Committee for the Authentic Interpretation of the Code, August 3, 1919. The question proposed read: *"Utrum ille qui ordinatur a proprio Episcopo servitio alius dioecesis, incardinetur huic alii dioecesi juxta Canonem 111, sec. 2, an potius dioecesi proprii Episcopi juxta Canonem 969, sec. 2?"* The answer was: *"Affirmative ad primam partem; negative ad secundam."* This is therefore the manner in which a layman can be incardinated into a diocese by first tonsure. For the ex- and incardination of a cleric Canon 112 provides that letters of ex- and incardination be issued by the respective Bishops.

The question arises how it may be known that a seminarian gets the first tonsure from his own proper Bishop for the diocese of another Bishop. It is evident that neither the seminarian alone nor one only of the two Bishops concerned can determine for what diocese the young man receives first tonsure. It takes all three concerned to determine the matter. There must then be some previous agreement between the three persons concerned and a written record of such agreement should be drawn up and preserved so that such incardination by first tonsure can be proved in any future dispute that may arise. So much is certain that if Canon 111, sec. 2, is to stand in its plain and clear statement, the incardination by first tonsure must be distinguished from the ordinary transfer of a cleric to another diocese by letters of excardination of the proper Bishop and letters of incardination by the other Bishop, which mode of transfer of a cleric is spoken of in Canon 969, sec. 2.

Transfer of a Cleric to another Diocese by Incardination. If a priest or a cleric in major or minor orders wishes to leave his own diocese and be affiliated with another diocese, he needs the consent of his own proper Bishop and the consent of the Bishop into whose diocese he wishes to be incardinated. The letters of the proper Bishop must contain a perpetual and unconditional excardination and the letters of the Bishop who is willing to adopt the cleric must contain perpetual and unconditional incardination. If the letters are issued by the vicar general, he needs a special mandate to issue excardination or incardination letters. The administrator of a vacant diocese may issue such letters only

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after one year of vacancy of the bishopric and only with the consent of the diocesan consultors. (Canon 113.)

Implied Incardination. If the proper Bishop gives the priest permission in writing to leave his diocese permanently and another Bishop gives such a priest a parish in his diocese, it is considered an incardination into the new diocese. Likewise, if the proper Bishop expresses his consent in writing that his priest accept a parish in another diocese, the priest thereby becomes incardinated in the new diocese. (Canon 114.)

The Council of Baltimore had provided another system of incardination, namely, a three years' experiment before another Bishop received a priest permanently into his diocese. This system can be followed to a certain extent even now, for the adopting Bishop can for his own protection stipulate that he receives the priest of another diocese only on condition to incorporate him after a certain period of satisfactory service and in the meantime employ him as assistant or some other subordinate position.

Incardination of Secularized Religious. Distinction must be made between those religious who have become incardinated into the religious community and those who still retain their former proper diocese. The Code, in Canon 585, states that the men who take perpetual vows in a religious organization lose thereby the proper diocese which they had in the world and become incardinated into the religious organization. At the ordination to major orders the religious in solemn vows is ordained under the title of poverty, while the religious in simple vows is ordained under the title of *"mensa communis"*, or a similar title provided by the constitutions of the religious congregation.

Now, when such a religious who is incardinated into his religious community by perpetual vows obtains the indult of secularization, his status depends greatly on the fact whether he has major orders or only tonsure and, perhaps, minor orders. If such a religious is in major orders, he is not allowed to exercise these orders after he has left the community until he has found a Bishop who is willing to receive him into his diocese. The Bishop may receive the ex-religious absolutely and unconditionally, in which case he becomes *ipso facto* incardinated into the diocese. Canon 641 does not demand letters of incardination in

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this case. The Bishop may, however, if he pleases, receive the ex-religious merely conditionally for a three years' trial. The period of trial may be prolonged for another term of three years. If the Bishop does not dismiss him from his diocese before the end of six years, the former religious is *ipso facto* incardinated into the diocese.

If a religious had taken perpetual vows in an order or congregation, but had only tonsure or minor orders at the time of secularization, a Bishop may receive him into his diocese and allow him to continue his studies and give him major orders if he finds him worthy. With the reception of subdeaconship he becomes incardinated into the diocese. If the ex-religious is not received by any Bishop he is practically reduced to the state of a layman, for tonsure and minor orders do not bind him irrevocally to the clerical state.

If a religious in major orders who has taken temporary vows in an order or a congregation returns to the world, his proper Bishop is obliged to receive him, for by temporary vows he did not lose his proper diocese. (Canon 641.) If the ex-religious who had taken only temporary vows has tonsure or minor orders the Code is silent as to his condition after he leaves the community. From general principles the following seems to be a correct deduction. If he had received tonsure before he joined the community he had a proper Bishop who authorized his reception of the tonsure. Now, as he did not lose his proper diocese by temporary vows, the Bishop is bound to receive him. If the ex-religious received tonsure or minor orders in the community during the period of his temporary vows, it must be remembered that in all orders and also in congregations with perpetual vows, the Superior of the religious issues dimissorial for the tonsure or minor orders, and therefore no Bishop has accepted this man for his diocese. When he leaves the religious community he cannot claim the right to be received by the Bishop to whose diocese he belonged before joining the community. If he finds no Bishop willing to receive him, he is practically reduced to the condition of a layman.

If a religious who has tonsure or minor orders is *dismissed* from the community, he is reduced to the status of a layman

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and he should not be received in any diocesan seminary. Men who have been raised to major orders in a religious community and are dismissed for bad conduct, are *ipso facto* suspended until the Holy See releases them from the suspension and allows them exercise their orders under the supervision of a Bishop who is willing to employ him in the sacred ministry. If the dismissed has not been dispensed from his vows, and he has for three years given proof of sincere amendment, the religious community is obliged to receive him.

IV. VALIDITY AND LICEITY OF ORDINATION

1) *Validity:* For valid ordination it suffices that the Bishop is validly consecrated and has the actual or at least virtual intention to do what the Church intends by the ordination rite.

Tonsure and minor orders may be conferred by the following dignitaries, though they are not consecrated Bishops:

a) Cardinals may ordain all candidates who are sent to them by dimissorial letters of the respective Ordinaries of the candidates (Canon 239, sec. 1, n. 22, Canon 39).

b) Vicars and prefects apostolic, abbots and prelates *nullius*. However, the exercise of their power is restricted to their respective territory and to the time during which they hold office. Furthermore, they can validly ordain only their own subjects and men belonging to other Ordinaries who are sent to them with proper dimissorial letters.

c) Abbots in charge of monasteries, provided they are priests and have received the abbatial blessing, may confer tonsure and minor orders on their religious subjects who have taken simple vows.

d) Other priests may by indult of the Holy See receive power to confer tonsure and minor orders.

2. *Liceity:* The requirements for licit ordination may briefly be summed up under these heads:

a) The ordaining minister must be in communion with the Holy See. Whosoever is separated from the Church cannot lawfully ordain ministers for the Church. Men who knowingly receive orders from a Bishop not in union with the supreme head of the Church are considered deserters of the Church. If

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one receives orders from such a Bishop in good faith, he is, according to Canon 2372, forbidden to serve in the sacred ministry until he has received a dispensation from the Holy See.

b) The minister must be free from ecclesiastical censures and irregularities. If the minister is excommunicated, suspended or interdicted and these censures have been officially declared by an ecclesiastical court of competent jurisdiction, such a minister cannot lawfully confer orders, nor may anyone lawfully present himself to them for orders since the declaration of the court is considered public and is supposed to be known to all.

c) The minister must observe the ecclesiastical laws concerning ordination. These are: The rites and ceremonies of ordination, the time or days on which the orders may be conferred, the intervals between the various orders, the place of ordination.

d) The minister must be competent, that is to say, have the required jurisdiction. He has the right to ordain men who are his subjects by reason of domicile in his diocese, and he has the right to ordain men who are sent to him with proper dimissorials of their respective Ordinaries.

e) The ordaining minister must have the required testimonials of the candidates. If he ordains the subjects of another Bishop, that Bishop has the duty to see that the required testimonials are procured and he is to certify the ordaining Bishop to that effect.

3. *Penalties for Illicit Ordination:* a) The Bishop who ordains a non-subject without the dimissorial letters of the proper Bishop incurs *ipso facto* suspension from conferring orders which suspension is reserved to the Holy See.

b) The Bishop who is not the Ordinary of the place of residence of the religious candidates incurs suspension *ipso facto* by ordaining these candidates, unless the religious organization has a privilege to send their men to any Bishop, or unless it is one of the cases enumerated in Canon 966, where under the conditions stated in that Canon the religious superior may send his subjects to any Bishop.

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WEEDING OUT THE UNFIT

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The caption of this paper was suggested by an analogy as apt as it is familiar. The etymology of the word seminary suggests to our minds the idea of a seed-plot or nursery or garden; nor does it require uncanny power of imagination to see in the useless or noxious weed a striking figure of the worthless seminarian. With this analogy in mind Micheletti, in his *De Ratione Disciplinae in Sacris Seminariis*, writes: *"Quod florum excolenti munera nonnunquam accidit qui, quantascunque curas ac industrias arte sua bene peritus adhibeat, haud tamen semel septis in hortis malas herbas vepresque evellendas reperit, sacris quoque in seminariis idipsum evenire consuevit."* Although my experience as a horticulturist has been very limited, still I think I can grasp the force of this metaphor and appreciate its application.

Let the botanist explain it as he will, it is certain that weeds are of a more prolific and spontaneous growth than useful plants. It matters not what skill the gardener may possess or what industry he may employ, sooner or later, in spite of his best efforts, weeds will find their way into his garden. Similarly, whatever skill and industry we may possess — *quantascunque curas ac industrias arte sua bene peritus adhibeat* — whatever vigilance we may exercise — *haud semel septis in hortis* — unworthy candidates will be found in the seminary — *malas herbas vepresque evellendas reperit.* And as one of the most important tasks of the gardener — and perhaps the most disagreeable — is to

> "root away
> The noisome weeds which without profit suck
> The soil's fertility from wholesome flowers,"

so one of the most serious duties imposed upon those charged with the direction of ecclesiastical seminaries is that of weeding out the unfit.

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I

Motives of the weightiest character impel us to discharge this ungrateful task with impartial justice and absolute fidelity. For if the greatest calamity which can befall the Church is the unworthy priest — and compared with it other calamities are insignificant — he who is criminally responsible for the ordination of such a one is only less guilty — if indeed he is less — than the unworthy priest himself.

The Church in this country needs priests — needs them badly. But emphatically she has no need of priests without the spirit of prayer or study; priests who are lazy or active only in their own selfish interests; priests who are perfectly at home in the box of a theatre, but plainly ill at ease in the stall of the sanctuary; priests who are very anxious about the latest quotations of the Stock Exchange, but not at all interested in the bulletins of the Home and Foreign Missions; priests who are rigid with the cook and the housekeeper, but very tolerant with the janitor and the sacristan; priests conspicuous by their devotion to the rich — especially the rich and fair, and equally conspicuous by their lack of devotion to the poor — especially the poor and unattractive; priests whose sartorial habits are beyond criticism, but whose moral habits will not bear too close a scrutiny; priests who in word and work are a source of scandal to the laity and of pain and humiliation to their fellow priests. The Church has no need of that ilk and it is our duty to see, as far as it is possible to do so, that such are not inflicted upon her.

When a candidate is presented for orders the Church shows how anxious she is on this point by asking: *"Scis illum esse dignum?"* And while it is true that the answer, which the liturgy puts into our mouths, is tempered by the *"quantum humana fragilitas nosse sinit,"* still that reservation will afford us but cold comfort when we are called upon to answer for our trust, if not *"humana fragilitas"* merely, but a lack of proper vigilance or human respect or economic determinism entered in to influence our decision.

I am fully aware that the seminary cannot be reasonably held responsible for all the misfits and that in this respect a great deal of blame is laid at our doors which we do not deserve. It

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may happen — and unfortunately it does sometimes happen — that some who go out from the seminary worthy in every respect turn out badly. But can we suppose that this will ordinarily or even very often be the case? Rather is there not reason to presume that one who has acquired those habits of virtue and industry without which no candidate can be considered worthy, will be proof against temptation? On the other hand, when we see a young priest almost before the oils of consecration have dried upon his hands begin to display signs of worldliness and levity and selfishness and contempt for authority, and worse, is there not reason for suspecting that he never acquired those indispensable habits? If then we could but discover the true character of those entrusted to our charge, that greatest of scandals — the bad priest — would be reduced to a minimum if not entirely averted.

Failure fearlessly to root out the unfit is fraught with a danger potentially even greater still. For anything less than a conscientious diligence and untiring watchfulness in the discharge of this duty is bound to result in a serious deterioration, if not a complete breakdown, of the morale of the seminary. Anyone who has had anything to do with a body of boys or young men in this country — and in this respect I suppose nationality makes very little difference — must have noted with pain that standards are not always set by the *"major et sanior pars"*. On the contrary, a vicious minority, if permitted to remain in a college or seminary, is almost certain to dominate all but the few possessed of unusual strength of character. Jealousy for the good name of the institution with which we are connected, to say nothing of weightier motives, will inspire us with a firm determination to discover the weeds and root them out. And we owe it to these same weeds — weeds in the seminary — to transplant them to a soil where they may develop into truly useful plants. For after all a weed, as Emerson somewhere defines it, is only a plant, useful it may be in itself, but growing where it does not belong. A carrot in a geranium bed is a useless weed. But take that same carrot and transplant it to a truck-garden and place it beside onions and lettuce and beets and it will be just as respectable, and far more useful, than the

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proudest American Beauty that ever bloomed. Similarly, how many a misfit priest might have made a successful banker or real-estate agent; or, if not that, at least a fairly respectable truck-driver or street-sweeper, if only someone had had the knowledge and the courage and the kindness to transplant him from the seminary to a more congenial soil.

Nor is it always pure malice that inspires the unfit with a desire to persevere. On the contrary, I suspect that as often as not they are impelled by influences, which, in spite of their own better judgment they are unable to resist. In the first place, there is that instinctive dread — if it does not amount to a downright superstition — of incurring the penalty of lost vocation. This fear may be aggravated by the apprehension, unfortunately only too often well founded, of the judgment that will be passed on them by pastor, parents, friends. In this connection let me say quite frankly that, while I can understand the weakness which prompts a proud father or fond mother to exert undue influence upon a son, I am unable to understand and much less disposed to palliate the rashness of one, who knowing from experience the burdens of the priestly vocation, imprudently forces a young man into a state where he is likely to be unhappy himself and may be the cause of incalculable harm to others.

But aside from undue influence being exerted upon him, a seminarian may be carried on by sheer momentum to the end of his course without ever seriously suspecting his unfitness. The students who enter our seminaries are for the most part mere boys; and fortunately or unfortunately — I am not disposed to say which — they remain boys for the greater part of their course. We may endeavor to impress upon their minds the grave responsibility attached to a priestly vocation and we may succeed in eliciting a kind of notional assent. But it is very difficult for a mere youth adequately to appreciate this responsibility and much harder for him to judge whether he possesses the qualifications necessary prudently to assume it. Not to exercise great watchfulness over this class — and the task is a very delicate one — were to be guilty of great unkindness.

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II

I have been insisting on the motives which impel us to a conscientious discharge of the disagreeable duty of weeding out the unfit; and I almost feel that I ought to apologize for having done so. For, after all, our mistakes — and few of us can pretend that we have not made mistakes — are not due to any want of good will on our part, but rather to a lack of that perfect power of discrimination which would enable us in all cases to discern the unfit. Harking back to my experiences as an amateur gardener I almost feel a qualm of conscience to think of the many useful plants whose progeny might now be helping to "feed the teeming millions of the earth", who met with an untimely demise owing to my ignorance of practical botany. But while I feel assured that I shall not be held to very strict accounting for my inability to recognize *"brassica oleracea"* in its early stages, I can feel no such assurance concerning my inability to distinguish worthy from unworthy candidates for the priesthood, unless I am conscious of having employed every means at my disposal to acquire and perfect that knowledge. Hence I take it, the chief purpose of this paper is to contribute my share towards a discussion which will be helpful to us all in perfecting our power of discrimination.

Let us begin then by asking, What is a weed? Webster defines a weed as any useless or noxious plant; a definition less cryptic indeed than that of the philosopher whom I quoted above, but which practically comes to the same thing. A geranium growing in a cabbage-patch is just as useless — from the standpoint of cabbage — as a cabbage in a geranium-bed; and either in the premises is as likely to prove as noxious as the jimson-weed. Applying the analogy, I say that a seminarian, whatever be his talents or virtues viewed absolutely, must be considered a weed when he does not give promise of developing into a virtuous and useful priest.

When a student must be judged to lack this promise, is another question and one on which there is ample room for discussion. But when all is said the only criterion by which we can safely judge of his fitness or unfitness, is the external evidence which he gives of possessing those mental, moral and physical qualifi-

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cations which will enable him creditably to discharge the functions of the ministry. And in the first place, from the very nature of those functions — preaching, catechising, administering the sacraments — it stands to reason that he must possess a fair degree of talent. Of course, it were absurd to require that every candidate possess talent of the very highest order; but there is a minimum, an absolute and irreducible minimum, below which we cannot consider anyone a fit subject for the ministry; and if, as moral theologians assure us, a priest who does not possess the knowledge demanded for the proper discharge of his sacerdotal duties, is in a state of damnation, it follows that under no consideration should we permit a student to continue in the seminary who does not rise to that minimum at least. It is sometimes said that the demand for pastors in certain quarters is so urgent that it may be justifiable to ordain candidates who judged by the standard of absolute fitness should be rejected; but I sometimes wonder whether the use of *epikia* in this case does not as often as not defeat the end for which it is invoked. I can indeed imagine a priest possessed of very meagre talent doing good, nay, excellent work, provided he possesses humility in proportion. But is it always the deficient who are most distinguished for humility?

Taking for granted, then, that we have a working knowledge of the talent required, the question immediately arises, how are we to discover whether a student possesses it or not? Naturally the only means at our disposal, at any rate the only natural means, is that supplied by the account which he gives of himself in the classroom and at examinations. Of the two I consider that of the classroom as theoretically the better standard; but in practice, since in our larger seminaries the number of recitations by each student is necessarily very limited, we are of necessity thrown back upon examinations as the court of last appeal. Whether examinations should be written or oral or both; whether they should be written in some branches, oral in others and both in others still; how often they should be held and what time should be devoted to them; whether when the examination is exclusively written, the professor alone should determine the result, or where the test is oral, what discretion

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he should enjoy in revising the result, — these are large questions, too large to be more than hinted at in a paper like this. But I will say that whatever system be adopted it appears to me to be quite farcical, to say the least, to spend the time and take the pains necessary to conduct examinations, and then setting aside the results, to base our judgment of the students' talents on purely *a priori* grounds.

But a student may possess talent, indeed a great deal of talent, and yet be wanting in that other qualification which, call it what you will, prudence, tact, common sense, is even more indispensable than talent itself. The absence of this quality may range from mere youthful indiscretion, which is curable, to a degree of eccentricity which is only a euphemism for insanity, which is incurable. It is not an easy thing to assess this quality and I recognize that on this head prudent men may differ widely in their practical judgments; but is it not possible that we may be tempted to allow our prejudice in favor of talent, a very natural prejudice, to blind us to the absence of tact in certain cases? And may this not possibly account for the fact that there are in the ranks too many clerical freaks?

I pass on to another mental qualification, though it might with equal propriety be classed as a moral one, the spirit of study. I shall not weary you by insisting on a truth which no one is disposed to call in question. For it is axiomatic that a priest who does not study cannot properly discharge such elementary duties of a pastor of souls as preaching and hearing confessions; and to my mind it is not less certain that one who has not the spirit of study when he is ordained is not likely to acquire it afterwards. Unless, therefore, we choose to disregard all that has been said on this subject by the gravest of authorities, we cannot lawfully permit a student to remain in the seminary, it matters not what talent be may posses, who shows no love for that knowledge which the lips of the priest must guard. Until we take a decided stand on this point, absolutely demanding that students gifted with superior talent use their talent to the full, we shall continue to witness the sad spectacle — which I fear is not altogether uncommon — of real genius going to seed.

More important than the spirit of study — though I find it

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hard to disassociate them in the priest — is the spirit of prayer. That the priest must be a man of prayer, not in name only but in fact, is a self-evident proposition. And if it is not likely that one who goes out of the seminary without the spirit of study will acquire it later on, it is much less likely that he will acquire the habit of prayer if he has not laid the foundations of it during the days of preparation. But how can we discover whether a seminarian is earnestly striving to acquire this habit? It were presumption on my part to suggest formal rules for discovering what a prudent director, who keeps close scrutiny over his students, will detect by a kind of instinct. Nevertheless I feel tempted to suggest one sign as nearly infallible as a sign can be whereby we may discover, not that a student has, but rather that he has not the spirit of prayer: and that is his habitual failure to rise promptly in the morning. Ordain such a one and it is not necessary to be a prophet or the son of a prophet to foretell the kind of priest he will make. From the bed to the altar, without morning prayer or meditation or preparation for Mass; always in a rush and never on time; Mass said without devotion if not in a manner apt to give positive scandal; as a logical consequence of Mass celebrated in this manner no thanksgiving after Mass; and to complete the picture after a day of dissipation, the Divine Office barely squeezed in before the clock strikes twelve. If anyone imagines that the conclusions here drawn are wider than the premises, I shall content myself by simply quoting the words of that great saint who said that "he could tell from his prayer how the rest of the day would go", and that "the grace of prayer is attached to rising promptly at the regular hour".

In these cases it may be somewhat difficult to arrive at a definite judgment concerning the fitness or unfitness of a seminarian and there may be room in particular instances for honest difference of opinion; but there are other cases which leave no room for doubt or hesitation. It goes without saying that a seminarian who is convicted of a crime against faith or morals — I speak of course of a crime that is both grave and formal — must be dismissed, dismissed immediately even though it be a first offense. On this point, so it seems to me, the law is un-

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equivocal: *"Praesertim statim dimittantur qui forte contra bonos mores aut fidem deliquerint"*. (Codex J. C., Can. 1371). No distinction is here made between first and second offences; rather, if anything, such a distinction is positively excluded.

But what if the faults be not grave or not certain? If they are not certain, naturally every lawful means must be taken to ascertain whether the suspicion is well founded, since to dismiss a student without making a proper investigation would be a grave violation of justice. If after such investigation a reasonable doubt still remain and the student is ready for orders — a very perplexing case — I see no other course than that of postponing his ordination until such time as the doubt is cleared up. This is undoubtedly a very severe measure, but to me it seems the only prudent one. In other cases it will be safe to take no action, but continue to observe carefully; and if no further evidence develops, I think it will be prudent to assume that it does not exist.

Unfortunately we are hampered in our attempt to investigate by a difficulty which to one who has had no experience might seem chimerical. Our most natural informants are the seminarians themselves, who generally know the character of their fellow students better than the faculty. For it is notorious that when a priest goes wrong, it may be a surprise to his former superiors, but it rarely surprises those who were his fellow students. Now strange as it may seem, it is not an easy thing practically to convince seminarians of what ought to appear to them as a patently grave obligation. Not infrequently they entertain a superstitious fear of being responsible for the expulsion of any student and an ingrained horror of being termed a "snitch"; and these considerations, joined with a disposition to place a generous interpretation on the shortcomings of their companions, serve to justify them in their own consciences. I see no way of meeting this difficulty except that which we have all undoubtedly adopted; the students should from time to time be instructed on the nature and gravity and extent of this obligation and warned that one who attempts to persecute another for having discharged his conscientious duty, will be summarily dismissed from the seminary.

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But are we to consider only those who have been convicted of grave crimes against faith and morals as unfit? Must we wait until a seminarian is a logical candidate for the penitentiary before we deem him unworthy to be clothed with the character of Christ's eternal priesthood? To say this would be to give the lie to all that has been said on this subject from St. Chrysostom to Cardinal Gibbons. Indeed, if we are at all serious in what we ourselves say on this subject from time to time, very much more than mere immunity from grave crimes will be demanded of candidates for the priesthood. In this age of ours, characterized as it is by a spirit of lawlessness, the priest must be the incarnation of respect for authority. Water will not rise above its source; we cannot expect one who has little or no respect for law himself to inspire it in others. Hence there can be no question that the seminarian, who is filled with the spirit of radical independence born of ungovernable pride, is a pernicious weed that must be rooted out. And we will root him out unless we care to be responsible for the ordination of a potential heretic or schismatic.

Then there are those who rather out of a spirit of levity than contempt for authority display little or no regard for the disciplinary rules of the seminary. Some of these rules have attached to them the sanction of expulsion; and of course no one doubts what must be done when they are deliberately violated. It is ridiculous, it is worse than that, it is demoralizing, to threaten and never execute the threat. Such a line of conduct is calculated to create the impression either that superiors are derelict in their duty or that the rule is a joke. If we are not disposed to enforce such a sanction then it had better be abolished. Better, far better, to have a mild rule which can be rigorously enforced, than a rigorous rule which cannot be enforced at all.

As to habitual violation of what we choose sometimes to call minor rules of discipline — silence, punctuality, decorum, etc., undoubtedly many things must be taken into consideration. But this much is certain: these rules are intended to develop in the seminarian a spirit of order, seriousness, self-control, in one word, character; and surely we do not desire to have the ranks

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of the priesthood filled up with men without character. On the whole I think that if we gave students to understand that the observance of these rules figures materially in their call to orders, they would show far greater respect for them than I fear they do now.

Finally, we are to take into consideration not overt acts only but general manifestations of character. Much could be said on this point, but fearing that I have already presumed too much on your patience I shall sum up what I have to say in a few sentences. In the first place, then, there is the soft, effeminate individual, who may perhaps possess the bare physiological requirements — one might sometimes doubt that — but no other title to be called a male. Should such a creature, who, for reasons which I need not even suggest, may prove a menace — should such a one, I ask, be inflicted on decent Catholic people? Then there is the "tough guy" with a swagger, who thinks a swagger the proper thing; in all likelihood he regards it as manly to flavor his conversation with a little, perhaps a great deal, of profanity; and is prouder of his mastery of the Marquis of Queensbury rules than of the *Methodus Disputandi.* Perhaps this clerical embodiment of muscular Christianity has a place in the scheme of things, though I doubt it, but at any rate I feel confident that we may trust to Providence to supply the meager demand without taking any special pains to assist it. And what shall we say of the professional buffoon, one who is a standing joke with students and professors alike? Is not the work of a priest altogether too serious to be entrusted to clerical Charlie Chaplins? Finally, there is the hot-headed, sharp-tongued individual, one who may be good at heart but one who if he fails to overcome his irascible disposition may be the cause of a great deal of mischief. For my own part I have never heard of anyone quitting the Church because of scandal given by unfortunate priests; but I have heard of several being driven away by the sharp tongues of men who but for this failing might be considered saints. One might go on indefinitely along this line; but my purpose is merely to throw out suggestions which may stimulate discussion.

As to the physical qualifications demanded of a candidate for

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the priesthood, one word will suffice. On the one hand I know that a very learned spiritual writer has said that high attainments in the spiritual life are almost inconsistent with a state of perfectly robust health, and from my own experience I know that a great deal of the very best work done in the Church has been done by men and women laboring under physical handicaps. But I know too that the work of the ministry involves a great physical strain and that it were rash to expect God to supply by a miracle the strength which He has denied in the ordinary course of providence. The infirm or invalid priest is deserving of the greatest sympathy — and I fear he does not always receive as much as he deserves — but that is far from saying that we are justified in ordaining men, who are going to spend their lives in hospitals in a perpetual state of convalescence. To my mind one of the most evident signs that God has not called a young man to the priesthood is the fact that he has not given him the health to do the work of a priest.

III

Having discovered the weeds, we are now to consider who is to root them out, and when and how. The Bishop, of course, when a student has been adopted by a Bishop, has the right and the duty *ex officio* to decide the question of fitness or unfitness. But as a matter of fact in all cases the real burden of discharging this task falls on the shoulders of the seminary authorities. Indeed in the last analysis it is the rector of the seminary who must assume the responsibility. As far as I can see there is nothing special to be noted in this connection except it be that in deciding the important question of a student's vocation we should always bear in mind that the interests of the Church are superior to the interests of any individual; and that in matters which are doubtful we should always incline towards that side which more securely safeguards those interests.

Dismissing a student from an ecclesiastical seminary is indeed a very disagreeable task at best; hence both justice and charity suggest that it be discharged with a minimum of pain and inconvenience to all concerned. Having decided that a seminarian has no vocation, it stands to reason that he should be informed

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of the decision as soon as prudence will allow. If we except those cases where he has been convicted of some crime which merits expulsion, it will be found that the best time to advise students to discontinue is that immediately preceding the longer vacations.

In this connection I shall make only one reflection. It concerns the possible obligation of making restitution to which we expose ourselves if we permit unfit candidates to remain in the seminary longer than is necessary to discover them and prudently weed them out. Moral theologians teach that we render ourselves liable to restitution not only for the injury we commit ourselves or in which we positively cooperate; but also for our culpable failure to prevent injury when we are obliged to do so by contract. But are we not under contractual obligation to those who defray the expenses of the seminarians? And if by want of vigilance or courage in making up our minds we permit students, who according to all human calculations will never persevere, to remain in the seminary one, two, three years, are we not guilty of injustice and do we not contract the obligation of making restitution?

As to the method to be employed in dismissing students who have been guilty of a crime, I will only say that I am unable to perceive what is to be gained by a ceremonial expulsion. On this head I shall content myself by simply quoting Micheletti: *"Nonnulla enim seminaria illud usque in moribus habent ut, reo in coenaculo coram aequalibus genuflexo, ignominiosae missionis decretum legatur; deinde, more castrensi, ad ostia seminarii deducitur ubi parentes eum expectant. At haec nil aliud nisi odium, aut obtrectationes susurrationesque pariunt, dum e contra humaniter agenda res est."* On the other hand, however, I do think that there are times when it will be expedient to let it become known that the student dismissed did not depart or did not return of his own initiative. Certainly this should be done when it is necessary to protect the reputation of an individual or the good name of the seminary. Indeed it may be necessary to adopt this measure for purely exemplary reasons.

I have spoken so often in this paper of dismissing seminarians that I fear I may have created a false impression. If anyone

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has been led to believe that it is my opinion that there should be anything like wholesale dropping of students, I have conveyed my meaning but very imperfectly indeed. To correct such an impression, if it has been created, let me say that I firmly believe that it will rarely be necessary to root out weeds from the seminary, if on the one hand we exercise proper care in selecting the seed, and on the other take pains, in the words of Lowell, "to win the secret of a weed's plain heart."

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THE MAGISTERIUM ORDINARIUM OF THE CHURCH

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The epithet, ordinary, as applied to the teaching of the Church does not contain any disparaging implications; it merely sets off the exercise of the magisterial office of the Church which goes on from day to day against that other exercise of the same teaching office which is called into play only on certain occasions and in response to definite needs and rare emergencies. In the wide sphere of nature and of human life the ordinary things and the common elements play the most important part. It is not otherwise in the realm of grace. Of course there is no desire to exalt the ordinary *magisterium* over the extraordinary; both are essential and both have their precise function in the organism of the Church. Nor is there any opposition between the two; they work together in perfect harmony for the spreading and preservation of the saving truth. This paper does not propose to enter into any abstruse problems nor to give a complete theology of the questions involved; it merely intends to stress certain practical phases of the matter, and in thus limiting its scope, the writer thinks he is interpreting correctly the intention of those who assigned the subject.

NATURE OF THE *Magisterium Ordinarium*

The *magisterium ordinarium* is exercised in many ways. As it stands in intimate relation to Christian life it is characterized by fullness, exuberance, and concreteness. Its aims are chiefly practical, namely, to lead the faithful into the path of eternal salvation. Through its ordinary teaching, the Church carries down the ages to the end of time the deposit of faith that has been entrusted to it; through it the spiritual bread of revealed doctrine is broken to the faithful; through it divine truth is adapted to the

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individual needs and circumstances of time and place. In a different way the young ones are taught; in another way the ignorant and the learned. Readily this teaching adjusts itself to changing intellectual environment and states the truth in terms that will most easily be understood by the generation that is being addressed. Such versatility, resourcefulness and adaptability can only be associated with oral teaching such as the Lord made the vehicle of His revelation.

The ordinary teaching is formally didactic in the catechetical instructions through which the rudiments of the faith are imparted to the untutored, in the preaching that resounds from all the Catholic pulpits of the world, in the books on doctrine that are published, in the pastorals and encyclicals that come from the Bishops and the Supreme Pontiff, and in the theological teaching which is carried on in seminaries and universities. Side by side with this, there is going on in the Church a teaching, which though not formal, is not less instructive and impressive. Christianity is not merely a doctrine; it is a life and like life it expresses itself in a thousand practical ways. It creates an environment, an atmosphere, which in their turn shape and mould the individual. In this indirect manner much instruction is imparted. Under this form of teaching come the various practices and devotions of the Church which are nothing else than the outward embodiment of Christian ideas and the shadowing forth of dogmas according to the axiom: *Lex credendi, lex orandi.* A Corpus Christi procession, a Forty Hours' devotion, brings home to the faithful with greater force than a sermon or a course of sermons could do, the real presence of Christ in the Blessed Eucharist. The practice of confession impresses them with the realization of the enormity of sin. The Christian home is essentially different from the worldly home. It radiates Christian influences and thus becomes a medium of teaching truth. Truth can reach the soul in many ways. Every sense can become an avenue by which some truth can enter the soul. This fact the Church has well utilized. She preaches not only in formal discourses, but by an appeal to all the other senses. Hence, her encouragement of the arts all of which are enlisted in the glorious cause of propagating divine truth. To develop this theme would

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be very fascinating and profitable; but here we must confine ourselves to these general suggestions. But the priest in the ministry should realize the splendid opportunities which he possesses in this connection. It will be his endeavor to see that the homes of his congregation are in every detail Christian, and that in this manner they become a genuinely educative agency. He will also be anxious that the walls of his church speak and that they proclaim the Christian mysteries in an impressive way.

The same powers that are at work in society also are active in the Church, for the latter is truly a social organism and possesses a truly corporative life. In society we have assimilation, suggestion, imitation and personal radiation. These factors are very energetic in the Church where its social life is not hampered. Especially are these influences important with regard to moral standards. Where the corporative life of the Church is less pronounced greater stress must be placed upon formal instruction. But the aim of the Church is to produce a truly supernatural environment where everything speaks of revealed truth.

The *magisterium ordinarium* is far flung and encircles the globe with an extensive network in the meshes of which men are caught and held.

INERRANCY OF THE *Magisterium Ordinarium*

Immunity from error is not only promised to the *magisterium solemne;* it also has been granted to the *magisterium ordinarium.* If it were not so the results would be fatal; for it then might happen that the faithful instead of receiving the bread of life might be fed on the poison of error, because the faithful receive their faith through the *magisterium ordinarium,* and if this fails them they are plunged into falsehood and darkness. Christ has promised to be with His Church not only at certain critical times but always. Accordingly the Holy Spirit watches over the ordinary teaching that continually goes on in the Church and thus protects the faithful against error. On the other hand, we must not forget that the ordinary teaching in the Church does not, at least to a very large extent, proceed from the authentic and authoritative organs which have received the apostolic mission and the privileges that go with it. Neither the priests that impart instruction

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to the faithful nor the theologians that form the minds of the future priests, are authoritative teachers in the Church. In no sense have they received the promise of divine guidance and infallibility. How then can the ordinary teaching of the Church in any sense be said to be infallible? Is this not an unwarranted and exaggerated claim?

The infallibility residing in the ordinary *magisterium*, in as much as it is carried on by non-authentic organs, is derived from its close connection with the constituted teachers in the Church. The Bishops are the authentic teachers. From these the others receive their canonical mission. Moreover the Bishops are the guardians of faith. All teaching in the Church is supervised by them. Episcopal authority guarantees the teaching of all secondary organs. It is in this manner that the faithful are assured of receiving the true doctrine and an unadulterated faith. Quickly the watchmen of the vineyard of the Lord weed out any poison-out plant that appears on the pastures whither the lambs of the flock are led. Pontifical and episcopal supervision secure the purity of the ordinary teaching in the Church. This vigilance never relaxes and quickly descries the beginnings of error so that heresy does not get a chance to make much headway in the Church. Surely never does it get an opportunity to corrupt the whole Church, though it may infect a part and poison individuals. Heresies have always been signaled when they made their first tentative appearance and the danger signals were hoisted in time to warn everyone that was willing to be warned. Thus the ordinary teaching irrigates the Church with the waters of salvation and fertilizes the remotest corners of the garden of God.

RELATION TO THE *Magisterium Solemne*

The relation of the *magisterium solemne* to the *magisterium ordinarium* must not be understood in this sense as if the former were to act as the corrective of the latter. The ordinary teaching enjoys the assistance of the Holy Spirit and consequently need not be set aright and adjusted from time to time by another agency as would have to be the case with an unreliable clock. It is only when the ordinary teaching becomes undecided that the extraordinary *magisterium* must interfere to put an end to the in-

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decision. That is the case when a dogma emerges from the condition of implicit to explicit faith. Such evolution cannot take place without controversy and a controversy requires a judge to pronounce sentence on the issues involved. The extraordinary *magisterium* is mainly of a judicial nature and it stands to reason that is not exercised frequently in the ordinary course of events.

The decisions of the extraordinary *magisterium* mark the milestones of the development of dogma; but the intervening space must have been traversed by the ordinary teaching. The intellectual work by which progress is made is performed in the ordinary teaching. The extraordinary *magisterium* puts its seal upon this work. In fact the extraordinary *magisterium* cannot be exercised except on the basis of the ordinary teaching. A judicial sentence cannot be passed unless the cause is sufficiently known and evidence has been presented. So also the ordinary teaching supplies the evidence according to which the *magisterium solemne* decides the case. Only when the issues have ripened in the ordinary teaching can the *magisterium solemne* be appropriately exercised; because an infallible decision is not based on inspiration or revelation; it is dependent upon outward instruction. It must fall back on tradition and study the past teaching of the Church. And since no new revelations are made, somehow or other the decisions of the highest doctrinal authority and the new formulations of dogma were contained in the ordinary teaching of the Church. Consequently, causally as well as temporarily, the ordinary teaching precedes the *magisterium solemne*. In the solemn definitions and declarations the divine assistance is more immediately and more actively present, and in them the ordinary teaching is crystallized in absolute and invariable form.

To establish what is of faith by the *magisterium ordinarium* presents some difficulties; since it is not always easy to prove that a certain doctrine is really universally taught. If that, however, can be satisfactorily demonstrated the doctrinal authority is not less than that of the *magisterium extraordinarium*. Of course, a definition, like a judicial sentence, always has the greater advantage of clearness and accuracy.

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THE HUMAN AND THE DIVINE ELEMENTS

The divine promise of assistance guarantees two things; first, that error shall never possess the whole Church, and secondly, that the things necessary for salvation shall always be preached on earth to men. If this were not the case the Church would not be indefectible. But it depends upon human effort whether the fullness of truth is preached to men. There are times when through some human fault the rivers of tradition run shallow and narrow, when religion declines and when faith is all but eclipsed. There are such sad periods in the history of the Church. This is due to human neglect. There are other blessed periods when through the zeal of the priests and the Bishops the faithful are not only well instructed in the essentials, but when they are well informed in all things that pertain to supernatural revelation. Again there are periods when the missionary zeal of the Church is at its best and when the Gospel spreads with remarkable rapidity in pagan countries. The relative fullness of teaching depends upon the human element, and whereas the divine element cannot fail, the human element is subject to deterioration. Accordingly here is room for a practical conclusion, and I think it is for the sake of this practical conclusion that the subject has been introduced at this educational convention.

Whether the stream of tradition will roll on majestically in this country inundating with its saving floods the Church of God, or whether it will become a meager and shallow rivulet, will depend upon the seminaries. The young priests will teach and preach what they have learned at the feet of their professors. If they have not been inspired with a real love for theological study, or if their theological knowledge has not become vitalized, or if it is scanty and inadequate, this will tell unfavorably in their ministry of the word and the faithful will be cheated out of the fullness and richness of Christian doctrine. They will be fed on crumbs. This is a matter of grave responsibility for all who are engaged in training the priesthood. Poor seminary training means insufficiently equipped priests; and this means indifferent instruction of the faithful; and that means a narrowing and impover-

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ishing of the ordinary teaching of the Church. It is in our power to restore the fullness of Christian knowledge as it existed in the times of the Fathers and and in the ages of faith. Let us remember that God has left much in this matter to the human element.

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THE IDEAL MAJOR SEMINARY

or

A Summary of the *Ordinamento* of the Congregation of Seminaries and Universities of April 26, 1920

VERY REVEREND AMBROSE KOHLBECK, O. S. B., S. T. D., RECTOR ST. VINCENT SEMINARY, BEATTY, PENNSYLVANIA

I. The *Ordinamento* is an official commentary on the principal Canons of the New *Codex Juris* touching the laws and regulations to be observed in the administration of seminaries. Though addressed directly to the Bishops of Italy, it must be considered a directive norm for Catholic seminaries the world over, since it is based on the Church's authentic documents concerning ecclesiastical education in general. Its instructions are summarized under ten different heads. The first deals with the importance of seminaries; heads two to five inclusive treat of the moral training of the students; heads six to ten have to do with their intellectual training.

THE IMPORTANCE OF THE SEMINARY

This epoch-making document, based on the *Codex Juris (Pars IV Liber III, De Magisterio Ecclesiastico, Titulo XXI, De Seminariis.)*, embodies the fundamental principles and norms of ecclesiastical education from the Council of Trent to the present day. However, in order that the seminary be in truth a perpetual nursery of worthy ministers for the sanctuary, (*un vero e perenne semenzaio di ministri del sanctuario)* it is important that the laws and regulations laid down in these authentic documents be observed both in the spirit and, wherever practical (in this country,) also in the letter.

A. THE MORAL TRAINING

II. The object of the ecclesiastical seminary is to prepare young men for the priesthood. According to Canon 1352, the

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Church is the sole judge as to how this purpose is to be attained: "The Church enjoys the inherent and exclusive right to educate those who desire to devote themselves to the sacred ministry." (Can. 1352). Leo XIII in his Encyclical, *Fin dal Principio* (Dec. 8, 1902) and Pius X in the Encyclical, *Pieni l'Animo* (July 28, 1906) expressly insist on this principle in their instructions to the Bishops of Italy. It follows naturally and fundamentally that only such young men ought to be selected for the seminary as give reasonable assurance that they are willing and fit to consecrate themselves to this calling. These prerequisites in the character of candidates for the seminary, already insisted upon by the Council of Trent (Sess. XXIII, Cap. 18, de Ref.), repeated time and again by the supreme pontiffs and confirmed by Canon 1363, par. 1, must be considered categorical and absolute. In consequence such postulants as lack these fundamental requisites must be refused admission *a priori*. Moreover, so-called mixed seminaries are not in keeping with the spirit of the Church, according to the express declaration of Leo XIII in his Encyclical *Paternae* to the Bishops of Brazil (Sept. 18, 1899) and again of the Consistoral Congregation in the *Circolare* of July 16, 1912. This instruction, however, does not forbid the erection of Catholic lay colleges under the supervision of Bishops, provided such colleges be conducted as institutions entirely distinct and separate from the seminary.

It is usually not an easy matter, however, to form a correct judgment of the inclinations and aspirations of candidates. Bishops, therefore, should be well-informed as to the conduct of each individual seminarian and should keep a watchful eye over the traits of his developing character. According to Canon 1371 as soon as they begin to observe in him signs of a deficient vocation, he should be promptly dismissed. Nor is it to be feared that a strict adherence to this norm will bring about a dearth of candidates for the priesthood, if the instructions of Canon 1353 be faithfully observed. "Priests and especially the pastors", it says, "should interest themselves in such boys as show signs of an ecclesiastical vocation, guard them as much as possible against worldly contagion, instruct them in piety, and foster in them the germ of their calling."

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III. In conformity with the first paragraph of Canon 1354, the *Ordinamento* makes two prescriptions. The first is that each diocese should have its own seminary corresponding to its size and financial resources. The second, that in the larger dioceses two distinct seminaries be established: the ***seminarium minus,*** for the preparatory studies, and the ***seminarium majus,*** for the studies of philosophy and theology. According to the express instructions of the *Circolare* of the Consistorial Congregation (July 16, 1912) these two seminaries should be two distinct and separately conducted institutions. Obviously this is imperative, because the difference of physical and mental development between the younger and the more advanced students demands a different discipline. However, should the lack of a sufficient number of properly qualified superiors and professors, the reduced number of seminarians, financial difficulties, or any similar reasons, render it impossible to maintain the moral and intellectual standards laid down by the Holy See, then, paragraph 3 of the aforementioned Canon obliges the Ordinary to send his students to another preferably inter-diocesan, provincial or regional seminary.

IV. The priest should ever be an *Alter Christus,* because his state is one that calls for special sanctity. In the seminary, therefore, should be found all those means and aids conducive to perfection in his sublime calling. Hence, the repeated instructions on this point by Leo XIII, Pius X, and Benedict XV are again recommended to the zealous consideration of the Ordinaries. They should bear in mind that sacerdotal sanctity is a complex of many spiritual elements. It does not consist merely in the formation of a good moral character in the ordinary sense of the word, but entails also a conscientious striving after all those virtues which, according to Leo XIII, make the young Levite likewise a living image of Jesus Christ.

Verba movent; exempla trahunt. Wherefore the exemplary priestly life of the Superiors and teachers in the seminary ought ever to be a living inspiration to the seminarians in their high endeavors. To this end the spiritual director, an official that should be in every seminary, must be above all a man of extraordinary prudence in the guidance of souls. He must, moreover, be deeply

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versed in Christian perfection, if he is to implant and foster in these young hearts that solid piety, which, according to the encyclical *Pieni l'Animo* of Pius X, constitutes the very foundation of the priestly life. This end will be attained by the faithful observance of the following Canons of the *Codex Juris*: Canon 1367, which outlines the principal spiritual exercises of seminary life; Canon 1369, paragraph 1, which refers to the duties of the seminary superiors in relation to their charges; and Canon 1360, paragraph 1, which exhorts Bishops to be most careful in selecting its superiors and professors.

V. Absence from the seminary is generally fraught with peculiar dangers to the spiritual progress of the seminarians. Wherefore, under head five there are several particular regulations respecting their life outside the seminary. The first enjoins wherever possible the appointment of discreet and exemplary priests as Prefects of the Camerate. The second provides for the establishment of country houses (*rusticatio ad feriandum* or *luoghi di villeggiatura*), where the seminarians may live in common during vacation, keep up their spirit of piety and study and thus procure the necessary and proper recreation. Visits to the homes of parents and relatives are permitted; however, according to the above-mentioned *Circolare* of July 16, 1912, they should be restricted to from ten to fifteen days. During these short visits the Bishops should see to it that the young Levites place themselves under the direction and care of the pastors in whose parishes they sojourn.

B. INTELLECTUAL TRAINING

VI. *"Finis mensura mediorum"* is an age-old axiom. Whence it follows that the intellectual training as well as the moral training of the young Levite must be in strict conformity with the general aim of seminary education. Naturally, then, the method of teaching, the text-books used, and the curriculum of studies in the seminary must necessarily unite to bring about such conformity.

a). With regard to the method of teaching, the professor who is conscientious in the discharge of his duty must display

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good, practical judgment, and strictly adhere to those pedagogical rules which have been proved efficacious by experience and long usage. This general rule will be his guide in the clear and precise presentation of his matter as well as in its logical and progressive development by means of repetitions, disputations, and other practical exercises.

The seminary must at one and the same time be a center of learning and a temple of piety. Hence all instruction imparted should be directed toward this two-fold purpose. Teachers in the seminary must bear in mind that they are not educating their charges for worldly though legitimate and honorable professions, but that their task is to train their intellects and mould their characters for a sacred and supernatural station. This should never be lost sight of; and even in the teaching of the natural sciences, whenever a favorable opportunity presents itself, let the professor make use of it to instill the principles of Christian virtue and priestly piety into the hearts of his students.

b). Text-books, as all other books used in the seminary, must be strictly orthodox, their pedagogical method sound, elevating, and in keeping with the spirit of the Church. Hence, not only text-books that are professedly irreligious and sectarian in character, atheistic and materialistic literature, but also so-called neutral books, which are indifferent to Christian principles, in fact all books that might in any way endanger the faith and morals of inexperienced youths must be excluded from the seminary. The practical directions given in this respect by the *Circolare* of July 16, 1912, must be strictly adhered to. The excuse that a good professor can by his living word easily counteract errors and equivocal remarks contained in such books is false and insidious in principle. Experience has proved beyond the shadow of doubt that this is not a sufficient prophylactic against the baneful effects of poisonous doctrines upon the impressionable minds of youth.

c). The curriculum of seminary studies must in general be comprehensive and thorough. In this matter the words of Leo XIII's Encyclical *Etsi Nos* (Feb. 15, 1882) to the Bishops of Italy should be taken as a guide. "The learning of a priest", he says, "should be neither ordinary nor mediocre, but profound and

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varied, embracing not only the studies of theology and Scripture but also that of philosophy; and he should be well-versed in history and the natural sciences." Whatever, therefore, is found truly good and useful in the progressing sciences of the present day must not be neglected. On the other hand the main and basic idea of priestly education must ever give support and stability to any arrangement of the curriculum. In all this care should be taken not to depart from the tried and honored disposition of such studies in the past; for the aspirant to the priesthood is preparing himself for the *cura animarum* and not for some secular profession requiring a State license. While it is very useful for a priest to possess a general knowledge of those things which make for culture and lend prestige and dignity to his sacred office, yet to fit himself for this lofty calling it is above all necessary that he have a clear knowledge primarily of sacred things, and secondarily of all things in any way related to them. In a word, the position and importance of every branch in the seminary curriculum must bear a direct relation to the ultimate aim of ecclesiastical education, namely, the priesthood.

VII. Head seven treats exclusively of the preparatory seminary and is therefore outside the scope of this synopsis.

VIII. Considering the course of philosophy *in specie*, (understanding by philosophy, mental philosophy and its allied branches) the *Ordinamento* prescribes a course covering a period of three years. But this prescription applies only to Italy to whose Bishops alone it is expressly addressed. Canon 1365, viz., upon which it is based, legislating for the entire world, demands as a minimum a course of two years of philosophy. In Italy, however, the *Ordinamento*, taking into consideration the correlative arrangement of studies in Italian seminaries, takes the liberty of adding an additional year in that country to the prescribed two years.

Since the purpose of philosophical studies is to accustom the mind to think clearly and logically (*quadrare la testa,*) the method of teaching them must be obviously scientific. According to Canon 1366, paragraph 2, also, the scholastic method must be followed. "Mental philosophy and theology", says this Canon, "must be taught according to the method, teaching, and principles

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of the Angelic Doctor, to which professors should conscientiously adhere." Moreover, it must be taught in Latin. This, however, does not preclude the use of Italian (vernacular) for purposes of elucidation. Citations from the Encyclical, *Aeterni Patris* (Aug. 4, 1879) of Leo XIII, from the Encyclical, *Pascendi,* (Sept. 8, 1907) of Pius X, from the *Motu proprio, Sacrae Scripturae,* (Dec. 3, 1914) and from the Encyclical, *Non multo post,* (Dec. 31, 1914) of Benedict XV, strongly emphasize the merits and importance of scholastic philosophy.

The distribution of the different parts of mental philosophy for the three years' course, according to the *Ordinamento,* is as follows: For the first year, logics and general metaphysics; for the second year, cosmology and psychology; and for the third year, natural theology, ethics, natural law, and history of philosophy. Mathematics, physics, astronomy and the natural sciences (geology, mineralogy, botany, and biology) constitute the accessory branches intimately connected with the study of philosophy. The teaching of these branches must be not merely theoretical but practical and illustrated by experiments. Greek, Latin, and Italian (vernacular) literature are to be considered secondary and complementary branches of the course.

IX. Considering the curriculum of the theological course *in specie,* Canon 1365, par. 2 and 3, ordains that it must cover a period of at least four years, and must include dogmatic and moral theology, Sacred Scripture, Church history, canon law, liturgy, sacred eloquence, Gregorian chant, and pastoral theology. According to the *Ordinamento,* dogmatic and moral theology, Scriptures, canon law and Church history are principal branches necessarily belonging to the curriculum of every seminary. Dogmatic theology, Sacred Scripture, and moral theology must be taught in Latin. With regard to liturgy, sacred eloquence, Gregorian chant, pastoral theology and all such subsidiary branches as biblical Greek, Hebrew, Patristics, sacred archaeology, and architecture (sacred art), a reasonable latitude as to their intensive teaching is permissible. More, namely, is expected *de jure* from provincial, interdiocesan (regional), and seminaries empowered to grant academic degrees, than from ordinary

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diocesan seminaries. Of the branches enumerated above, fundamental dogmatic and moral theology together with the *Prolegomena* to Holy Scripture, Church history, and canon law are assigned to the first year of the course.

1°. In dogmatic theology the *Summa Theologica* of St. Thomas must be used as the text in those seminaries which have the faculty to grant academic degrees. In seminaries not enjoying that privilege it suffices to use text-books based on the principles and doctrine of St. Thomas. The scholastic method of explaining revealed truth, however, must be sufficiently supplemented by proofs from positive theology. Moreover it is the professor's duty to make the scholastic idiom and formulas palatable to his students by explaining their meaning and import in modern terminology; to be clear and precise in his exposition of revealed truth; to show the connection between the different dogmas as well as their relation and practical application to Christian life and the ministry; and to answer the objections of the adversaries of our holy faith.

2°. In the teaching of Sacred Scripture, (Encyclical, *Providentissimus Deus,* Nov. 18, 1893, of Leo XIII.) which constitutes the very fountain-head of sacred theology, the professor's chief aim must be to foster in the minds of his students piety and reverence for the word of God, and to inculcate into their minds the principles of dogmatic, moral, and ascetic theology. He should make them sufficiently familiar with all the books of Sacred Scriptures adhering as far as possible to the chronological order in his exposition. In his critical introduction to this branch of the course he should deal with the difficulties of modern rationalists, v. g., as to the authenticity of the Pentateuch and the Gospel of St. John. Moreover, since Exegesis proper must necessarily be restricted to a few Books of the Old and New Testament, preference should be given to a summary exposition of such portions of the Old Law as the Messianic Prophecies and the Psalms, and to such parts of the New Law as the Gospels and the Apostolic Letters.

3°. The main purpose of the teaching of moral theology is the formation of practical confessors and pastors. Whenever, therefore, the opportunity offers, the fundamental principles of sociology should be inculcated and the pernicious theories of modern

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communism concerning property rights refuted. Ascetic and mystic theology, those indispensable auxiliaries in the direction of souls, must likewise not be neglected.

4°. In dealing with pastoral theology, the *Ordinamento* bases its prescriptions on Canon 1365, par. 3. This paragraph enjoins that the young priest on leaving the seminary must have been practically instructed in the principles of sacred eloquence (composing and writing of sermons, etc.), in the ceremonies pertaining to the administration of the sacraments, the manner of explaining the catechism to adults and children, and in ministering to the sick.

5°. Canon law, which embraces the principles and rules pertaining to the government of the Church as a perfect and juridical society with its own ends in view, is to be considered as a complementary to theology. It should be taught by way of systematic commentaries on the Canons of the New *Codex Juris Canonici.* During the four years' course the student should become sufficiently acquainted with the various parts of the Code, especially with those that pertain to the sacerdotal ministry. Preliminary to the study of canon law proper, however, there should be a short yet adequate treatise on the *Jus Publicum Ecclesiae.*

6°. In the teaching of Church history the *Ordinamento* exhorts the professor closely to follow the instructions of the *Circolare* of the Consistorial Congregation (July 16, 1912.). This Sacred Congregation admonishes him to lay particular stress upon the supernatural character of the Church, so that his students may arrive at a reasonable understanding of the trials and vicissitudes which she has undergone during the long centuries of her existence.

7°. The study of sacred liturgy is of the greatest importance because its purpose is to prepare the seminarian for the proper discharge of his sacerdotal functions. This study is two-fold: practical and doctrinal. The practical part of this study aims at a thorough acquaintance with the rites and ceremonies of the Church in her varied liturgical functions. By what the *Ordinamento* styles the *doctrinal* part is to be understood the technical, scientific, and historical analysis of the origin and gradual development of the ceremonies of the Church together with their

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purpose and mystic significance. While the practical part of liturgy may go hand in hand in the studies immediately preceding theology, yet this so-called doctrinal part must *ex professo* accompany the study of theology.

X. After recommending properly conducted examinations as an efficient stimulus of studies, the *Ordinamento* in its final head lays down several rules for admission and promotion. No one should be admitted to the philosophical course without having completed the regular course in the classics (*tutte le classi ginnasiali*), and satisfactorily the examinations of such a course. Likewise, no one should be admitted to theology unless he has completed the three years' course of philosophy and satisfactorily passed its examinations. Finally, by way of exception and for weighty reasons, the Ordinaries may permit seminarians to take the examinations for State degrees at public institutions.

As remarked at the beginning of this synopsis, the *Ordinamento* is a document addressed to the Bishops of Italy for their guidance in administering their diocesan seminaries. However, since there are in it so many points of deep and vital import in bringing the seminaries of this country nearer to the ideal seminary of the Congregation of Seminaries and Universities, it is deserving of more than a superficial discussion at a meeting such as this, where practically every seminary of the United States is represented.

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AFTER THE SEMINARY — WHAT?

REVEREND WILLIAM E. CARTER, C. M., ST. JOHN'S SEMINARY, BROOKLYN, N. Y.

The implied purpose of every candidate who presents himself to the Bishop for ordination to the priesthood may be expressed in the words: *Introibo ad Altare Dei.* Throughout his seminary career the young Levite has been pressing into the footsteps of Christ, gradually ascending the altar, going unto the Mountain where he can touch the hem of God's garment, going leaning on the shoulder of Christ. During the days immediately preceding his elevation to the sublime dignity he has, at the instance of the Church, been on his knees asking Almighty God to strip him of his infirmities; he has been searching the Jerusalem of his soul with lamps; he has been endeavoring to remove the slightest speck from the white alb of his innocence. He realizes that he is about to take the most stupendous step ever taken in life, and yet he is encouraged by the call of the Master and heartened by the conviction that the pulse of the Lord is beating with impatience to greet him at the altar — the most holy trysting place in all this world.

On the morning of his ordination he feels that he becomes more than an angel, more in a sense than the Mother of God herself, — another Christ. He receives power to pronounce over material bread and wine a *fiat* greater than the *"fiat lux"*, greater than that which made the world, greater than the *"fiat mihi secundum verbum tuum"*, greater than that which made Mary the Mother of God. The blood of Calvary is running yet, the hand of Time is turned back, the centuries annihilated, he is another Christ.

On Mount Sinai God poured forth his heart into the ear of Moses and the great Law-Giver came down from the mountain resplendent with rays of glory never afterwards the same, but a greater, better, holier man. At his ordination the youthful priest should take the tables of his heart, as Moses the clean slabs of

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marble for the Law, and ask God to write with the finger of His hand a new law for a new life, to give a new heart, a new strength in doing right. He should swear to stand by the Crucified Christ and to work under the eye of God with the fidelity of St. Paul.

The Church, in the Council of Trent as well as in her provincial councils, has made clear the means to be taken to insure this fidelity, whilst the Encyclicals of the Popes, especially those of Leo XIII, Plus X and Benedict XV of happy memory, as well as the pastorals of many eminent Bishops reiterate and confirm them. These means are well known to the members of this distinguished assembly and some of them have been sufficiently considered and emphasized in the papers already presented for its discussion. It devolves upon me to undertake an interpretation and an answer to the general question: After the Seminary — What? In attempting to fulfill this obligation it seems logical to adopt the method of St. Vincent de Paul. I shall therefore in the first place synthesize certain ascetical principles, presupposed to have been acquired by every candidate for the priesthood in his seminary training, and in the second place I shall point out the application of these principles to the active sacerdotal life.

I. Chief among the ascetical principles is prayer. The young priest must have the breath of prayer in his nostrils and the call of prayer in his heart. His weapons, his instruments in life as a priest may be summed up in one word — prayer. If inclined to be disheartened in the ministry, he should think of all the gifts which God's right hand is impatient to give him: "Ask and you shall receive, seek and you shall find, knock and it shall be opened unto you." Without prayer the spirit of God withers within him and faith weakens. When the Apostle tells him: "to think on these things, to meditate on these things, to be wholly in these things", he is urging to prayer, to meditation. Prayer is the bone and marrow of meditation, memory the medium that brings food to the mind, and then the will is moved and salutary resolutions taken. The whole idea is typified in the Parable of the Prodigal Son.

Let the young priest be faithful to meditation. Has he who begins to lose heart for his priestly work been prodigal in things

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relating to God? Has he squandered a portion of God's love? Has he neglected prayer when God's loving hands were outstretched to greet him? Has he been dumb when he should have opened his mouth? Were his eyes dry when tears hot and burning should have coursed down his cheeks? Has he drunk the new wine of Christ's charity in meditation? Has he pulled at the strings of God's heart? Has he been stubborn in prayer? Without a prayerful heart he will go to the consecrated bread as he goes to breakfast. Without a prayerful spirit he can not sustain his zeal. On the contrary, if his priesthood receives the sap of prayer it will blossom with the flower of far-reaching charity.

Above all the young priest should linger near the pulpit of the cross and receive the message which God is trying to communicate to him. That he do so is essential for the proper care of souls. He should bear in mind, however, that the voice of God is so low that he must put his ear to the ground of faith to catch the echo of heaven. He should therefore frequently examine his soul at the foot of the crucifix, but for every glance at himself he should take ten looks at Christ, to note the love that spared not its blood, the might that made the world, and the wisdom that named the stars. His own salvation was placed in Christ's hands upon the scaffold of Good Friday. Christ loved him unto the end! Let the young priest, therefore, resolve to burn out the oil of the lamp of his life in saving souls. Let this be a work of mercy and love, for a kindred message from the lips of the great Victim of Love contains no bitterness but much mercy, and its burden runneth thus: "Father, forgive them, for they know not what they do!" — "This day shalt thou be with Me in Paradise". After uttering which, let him note the Divine Preacher dead, the lips still open like the tabernacle door when the Sacred Presence is removed. Let him think often upon the open mouth of Christ upon the Cross and heed the words that crossed its threshold, and in God's sweet name let him be Christlike in the ministry when dealing with God's loved ones. Let him recall that the good thief was an eloquent lawyer, a knight of chivalry: "This man hath done no evil". He was pleading the cause of Christ. There was good in him. Then there must be good in the poorest of God's creatures. Michael Angelo could take a crude block of mar-

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ble and from it chisel an angel, fair and lovely and smiling. The eye of Christ — what good it must see in the blocks of human marble that come from His own quarry!

More intimate appeals from the cross are continued in our midst by the adorable Sacrifice of the Mass. Day calleth unto day with its new page of knowledge. Let the young priest hearken to the mystical message of the Mass, where he comes in contact with God's brain and God's heart. Let each day begin for him with the sunrise of sacrifice shining on the Host with the paten. In the morning Jesus stood on the shore, lit the fire, cooked the fish, and then when everything was prepared: "Feed my lambs! Feed my sheep!" On the shore of each morning of life let the young priest after being strengthened by the Christ of the Mass, take his shepherd's staff and lead the souls entrusted to his care amid the pleasant pastures and happy paths of the running waters of faith. He is the shepherd of God's chosen ones. Sometimes his feet will bleed, sometimes he must travel hilly roads beset by briars, brambles and thorns. He must have the heart of a hero, the fortitude of a martyr, and the zeal which is a dynamo, a driving force nerving the arms, outreaching unto tired feet, aching back and weary heart. In one word let him keep in mind constantly that he, as a priest, has joined himself to the nobility and aristocracy of Christ who chained themselves to the chariot of the Cross that has run the gauntlet of the ages.

Moreover the words, "put ye on the Lord Jesus" are practically verified in him, and their direct application to himself is the fruit of a cigorous and vital faith. Let him be mindful that the whole arch of his priesthood is built up by the stones of faith through or under which flow the running waters of life, that he must have the faith that drives its roots into the rocks of adversity, a faith that makes him stand by Christ in fire, and flame, and sword, and persecution. Let this faith animate his priestly work and enable him to realize, for example, that in baptizing he raises the child from the grave of sin into the outstretched loving arms of Jesus Christ, that with the fingers of Jesus Christ he touches the blind of heart and they see with the eyes of faith, that by the power of Christ he takes the soul fallen by the dusty roadside of life and elevates it to a restored heaven, that he gives peace where there

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was strife, innocence where guilt lurked, hope where skulked shriveling despair, that in fact Christ leaves the confessional, leaves the pulpit, leaves the sick-room, to put him there in His place.

With this view of his priestly work sin can have no abiding place in his life. After each ministration he will be baptized anew in the waters of his love. He will gird the loins of his mind. He will realize that God threw the likeness of Himself out into the world to have it returned to His eternal embrace. He will not allow the vision of unquenchable years to be dimmed by the dust of time, the dust of temptation or the dust of passion. "Behold I send you as lambs among wolves!" He will not let idleness, or friendship, or ambition come between himself and Christ. He will not grind at the mills of pride, avarice, lust, anger, intemperance, invidiousness or sloth, but work at the mills of God and make the angels rejoice. He will heed the compass of conscience and he will keep the face of that compass clear that he may follow the needle drawn by the magnetism of God's love. He will understand that the devil has been fighting a rearguard fight since his ordination, but that with one hand already in the great palm of the Almighty the young priest can not be overcome. He will absolutely refuse to wear around his ankles the iron shackles of the devil. He will know that to sin is to serve the devil and that to serve the devil is to become a crying, whining, whimpering slave. He will remember his last end and never sin, conscious that death is a helping thought for all and that the breath of time will as surely scatter the ashes of his body as it does the dust of the street blown by the winds of yesterday. He will constantly keep before his mind that on the border line between time and eternity he will be examined on what he has seen and should know; that it is necessary to get the daily lesson from day to day until the last day; that if he neglects the daily task — meditation, Mass, spiritual reading, study and labor in the vineyard of Christ, the examination at the end will stifle him; that if in the pursuit of pleasure or ease he puts off reckoning with the judgment, it is for a fool's hope, a fool's paradise; that Christ, the searcher of hearts and the revealer of hidden thoughts, knew the Jewish instinct for measuring loss and gain when He said: "What doth

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it profit a man, if he gain the whole world and suffer the loss of his own soul"; that Christ here struck a responsive chord in the human heart, for men barter like Jews; that the world is a broad market-place and the young priest in the midst thereof, but that if he could turn the sun into gold, the stars into diamonds and so for the rest of the treasures of the world, he could still bow his head and say: "What doth it profit". He will recall that Judas laid down his soul for thirty pieces of silver, squandering a divine inheritance that he might inherit and robe himself in the scarlet robes of shame; that the world will try to mar the blush of generosity on his young priesthood and the unrest of selfishness to invade it, but that the sweetness of his life must be the delight of the Church of Christ.

The general conclusion of the first part of this paper is that the young priest must be possessed with the firm and lasting conviction that his priestly life is from the day of ordination a continuation and a development — a personal development, of the practical aceticism imparted in the seminary. There must be in fact more than ordinary solicitude for prayer, for meditation, for holy Mass, for a life of greater and greater love of God. I have before my mind the spirit of the saints and the example of all the apostles, — and I again declare that after the seminary the young priest must realize that he is in truth a sharer of the priesthood — the heart — the affections of the Divine Master. It cannot be otherwise. When there has been a failure in a priestly life, it has been caused by too little appreciation of this dominant fact, and pleasure or work have obscured its tremendous importance.

But let me draw closer to the active life of the young priests on the mission and see them as actual disciples of Jesus Christ.

II. The hopes of the Church in their regard will be realized if the junior clergy bear in mind that though laboring on the mission they are still students in the school of Jesus Christ, that Christ indeed was a great professor, the president of the university of the world, and that He had for a chapel the blue vault of the heavens, for classrooms the highways and byways and waysides, and His language was the language of mercy, pity, hope, charity and eternal life. No priest who has been a persevering pupil of Christ's school ever failed in the final examination. Dull

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pupils He has had and pupils that were stubborn, and pupils to whom books were a yoke and a burden, but soon the dull saw and the stubborn bowed, and the yoke became sweet and the burden light. The pupils who have failed are the truants. They grew tired of the simple lessons and the ceaseless repetitions and they sighed for the privileges of their elders. Many who were devoted to Christ once are devoted no longer. They have strayed away from school, fled from His influence, but the examination day is coming apace and if they do not quickly return, that day may become for them a day of doom. Christ's teaching is plain: "If thou wilt be My disciple take up thy cross and follow Me". He first works out the problem so that the slowest may read and understand, and then He tells them to copy it. His plan is comprehensive. He knows how far all can work in concert but he does not slight the needs of the individual pupil. His first care is to win and hold their attention, to distract them from distractions, to make them possess their souls in peaceful concentration on the daily task, all-important because God-allotted. Then He answers all objections and difficulties.

Some say that the yoke of obedience is galling. He reminds them to be obedient to their prelates and to be subject to them as holding the place of God; that at their ordination they took a vow of obedience to their Bishop and his successors; that this vow is precious in His sight; that obedience is better than sacrifice, that what was pleasing to His Heavenly Father He Himself always accomplished, subjecting Himself to Mary and Joseph and becoming obedient unto death, even unto the death of the Cross. When a young priest makes obedience founded on the high motive of subjection to the divine will the rule of his life, he is master of events. Time and change are his slaves. All things work together unto his good and gain. The stars in their courses fight for him. He envies no man. God and he are friends. God is his guest now. He will be God's guest later. This principle of obedience should be made the central column to support the dome of happiness. It was carved and polished in heaven. Christ brought it with Him when He came, and He will leave it until He comes again.

Others complain that the bonds of fraternal charity are strained

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by lack of sympathy, counsel, encouragement, and edifying example on the part of their seniors in the priestly vocation. Christ explains to them that they are all sons of God, therefore brothers; hence dissensions should not so much as be named amongst them. "Behold what charity the Father hath bestowed on us that we should be called and should be the sons of God * * * * Dearly beloved, we are now sons of God and it hath not yet appeared what we shall be. We know that when He shall appear we shall be like to Him, because we shall see Him as He is. At present our glory is obscured; the veil of flesh conceals it; our life is hidden with Christ in God. "I beseech you therefore that you walk worthy of the vocation in which you are called, with all humility and mildness, with patience supporting one another in charity, careful to keep unity of the spirit in the bond of peace. One body and one spirit as you are called in one hope of your calling. Henceforth walk not as the gentiles walk in the vanity of their mind * * * * But be renewed in the spirit of your mind. Put on the new man, who according to God is created in justice and holiness of truth".

Still others repine at the amount of time they have on their hands. Christ points out that the young priest is an apostle, a laborer in His vineyard; that a life pulsating with the vigor of purity and faith is a sermon that touches hearts. Yet some young priests emit no light. They seem dead. The enthusiasm that springs from the joy that they are priests and from the zeal to work for souls is not their possession. They could set the world afire, and they are sluggish and dull. If they squared their lives with their training and got rid of the atmosphere that is dragging them down and quenching the light of high ideals and making them in nowise different from other professional men, they would be fighting members of Christ's militia. Initiative for definite work would result, organization of work would follow, the interests of the poor, the sick, the comfortless and the wayward would be consulted, the hours of the day would be found all too few for the accomplishment of God's own work in each parish, and the Church in this country would sweep on to bloodless victories greater than any recorded in the world's history.

Others again whilst laboring conscientiously are cast down by

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discouragement. Christ's command to them is to keep their heads above water, to keep afloat. He is near. He is not far away from anyone of them. The Real Presence is an inspiration. Barring sin He bore all the ills that flesh is heir to. All that they suffer from kith and kin, and from strangers, He suffered. They are slandered, so was He; they are called fools, so was He; they hunger and thirst for human sympathy, so did He; they shrink in horror from their cup of trials, so did He. But he suffered in innocence, they suffer the just meed of their sins. Let then the music of the words, Follow Me! be a bugle call to action. Your Divine Captain has gone ahead of you, scarred and wounded but confident and conquering. The enemy is strong but justice is stronger. Doubt is disgrace, desertion suicide. When gloom is thickest, dawn is nearest. Prosperity enervates, adversity is the north wind that lashes men into vikings. In the winter of discontent when every passing wind wails like a lost soul and freezes the wells of joy in the heart of him, the Christlike priest, shivering and frost-bitten, lashed and torn, calmly awaits the coming of the second spring.

Finally there are those who act as if their ordination to the priesthood exempts them from the practice of study and reflection. Christ's admonition is that, "the lips of the priest shall keep knowledge". As priests they are in the service of the Church militant and must be armed to wage war against her enemies. The Bible forms an invincible argument for their existence in the world; theology makes them triumph by bringing down the sanction of heaven upon their deeds; philosophy and its correlated sciences enable them to reason and to sympathize with human frailty. Moreover, a priest should be a cultured gentleman. Creation gave him intellect, ordination imparted nobility, study gives proper growth, development and cultivation. Reference is not made here to soulless intellectuality, but to that study which unmasks folly before him, properly develops his high nature and from which he rises truly king among creatures as he learns to kneel in humble faith before the throne of his Creator. If priests bore in mind the true definition of their character, their rule of life would be stamped deeply on their hearts. They would turn through spiritual reading to the saints who have gone before them and

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learn its generous fulfillment. Then would the world feel the result; then would mankind, turbulent and fretful, grow calm under the sweet influence of the Spouse of Christ and turning, seek repose in her motherly bosom.

In conclusion, I submit the opinion that good example and tactful guidance on the part of pastors, and an intimate paternal interest on the part of Bishops for the junior clergy, are imperative duties. The latter might be manifested in part through the medium of a conference held exclusively for them once a month and over which the Bishop himself or some revered priest of the diocese should preside. The term conference is used in the strict spiritual sense of the word, and in it warnings, admonitions and advices pertinent to the perils, defects and tendencies coincident upon their post-seminary life given. Thus they would be led to see the necessity of adjusting their lives to divine standards and this simply means the necessity of imitating Christ. To do this successfully they must make the New Testament the text-book of their lives. The New Testament is the pocket biography of the greatest man who ever lived, written by His secretaries who walked and talked and ate with Him, heard the music of His lovely voice, felt the pressure of His hand, the warm breath of His love; it is written in the blood of Christ and is a record of love and mercy from an overflowing heart that beat with but one emotion, one impulse — to do good.

The young priest should spend a half hour before retiring each night reading some phase of Christ's life; he should sleep on what he has read and in the morning he will awaken with a sweet taste in the mouth. These readings will inspire in his soul an incessant prayer to Almighty God to make a scourge of his virtues to drive out the thieves of sin from his soul, and as he meditates his thoughts will run back through the Sacred Scriptures. He will recall that among the prophets of old the earliest of them painted outlines of Christ, the Messiah, He who was to come; that each succeeding prophet snatched the brush from the dead hand of his predecessor and added something to the fullness of the picture, until the task became a fleshly reality in the Incarnation, so that now he need not look like the prophets at a dead picture, but at the living, breathing Christ of the New Testament.

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He will know that his life's work is to paint the picture of Christ on the canvas of his heart; that each day and at the end of each day that is dead and gone he must turn to it anew, to touch it up little by little, to work on and on until the last day and at its sunset to carry back to the face of God a finished picture — "I have finished the work which Thou gavest me to do".

With this outlook each day of the young priest's life will be a holocaust, and the last holocaust that he offers, that of himself on his deathbed, will be given as freely as a tired child goes to rest in his cot, to lie there with the sweet kiss of Almighty God upon his lips.

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DISTRIBUTION AND USE OF TIME

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If we were living in the days of Methuselah there would be no reason for wasting energy in the consideration of such a subject as this — the distribution and use of time, for what was time to Methuselah? Three or four more years could be added to the seminary course, which would mean practically nothing and still furnish sufficient time for everything without much attention given to the proper distribution and use of it. We are living, however, in times quite different, when considering the average duration of active service in the priesthood a man's life is half over before he begins his work; and even then after a very short seminary course, scarcely long enough to acquire the minimum knowledge and receive the sufficient spiritual training, which would be entirely out of the question if great attention were not given to the best distribution and proper use of time.

It is a very material question upon which something very spiritual depends, as is so often the case. If sanctity and learning are so important for the priest in saving his own soul and the souls of others, our subject is likewise important, for the proper distribution and use of time is in a way the *"conditio sine qua non"* of the learning and sanctity. Our question is really — "How best to attain the end of the seminary". If the end to be attained were principally intellectual as in colleges and universities, we would have very little trouble. In like manner if the end were principally spiritual, all other matters would justly receive only a secondary consideration, but since the end and purpose of the seminary is twofold — intellectual training and spiritual training, our question becomes one of a rather complex and serious nature. Both ends to be attained are of equal importance. The spiritual training may be called the more important by reason of its nature, but as the body is just as necessary in constituting man as the

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soul, so likewise in regard to the intellectual training. The seminary horarium besides having in view this very essential end, should also look to the preservation of health, to the joy and contentment of the students, in order that good dispositions may be developed and soundness of body preserved, both so useful and necessary in the priesthood. Not only the order of exercises but their proportion likewise must be duly considered, giving each exercise its just due and no more; not giving too much prominence to secondary matters to the necessary neglect of the more important ones. The laws of the mind too cannot be overlooked. There is a psychological time of the day for certain classes and certain spiritual exercises, as we all know only too well from our own personal experience. Another practical reason why it is so important to have the best possible distribution of time is because once a seminary horarium is adopted, it is considered in many places, more or less like an article of faith — any suggestion of alteration out of the question, offensive to pious ears. Because it was done that way for so many years does not say it was the best way. Changes during the school year are not to be encouraged, but why fear to make a change in the horarium at the beginning of the year, to suit changing circumstances and conditions, especially when it is evident that the change is for the better?

Our subject is rather an extensive one, but since the principal advantage will be gained from the discussion, the matter will be treated as briefly as possible. The first part of the paper will treat of the distribution of time, first by the day (class days, free days, Sundays), second by the week, and third by the month. The second part of the paper will treat briefly the use of time.

(A)—DISTRIBUTION OF TIME

Under the heading of "distribution of time" could be gathered a number of statistics giving the order of daily exercises in the different seminaries of the country, but this seems to be uncalled for. It will be more to the point to propose what appears to be the best distribution of time, all things considered, without taking as a model any seminary in particular. This will afford everyone present an opportunity to agree or disagree with the plan, giving his reasons and showing how his ideas have worked out in practice

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in the seminary with which he is connected and in other seminaries of which he might know.

I—By the Day. Since the class day is of most frequent occurrence, we will consider first of all in detail, the horarium to be observed on these days, adding in the second and third division the variations only, for free days and Sundays.

1°—The Class Day.

5:00 A. M. Rising. This might seem a rather early hour for rising. But when we consider that it is after seven and a half to eight hours sleep and that one hour before twelve is worth two after, early retiring and early rising are by far the better system. And if the first class is to begin at eight o'clock it is necessary to rise at five in order to afford ample time for the exercises of the morning. St. Francis de Sales says, "I think it a point of virtue to retire to rest early in the evening that we may be enabled to awake and rise early in the morning, which is certainly of all other times the most favorable, the most agreeable and the least exposed to disturbance and distractions; when the very birds invite us to awake and praise God; so that early rising is equally serviceable to health and holiness".—*Introduction to a Devout Life, III—23.*

5:20 A. M. Morning prayers.

5:30 A. M. Meditation, lasting half hour. There is a great tendency in some places to shorten the time of meditation, which is a fatal mistake. There is more need for meditation now than ever before; and if seminarians are not taught how to meditate and given sufficient time for meditation, how can we expect them to continue the practice all the days of their lives? The words of the Prophet Jeremias XII-11, "With desolation is all the land made desolate, because there is none that considereth in the heart", are perhaps more true to-day than the day on which they were first written. The proximate causes of failure in the priesthood may be many and varied, but the remote cause and the real cause in every case, is the neglect of prayer and meditation. If the rule of all religious orders demands so much time given to meditation and if their Superiors lay such stress on its necessity

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and importance, what must we not say of the absolute necessity for the secular priest who must live in the world and still if he wishes to be true to his calling, must not be of the world? Certainly then, a half hour given to meditation in the seminary horarium is the minimum.

6:00 A. M. The Holy Sacrifice of the Mass. This is following out the suggestion given to every young priest as he leaves the seminary, to have as his first and perhaps most essential point of his self-imposed rule of life to rise at least one hour before going to the altar for Mass; always allowing ample time for the preparation of both body and soul. Since nearly all seminarians receive Communion daily, Mass, Communion and thankgiving will consume a very large portion of the hour. There will remain, however, ten or fifteen minutes before breakfast, which is a very appropriate time for the private reading of the Sacred Scriptures. If this reading is made as a spiritual exercise, following the advice of Bossuet — to pluck and taste what we understand, pass more rapidly over what we do not understand, then it is especially appropriate at this particular time; communion with the words of the Lord, after Communion with His Body, in the language of St. Augustine.

7:00 A. M. Breakfast with no reading of any kind, followed by free time until eight o'clock.

8:00 A. M. Class period of one hour, usually given for dogma and justly so too, it being the most important of all the branches of the seminary course.

9:00 Study period of one hour. The question naturally arises here as to the advisability of joining the two class periods of the morning as is done in some places, i. e., holding class from eight o'clock to ten and the remainder of the morning devoted to study. This is the system followed universally in Rome, but it seems that wherever such is the case it is done rather for material reasons, to save time, to preserve order, to avoid too much going and coming, i. e., where classes are not held in the seminary itself but in another place often quite a distance away. Where it can be conveniently done there is a decided advantage in separating the two morning classes; much better attention will be given and the morning work will be rendered less fatiguing.

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10:00 A. M. Recreation for fifteen minutes, which affords a chance for a breath of fresh air, rests the mind, brightens up the students for the next class and aids considerably in the preservation of order during the morning hours.

10:15 A. M. Class period of one hour.

11:15 A. M. Study period.

11:45 A. M. Particular Examen. No public prayers or readings should be held at this time. As the particular examen is strictly a personal and private matter, the system should be well explained to the students and then let them make their examination in silence before the Lord, closing the exercise with a fervent act of contrition read aloud, which is the only part of the particular examen common to all.

12:00 M. Dinner, followed by free time till 1:30 P. M. On the question of reading at meals all will agree there should be no reading at breakfast, that a few verses of the Sacred Scriptures should be read before, and the Martyrology after dinner each day, that a short passage of the *Imitation of Christ* should be read either before or after supper, that the reading of a spiritual book at all the meals should be the order during retreats and days of recollection. But what abouf reading at dinner or supper or both on all days except Sundays and free days? It is a question of importance and deserves special consideration. At least, it can be said in advance that in the reading at meals there is room for much improvement, both in the kind of reading selected and the manner in which it is read.

1:30 P. M. Visit to the Blessed Sacrament.

1:45 P. M. Study period.

2:30 P. M. Class period of one hour.

3:30 P. M. Free time for a half hour.

4:00 P. M. Study period.

4:30 P. M. Class period of one hour.

5:30 P. M. Rosary.

5:45 P. M. Benediction of the Most Blessed Sacrament on the specified days; on all other days at this time a conference or instruction of fifteen minutes given sometimes by the rector, at other times by the spiritual director.

6:00 P. M. Supper, followed by free time until 7:15 P. M.

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7:15 P. M. Spiritual reading of fifteen minutes every day of the scholastic year; a time that is never used for anything else. The exercise of Spiritual Reading is fittingly placed at this quiet period of the seminary day — the beginning of the Grand Silence which starts at 7:15 P. M. and lasts until the signal is given for talking at breakfast the next morning. It should be a real spiritual exercise, dealing exclusively with spiritual things. The readings should be wisely and carefully selected to go hand in hand with the conferences and instructions.

7:30 P. M. Study Period.
8:45 P. M. Night prayers, points of meditation.
9:15 P. M. Retiring.

2°—The Free Day

In some seminaries the hour of rising on free days is one hour later than on class days, which means of course that all the exercises of the morning are one hour later. It seems better to rise at the usual time on free days and spend the extra time in wholesome out-door exercise. Besides, the late hour of rising causes confusion in the domestic department and is not even universally welcomed by the seminarians themselves. The order of spiritual exercises on free days should remain exactly the same as on class days, with the one exception perhaps of anticipating the time of the afternoon visit to the Blessed Sacrament, allowing more time for games, long walks, etc. The order of the day from 5:30 P. M. until retiring, including the evening study and silence, should be the same as the other days of the year. The question might be well discussed as to the advisability of compulsory study periods on free days. At least it can be said that a free study period both in the morning and afternoon of free days is by all means to be advised.

3°—Sundays and Holy Days

Speaking on the "Sanctification of Holy Days" Quadrupani says, "Every day is ordained for the glorification of God, but every day is not especially selected by Him as one on which He demands especial worship. — We should then sanctify those days. —We ought not to weary the frame and oppress the spirit with excessive practices of devotion. Excess even in holy things is repre-

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hensible; virtue terminates where excess begins. — We must likewise reflect that a friendly visit, a cheerful walk, a rational amusement being things ordainable by God and indeed ordained by Him may serve to sanctify the feast". (*The Christian Consoled, C XV.*) These words contain the underlying principles for the Sunday order of exercises. Sunday is essentially a day of rest and prayer. It is very proper, therefore, to rise at six o'clock instead of five, with all the exercises of the morning one hour later than on week days.

9:00 A. M. Solemn High Mass followed by free time.

10:45 A. M. Study period of one hour; — a very appropriate time for certain society meetings, especially those of an intellectual nature.

11:45 A. M. Particular Examen.

12:00 M. Dinner.

2:00 P. M. Vespers and Benediction of the Most Blessed Sacrament followed by free time until 5:30 P. M. From this time till retiring the order will be the same as on the other days of the week.

II—By the Week. It is understood that every student will have in the course of a week two or three class periods free, which he can devote to study, for if every class period were taken for class, it would mean for the week twenty classes and twenty-four hours of study, which is entirely out of proportion. In considering the distribution of time by the week, a place must be found in the order of exercises for the weekly meeting of the Sodality of the Blessed Virgin, the weekly Holy Hour of the Priests' Eucharistic League, and time for confessions.

(a) The Sodality meeting with Rosary and instruction can be very nicely arranged for Saturday evening from 5:15 to 6:00 P. M. It will shorten the last class on Saturdays a little, which cannot be avoided very well unless the Rosary is arranged for some other hour of the day.

b) The weekly Holy Hour for the members of the Priests' Eucharistic League (all who have received tonsure) and likewise for all the others who should be members of the Archconfraternity of the Blessed Sacrament, can be made on any morning of the week, beginning with the meditation especially selected for

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the occasion and ending with the thanksgiving after Mass. In fact all seminarians whether members of the Priests' Eucharistic League or the Archconfraternity of the Blessed Sacrament can gain a plenary indulgence each day by making the Holy Hour and supplying the other ordinary conditions.

(c) Confession hours must be arranged according to circumstances, i. e., the number of students and confessors. Some time may be taken from free time, some from study time. The secret is to allow more than ample opportunity for confessions, then very little time will be lost "waiting to go".

III—By the Month. In this third division of the distribution of time, three points deserve our special consideration and should find a place in the horarium of every well regulated seminary: — the monthly Holy Hour of Reparation made by the members of the Sacred Heart League, devotions of the First Friday, and the Monthly Recollection with special preparation for death.

(a) A very convenient time for the Holy Hour of Reparation and one very much in harmony with the private revelation made to St. Margaret Mary, is on Thursday afternoon before the First Friday from 5:00 to 6:00 P. M.

(b) Devotions of the First Friday. In confirmation and explanation of this point this short passage of Micheletti will suffice *"In prima feria sexta primum occurrente piam exercitationem, in honorem SSmi Cordis Jesu, more designando, instituant, quo sanctissimam erga idem Cor Jesu devotionem alumni impensius excolant". (Art. 382.)*

(c) The Monthly Recollection with special preparation for death is likewise explained by Micheletti, Art. 383, *"Menstruam recollectionem cum animi ad piam mortem comparatione peragant, cum quidem in finem ut quis diligentius conscientiam suam percontetur et consilia capiat quibus efficacius defectus corrigere ac in virtutibus progredi valeat. Eo die alumni silentium servabunt, nec, nisi necessitatis causa, in studia incumbent; tempus, vero, pia lectione ac conscientiae scrutatione at reformatione occupent".* This Monthly Recollection with special instructions and meditations could extend at least from 4:00 P. M. of one day till breakfast the following morning; which is much better than not introducing this time-honoured practice at all. It begins in the

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morning and lasts until noon according to the horarium given by Micheletti, Allig. XV. Speaking on this question, Art. 259, C. b., he says, *"Qua in re probatior consuetudo est ut integer dies in recollectione cum binis meditationibus ac binis instructionibus impendatur, ita ut pridie vespere incohetur atque postridie mane absolvatur. Curandum est ut silentium continenter servetur, et per peculiares preces ad bonam mortem obtinendam fructuosissimum hoc opus absolvatur".*

(B) — USE OF TIME

The very best distribution of time means nothing without its proper use on the part of seminarians. There is where the fault is generally to be found and not so much in the seminary horarium. The students themselves are for the most part to blame, but still a portion of the guilt at least must be borne by the authorities in not enforcing more rigorously those rules relating to the use of time, and in not placing before the students continually the great importance of its proper use and suggesting ways and means to attain the end. Many students imagine they are so very busy, over-worked, and still accomplish very little because they use no order or system in their work, and because they spend much time in simply wasting time in useless occupations, e. g., recopying their own notes, paying very little attention in class and then spending study time copying the notes of another, or copying an old set of notes handed down for generations resembling a story that has passed through many hands — filled with mistakes and inaccuracies. Others waste much time, especially at the beginning of every study period, deciding what to study that hour. Others there are who in the use of study periods resemble a heavy express train — it takes them a long time to start and they begin to stop many minutes in advance. Much time is likewise wasted in unprofitable reading, unnecessary letter writing, using study time for the care of the body, visiting rooms, where not only the time of one is wasted, but that of another as well. In the chapel too it is easy to squander valuable time. The remedy is keeping oneself in the presence of God and learning and putting into practice the art of concentrating the mind on the present occupation. Even recreation time is positively wasted by some who spend a con-

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siderable portion of it wearing out the benches when for the good of their health and the benefit of their mind they should spend it wearing out their shoes. A few minutes at the beginning of this study period, a few more at the end of that, will easily amount to a half hour a day, which means one hundred and thirty hours a year; long enough to learn a new language sufficiently well for hearing confessions and giving simple instructions.

Time is one of the talents for which all some day must render an account. Take care of the minutes, and the hours, days, weeks, months and even years will take care of themselves. Points of this nature should be continually brought to the minds of the students. They should be told and told frequently that the use of time is binding in conscience and can even become grave matter, that time well employed or squandered is for the salvation or destruction of souls, that zeal for souls in the seminary is shown principally by the conscientious use of time. It should be pointed out to them that since time is wasted only little by little, the matter seems of minor importance and thus the temptation becomes all the more insidious — one of the indirect methods used by the devil against souls, from which he has reaped such an abundant harvest in the past and hopes to reap a still more abundant one in the future. But we pray to God that Satan in his prowling about the world for the destruction of souls, will meet with even more serious opposition in the future from a better equipped clergy, better equipped because of time better employed in the years of their seminary training.

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PREPARATORY SEMINARY SECTION

PROCEEDINGS

FIRST SESSION

PHILADELPHIA, JUNE 27, 1922.

The first meeting of the Preparatory Seminary Section was held on Tuesday afternoon, June 27, at 3:00 P. M., in Room H, St. Joseph's College. Both the Chairman of the Section, Rt. Rev. Monsignor F. A. Purcell, D. D., Quigley Preparatory Seminary, Chicago, and the vice-chairman, Rev. Urban Freundt, O. F. M., Franciscan Preparatory Seminary, Cincinnati, were absent. The Secretary of the Section, Rev. Eugene Harrigan, S. S., St. Charles' College, Catonsville, Md., opened the meeting with prayer, and invited Rev. Dennis Hayes, rector of Sacred Heart Seminary, Detroit, to preside.

The minutes of the Cincinnati meeting were approved as printed in the Annual Report.

The following preparatory seminaries were represented: Cathedral College, New York; The Josephinum, Columbus, O.; St. Joseph's, Grand Rapids, Mich.; St. Charles', Catonsville, Md.; St. Joseph's, Princeton, N. J.; St. John's, Brooklyn, N. Y.; St. Fidelis, Herman, Pa.; Sacred Heart, Yonkers, N. Y.; Mt. Calvary, Wis.; St. Benedict's, Atchison, Kan.; St. Paul, Minn.; Franciscan Preparatory, Cincinnati, O.; Sacred Heart, Detroit; The Oblates of St. Francis de Sales, Wilmington, Del.

The Section proceeded to a discussion of the report of the Committee on Standardization, appointed at the Cincinnati meeting last year. The Committee met at the Franciscan Preparatory Seminary, Cincinnati, on Dec. 29, and the report of its deliberations was read by Father Reginald, O. F. M., the Secretary of the Committee. The report was as follows:

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REPORT OF THE COMMITTEE ON STANDARDIZATION

The committee appointed at the convention of the Catholic Educational Association held in Cincinnati, Ohio, in 1921, to study the problem of standardization as applied to the preparatory seminaries, met in Cincinnati, on Dec. 29, 1921, at St. Francis Monastery, 1615 Vine St. The following members were present: Rev. Thomas Deegan, D. D.; Rev. E. F. Harrigan, S. S.; Father Lambert, O. S. B.; Father Felix, O. M. Cap. and Father Reginald, O. F. M. Owing to the unavoidable absence of the Very Rev. Chairman, Msgr. Purcell, the vice-chairman of the Preparatory Seminary Section, Father Urban, O. F. M., opened the meeting with prayer and presided at the sessions. The express purpose of this gathering was to initiate a program of procedure in the matter of standardization which might serve as a guide in the formation of a preliminary set of standards upon which further investigations could be based. The Committee, realizing the many difficulties confronting an undertaking of this nature and impressed with the necessity of establishing from the outset at least a tentative basis, thought it could best contribute to the study of the problem of standardization as applied to the preparatory seminaries, by determining upon these provisional norms with a view to prospective standardization.

In submitting the results of this preliminary study, therefore, the Committee feels that it can give the representatives of this section a not unsuitable basis which might be of service in the later and more definite phases of the work of standardization. Accordingly the following recommendations are presented:

In determining upon a workable definition for the preparatory seminary the Committee recommends the adoption of the definition as embodied in the New Code, Canon 1364. In reference to the lower grades in the seminary, the Code defines the work of the minor seminary thus:

1) The religious instruction should occupy the first place, and it is to be adapted to the age and the intelligence of the pupils;

2) The students should accurately learn Latin and the vernacular language;

3) In other branches of study the education given should be in keeping with the requirements of a liberal education and the clerical state.

As to the proper term of training in the minor seminary the Committee wishes to go on record as favoring the traditional six-year course as specifically designated by Decree number 145

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of the Third Plenary Council of Baltimore, which orders that "the course of studies in the minor seminary should extend over a period of not fewer than six years."

The Committee recommends that the following norm govern the admission of applicants to the minor seminary: All applicants seeking admission must possess at least the elementary English education ordinarily required for admission to a high school course.

As a preliminary step in the standardization of the preparatory seminary course of studies the Committee unanimously recommends that,

1) The minimum Latin course should consist of six weekly periods for six years;

2) The study of Greek should consist of four weekly periods for four years;

3) The English course should consist of daily periods during the first four years; the study of English should continue during the two collegiate years, the minimum course to consist of three weekly periods.

4) With regard to the remaining branches of study, paragraph three of Canon 1364 should serve as a norm.

In order to facilitate the standardization of the last-mentioned branches and to avoid duplication of courses, particularly in the physical sciences, it was recommended that special committees be appointed at the next annual convention to determine the particular questions affecting their respective departments. It was likewise decided to devote consideration to these phases in several open sessions.

The Committee feels that it has done the preliminary work assigned to it in putting before the assembly these basic recommendations, and thus supplying in some measure at least a starting point that may direct the representatives of our preparatory seminaries in the formulation of a definite policy in the matter of standardization.

The discussion of the Report was opened by Father Felix, O. M. Cap., who suggested that for purposes of standardization as well as for definite State recognition, the preparatory seminary coordinate with the junior college, which, from the point of view of the curriculum, it is. Some time was spent in arguing the pros and cons of this proposal. The sense of the Section was that, basically, the standards of the junior college, as outlined by Father Lambert, O. S. B., might be acceptable, but that the

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method of attack, especially as regards the classics, must be different in the preparatory seminary.

At this point, the discussion was interrupted by the arrival of Father Stanislaus, O. F. M., who, after reading a paper on the requirements for ordination according to the Code before the Major Seminary Department, kindly repeated for the Preparatory Seminary Section those portions of his paper which would be of particular interest to it. He called attention to the section of the Code on irregularities and impediments, pointing out that, if the canonical status of the prospective candidate for the ministry was determined in the minor seminary, the major seminary need not repeat the investigation.

The discussion of the problem of standardization was then resumed, Rev. Charles White, D. D., St. Joseph's Seminary, Grand Rapids, Mich., formulating a principle of action upon which all could agree, that, in justice to those boys who discontinue their studies for the Church, the preparatory seminary meet the standards of the general high schools, but that they go beyond it for the best interest of the Church. Father Marvin put before the Section the program of studies he is preparing for Sacred Heart Seminary, Detroit, and the rest of the session was spent in a general discussion of problems of curriculum.

Before adjournment, the Chairman appointed Committees on Resolutions and Nominations, as follows:

Committee on Nominations: Rev. Charles White, D. D., Chairman, Rev. Felix Kirsch, O. M. Cap., Rev. Walter Daly.

Committee on Resolutions: Rev. Lambert Burton, O. S. B., Chairman, Rev. Reginald Lutomski, O. F. M., Rev. Phillip Furlong, Ph. D.

SECOND SESSION

WEDNESDAY, JUNE 28, 9:30 A. M.

The first paper at the Wednesday morning session was by Rev. Lambert Burton, O. S. B., on "The Young Levite and His Degree." While Father Lambert was reading his scholarly paper, the Section was honored by a short visit from His Eminence,

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Cardinal Dougherty, and Bishop Shahan, the President-General of the Association. His Eminence spoke briefly on the importance of Latin in the preparatory seminary, and blessed the members of the Section. The point which Father Lambert's paper drove home was that our minor and major seminary courses could be so arranged that degrees could be granted, and since such procedure would make for more thorough scholarship and for the greater influence of our clergy, it should be adopted. The discussion, participated in by Dr. White, Dr. Furlong, and Father Harrigan, turned on the point that seminary work should be recognized as graduate work, since the last four years of the clerical student's twelve-year course is equivalent to a four-year university course.

The next paper, written by Rev. Thomas Deegan, D. D., Cathedral College, N. Y., and read in his absence by Rev. Phillip Furlong, Ph. D., of the same institution, was on the place of Greek in the curriculum. Dr. Deegan's paper fully satisfied the anticipation of the Section which has learned what to expect from his clever and witty pen. In the discussion it developed that in certain of the preparatory seminaries represented there was a growing body of opinion looking to the relegation of Greek to the college classes only, to study it there intensively. Naturally, this was too serious a matter to be settled by snap judgment, and it will probably form a subject for future deliberation.

THIRD SESSION

WEDNESDAY, JUNE 27, 3:00 P. M.

This session was held jointly with the Major Seminary Department, the Chairman of the Department, Rev. F. V. Corcoran, C. M., D. D., Kenrick Seminary, St. Louis, Mo., presiding. The Chairman referred to the happy results ensuing from the establishment of this joint session, and expressed his assurance that it was the most efficient means to secure closer union and mutual cooperation between the major and the minor seminary. He then outlined the program for the afternoon, and called upon

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Rev. Charles A. Bruehl, Ph. D., Overbrook Seminary, to read the first paper on "The *Magisterium Ordinarium* of the Church."

After thanking Dr. Bruehl for his splendid paper, the Chairman called for discussion.

Dr. Barr, rector of the Seminary of Denver, spoke of the importance of catechetics as a part of the ordinary *magisterium*, and hence of the need of thoroughly training the future priest in that respect. For the same reason the prospective candidate for the holy ministry should be trained to dogmatic as well as to exhortatory sermons, which would demand a thorough training in expository writing in the preparatory seminary. Professor McAuliffe, of Cathedral College, New York, thought the work in exposition was done satisfactorily, but he urged the development of what is known as oral English. Professor McAuliffe also spoke of the trend of regulatory legislation, and explained the recognition by New York of work done in the seminary towards the Ph. D. degree. Rev. Thomas Plassman, O. F. M., closed the discussion of Dr. Bruehl's paper by emphasizing the importance of making the student realize that as a priest he has a part in the ordinary *magisterium*, that in many places the priest is for the people the embodiment of the Church, and being shown this, the student will be the more impressed with the glory and dignity of the priestly office.

The second paper was read by Very Rev. Ambrose Kohlbeck, O. S. B., St. Vincent's Seminary, Beatty, Pa., on the *"Ordinamento dei Seminari."* While this decree applies only to the seminaries of Italy, it may be taken as the mind of the Sacred Congregation on the ideal seminary. Dr. Kohlbeck gave a most thorough and exhaustive exposition of the various sections of the decree, covering the ground in such minute detail that there was scarcely left a chance for discussion, even had time allowed. As there was a general meeting of the Association scheduled for 8:00 P. M., the Chairman, after thanking Dr. Kohlbeck, extended in the name of the Rt. Rev. President, an invitation to the members present to be the guests of Overbrook Seminary at luncheon on Thursday. The meeting then adjourned.

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FOURTH SESSION

THURSDAY, JUNE 29, 9:30 A. M.

The only paper on the morning's program, "Discipline in the Preparatory Seminary," by Rev. F. Joseph Kelly, Mus. D., Sacred Heart Seminary, Detroit, Mich., evoked a great deal of interesting discussion on disciplinary problems and methods; how, for instance, offences entailing dismissal are handled in different seminaries, how far a boy's initiative may be trusted, how vital is the inculcation of a spirit of self-respect. Several emphasized the point that it is the vision of the priesthood which is the greatest motive to direct the students in the ways which are right.

The Chairman then called for the report of the Committee on Resolutions. It was presented by the Chairman of the Committee, Rev. Lambert Burton, O. S. B., as follows:

RESOLUTIONS

Be it Resolved, That we express our sincerest thanks to His Eminence, Cardinal Dougherty, for his personal visit and particularly for his warm words of encouragement for the work of this Section, and,

Be it Resolved, That this Section again voices its approval of all movements designed to insure to the study of the classics an honor and importance wholly in keeping with the best traditions of the Church, and,

Be it Resolved, That, recognizing the high cultural value and mental training to be derived from a thorough course in Greek, this Section goes on record as favoring an intensive and extensive course of study in this branch of the curriculum; and,

Be it Resolved, That in view of the wide advantage accruing to the cleric from the possession of degrees, and because of the increased facilities at the disposal of both major and minor seminaries to effect the obtaining of degrees, this Section gives an unqualified endorsement to a program of studies arranged to lead to a degree.

The report of the Committee was adopted without discussion. The Chairman then called for the report of the Committee on Nominations. The Chairman of the Committee, Rev. Charles White, D. D., Grand Rapids, Mich., read the report. On motion

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the report was accepted and the nominations confirmed. The following officers were elected:

Chairman — Rev. Eugene F. Harrigan, S. S., St. Charles' College, Catonsville, Md.

Vice Chairman — Rev. Denis Hayes, LL. D., Sacred Heart Seminary, Detroit, Mich.

Secretary — Rev. Lambert Burton, O. S. B., St. Benedict's College, Atchison, Kansas.

After a few words from the new Chairman, the meeting adjourned with prayer.

EUGENE F. HARRIGAN,
Secretary.

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PAPERS

THE YOUNG LEVITE AND HIS DEGREE

REVEREND LAMBERT BURTON, O. S. B., A. M., ST. BENEDICT'S COLLEGE, ATCHISON, KANSAS.

It is possible the first mention of the subject of degrees for our clergy gives rise to a suspicion that the author is advocating an innovation and that of an undesirable type. For many years, yes, even centuries, we have been going on the assumption that a degree was a perfectly useless appendage to a priest's name, yea, was even thought to smack of vanity. Old as this prejudice may be, it will be well to examine into the facts of the case if it can be shown that there are sufficient reasons for giving the matter so much attention.

During the last few years the writer has met with difficulties in connection with the administration of schools by local pastors. When he was asked to write a paper to be read at this Convention this idea was uppermost in his mind. In order to ascertain how grave and extensive these difficulties are he thought of addressing himself to the superintendents of Catholic schools throughout the United States. The result was a questionnaire addressed to forty-seven such superintendents. Unfortunately only fourteen had time to reply, but they are fairly well scattered over the country and may be taken as a fair indication of the mind of the rest. Throughout this paper I shall now and then refer to their answers.

My proposition, therefore, is: All our clergy destined for work in parishes and on the missions should be encouraged to the utmost to strive for degrees. I do not argue that all *must* obtain degrees, although the requirements for a Bachelor's degree are such that if a man can not merit that he can hardly be said to qualify for higher orders. Yet I leave the question open and

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say that it should be very strongly *urged* rather than *demanded*. Furthermore, I do not advocate that all our present clergy should at once go through the ordeal of acquiring degrees. It would be well where circumstances permit it, especially for the younger clergy. But I am arguing for the future clergy, and contend that their courses should be so arranged that they can obtain degrees. Finally, I am not speaking of those who intend to make it their life's work to teach in a standard high school or college. Such an avocation presupposes the required degrees. But I intend my proposition to apply particularly to those who enter the preparatory seminary, pass on into the major seminary, and are destined for the *cura animarum*. For these also I would advocate degrees.

My first argument is that it would raise the standard of expectation for every candidate for Holy Orders. As it is now it often happens that a student thinks only of getting through, and that as fast as he can. He will try to be excused from one or more subjects as not being necessary in the education of a priest. The result will be that he will lack that broadness of education that every educated man must have and all the more so a priest. Subjects which he takes are often passed over superficially. He manages to be absent some, even much, of the time. He is allowed to slip through on the plea that he is a good fellow and will make good later. Even his Latin and English are at times woefully neglected, and still he gets through because he uses diplomacy, has a pull, or he is needed. To use his own words, he has "succeeded in getting by" but he has only learned to be an evader of work, and the pity of it is he will very likely be the same all his life. I have in mind the case of a young man who under various pleas manages to be absent from school much of the time. On his return he tries to make up the work after a fashion and then thinks all should be well. He tries to make others believe, and even himself, that he is sincere in his work. but in reality he is only trying to get by without doing the work. Thoroughness seems to be a very secondary matter with him.

The case of this young man is not a solitary one; cases similar to that, or at least offending along the same line, may be found in many preparatory seminaries. But if a certain amount of

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class attendance and a definite standard of efficiency were required, he would know there was no use trying to make his course with less than the minimum requirement. If degrees, and therefore credits leading to degrees, were required, there would be such *standards* of requirement. Thus would be eliminated that deplorable spirit of superficiality that interferes so much with the thorough education of our candidates for the holy priesthood.

If this evil is not eradicated it will produce as a result a very deplorable condition in the graduates from our seminaries. Young men will be advanced to the holy ministry, not so much on their merits as through other means and for other considerations. In some cases their ambition has been not so much to became an *alter Christus* as to be appointed to some lucrative place with little work attached to it. They have neither apostolic zeal nor learning. Their ignorance, narrow-mindedness, lack of insight, lack of intellectual culture and training, are woefully in evidence; and to make matters worse there is no probability of improvement as they grow older because they have never acquired the spirit of study. They have learned to slip through, to get by, but not to study. If the high requirements set by a degree were demanded the undesirable would be eliminated and the really worthy and capable would be induced to put forth their best efforts. They would be more likely to acquire the spirit of study and this spirit would stay with them, to some extent, during their priestly career. They would then be in a mood to grapple with the new ideas that are constantly appearing in society. Human nature is always the same but as the years roll by new combinations of sociological and psychological difficulties present themselves in rapid succession. These difficulties very frequently affect vitally the salvation of souls. Consequently, if a priest is properly to discharge his duty in the care of souls he must be in a position to cope with these sociological and psychological difficulties. Now, if he has acquired the spirit of study, and especially of research, such as the degrees require, he will be competent and disposed to study, analyze, and to cope with the sociological dangers that threaten his flock.

In the questionnaire above referred to one of the respondents

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suggests the following questions: "Should not the priest of today be trained in one or the other of the leading problems with which he will have to deal? Aren't possibly sociology, economics, rural sociology, psychology, and biology, of such importance that a number of priests should be Masters or Doctors in these fields?"

We must conclude, therefore, that the spirit of real study and research is a vital factor in the success of the priest's work; and this spirit is best acquired by following a standardized course leading to a degree.

The urgent advisability of degrees on the part of the clergy will stand out more insistently if we call to mind some of the other powers a priest often has over society. Priests very frequently have an opportunity for moulding public opinion, and the greater their name for education and learning the more eagerly will their opinion be sought and the more readily will their words be accepted. The first of these fields is the control of their own schools, grade and high school. Although the pastor may not act as principal or superintendent of his schools, nevertheless he must have some control over his school, and this control will be more far-reaching and effectual if he has a dgree to back him up.

Referring again to the above questionnaire — one of the questions was: "Do you find priests embarrassed in the administration of their schools because they have no degrees?" To this one of the respondents very aptly replied as follows:

"I do not believe that the past, or even the present, can be used in judging this situation. The number possessing graduate degrees among Sisters and teachers generally is increasing rapidly. Due to the fact that a graduate degree carries authority, whether we like it or not the person with the degree will be listened to where the one without it will be disregarded. I can imagine a situation in the near future where Sisters possessing M. A. degrees will be inclined to slight or criticize the authority of the pastor in school matters. Remarks have already come to my ears in certain instances that would seem to justify this conclusion."

During the past few years the question has often come up as to the recognition given to Catholic schools by State schools.

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other colleges, and standardization agencies. Many difficulties have been encountered in this respect. At times they appear almost insurmountable, but they are nearly always overcome with less difficulty if the pastor is a man whose standing in educational circles can not be questioned. A respondent to the above questionnaire has this to say:

"The parish school is part of a parish. *Ergo,* the pastor, all priests, must be *acceptable* men in the field of education. My own personal experience has made me insistent in demanding from the seminaries the conferring of degrees. We must not sacrifice effectiveness merely because degrees are State-conferred or standardized. We are doing the work, let us have some recognition for it."

The author of this statement is superintendent in a large archdiocese.

Among the pastor's many duties there will at times be reason for him to speak on public occasions on questions of education, school policies, and other matters pertaining to our schools. If he has a degree recognized by standard schools he will be in a position to command the attention of his hearers, but if he has no degree his audience will be inclined to think he is far from being sufficiently educated to know what he is talking about. Where such is the case he had as well remain silent. People will not listen, and our much vaunted boast of the education of our clergy will receive a smarting rebuke. The argument will undoubtedly be urged that many of those among our clergy who have no degrees are nevertheless men of influence and that their words carry much authority. To this I would reply that this authority was gained gradually and sometimes after long waiting. This influence would have been attained earlier if they had had a degree. Moreover, having won a degree would have given evidence of a better education. This last statement will again be questioned, but I will answer by quoting one of my respondents. He says:

"To give a Master's or Doctor's degree for work now being done in the seminary would be to lower the standard of those degrees below that upheld by large non-sectarian graduate schools. Isn't the problem this, should the seminary course be

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put on a graduate basis or kept on the under-graduate basis as it is at present?"

This may be a scathing charge, but to be honest with ourselves and others we must look the condition of affairs squarely in the face. We must examine with unbiased minds and with minds open to conviction the courses followed by our candidates for the priesthood on the one hand and the demands of standard schools on the other.

When a pastor appears in public to speak on education it is sometimes necessary to point out defects in the various systems of education. But if his own education is deficient he will not be able to detect these defects nor understand them; and in the second place he will not be listened to because his audience will consider him an incompetent judge.

Not only on questions of religion and education is a priest expected to appear in public but on many other occasions. There is hardly any topic in the broad field of learning on which the priest can not contribute much to the benefit of society and the good of souls. He is often called upon to speak; and if he is *not,* it may be a sign that he is considered incompetent, much to the humiliation of Catholics and the Catholic cause in that section. If he is called upon he should be equal to the occasion. If he has a degree he will be in a better position, not only because of the degree itself but also because the course of education by which he merited the degree will have so trained him that he will be in a position to handle the subject assigned him. His training will enable him to study, penetrate, comprehend, and analyze the subject, and his degree will put the stamp of authority on his research work. People will feel that he knows *how* to study a subject, and consequently they will give him a confidence which they will hesitate to place in another. A priest should be ready to speak with authority on these points. He will, moreover, often be called upon to speak on topics of the hour, and in order to do justice to these topics it will be necessary for him to be a student of the times. This he will be able to do if he has learned to be a real student. And he will be a real student if he has followed a severe course of studies leading to a degree.

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But all of these things are more or less of a secondary nature in the line of his professional speaking. He has real professional work in public speaking and that is as a defender and promulgator of Catholic doctrine. Here especially will his thorough education qualify him to meet the occasion. He must be a student of dogma, of history, of human nature, and of his times. He must know how to present his subject in order to convince his hearers and disarm his opponents. If he has had that broad, thorough, and solid education leading to a degree, he will know how to handle his subject to the best advantage.

Another consideration in connection with our subject is the impression a priest makes on all classes of people whom he meets, whether they be of the household of the faith or not. The impression only too often made is such as to turn people away from the Church rather than draw them to it. There is so often a glaring lack of culture where we have a right to expect a manly refinement. We would expect a clear and logical course of reasoning, but instead of that we meet with some very inconsistent ideas and theories and a narrow-minded disposition. The position becomes very humiliating and even revolting where our poor cleric is blinded by over-confidence and conceit. This condition of affairs is due largely to the manner in which our candidates for the priesthood are allowed to slip through their courses. Much depends on the individual whim and fancy of the several professors of the preparatory and major seminaries; and even if these professors tried to be exact there would be no uniformity of action because there is no uniformity of standards, especially in the preparatory seminaries. Much of this could be avoided if our preparatory and our major seminaries were so organized that their courses would lead to degrees.

This *can* be done and *should* be done. Many will probably argue that we would be lowering our standard in doing so, but the very contrary will be the result. The requirements of standard schools are in many respects more exacting than many of our seminaries, both preparatory and major. Nor will we have to sacrifice anything. Nearly all States will admit four years of Latin in the high school and in the college as much Latin and philosophy as we now have and even more. English is an-

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other leading subject, and in this nearly all if not all States admit four units in satisfaction of college entrance requirements, and this subject can also be offered as a major in the college. Greek is the only subject which offers any difficulty. But even that can be solved in one of two ways. Many States will accept two units of Greek in the high school. That would be one way of solving the difficulty. The other would be to place Greek in the college and continue it for four years. Many professors of Greek prefer this arrangement, saying they can accomplish more in this subject if it is taught in the college than if they tried to do part of the work in the high school. The other subjects, history, mathematics, languages, and sciences, can very easily be taught in the manner prescribed by the State. Moreover, there is considerable uniformity in these State demands, and this uniformity is still increasing. In mathematics twenty-eight States require two units in the high school and fifteen States require two and one-half. In history thirty-two States demand one unit, though in nearly all cases will two or more be admitted. In science twenty-three States require one unit but many other States will admit science and many of those admitting or requiring science will admit more than one unit.

Therefore, to arrange our seminary courses that degrees can be granted, can be done, and since it will make for more thorough scholarship and for greater influence of our clergy, it should be done.

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THE PLACE OF GREEK IN OUR CURRICULUM

REVEREND THOMAS J. DEEGAN, D. D., CATHEDRAL COLLEGE, NEW YORK, N. Y.

The discussion of Greek before many another educational body would in these days entail something akin to an excursion into the realms of archaelogical research. The preliminaries might even pertain to the laboratory where minute experiments performed with telescope and spectroscope and microscope might reveal that the only place now accessible to the ancient study is on some dusty shelf with other venerable educational relics. At the very least the one presuming to speak in its favor would have to assume the rôle of a venturesome apologist and could expect only the questionable encomium of being a champion of a cause already lost.

With us the case has a totally different aspect. We must acknowledge with admiration the splendid work of certain professors of the classics in other American universities and colleges, men isolated in a wilderness of electivism which renders feeble their protesting voices, yet it is quite true that with Catholic educators alone the Greek question remains one of vital importance and of practically universal interest. Long ages ago the Church passed through her novitiate as custodian and protector of the ancient classics, so that the Catholic colleges and schools of America, firmly grounded in glorious traditions, can but welcome the growing prospect and the distinction of becoming the principal guardians of classical lore in this country until such time as the many insensibilities of educational reformers shall have run their course. Latin, in the secondary schools, if not so much in the colleges, still holds some sway; Greek, excepting a certain number of privately conducted institutions, is practically a dead letter. Standing in every instance for Greek in the curriculum our preparatory seminaries will surely take a great part

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in the struggle to save that subject from utter extinction; that there should be no wavering of the lines nor lack of conviction in this purpose is a prime requisite of their success.

From premises known to all of you it will become apparent immediately that the intrinsic worth of Greek language and literature is not the main theme of the present paper. Incidentally something may be said to justify the retention of Greek among the required studies, but it is a fact that the preparatory seminaries already stand committed by long experience and by definite resolutions adopted at their conventions, to a course in Greek linguistics of such scope and duration that scarcely another subject in the curriculum can be said to surpass its importance. If we are to discuss merely the prominence of the place Greek is to occupy among us, that question is answered already, for in this Section of the Catholic Educational Association we are confirmed "bitter enders" as far as Greek is concerned, and with a finality and unanimity of which there can be no question. This observation spares us the futility of expanding with irrelevancies the little that is to be said on the actual place which the study does and should hold among us, and leaves the writer to present only a word of encouragement, with here and there a note of warning, to those who are determined that the rout of the classics, and particularly of Greek, shall not be complete. Should the professors in charge of our courses become infected with the virus of the pseudo-scientific reformers or begin to believe, as unfortunately many do believe, that every reformer is an expert speaking for experts, there would be danger that we too might come to conceive a dwarfed, emaciated and mutilated notion of the essentials to a liberal education in the arts and sciences.

We are witnessing to-day what might be called the *debacle* of our educational system; it follows in the wake of the last fifty years of innovations, questionnaires, tabulation, assertion, prophecy and much that was mere tommyrot. When a president of Yale calls upon his students to create some moral standard which they will agree to observe, one ought to hold it an honor at whom is levelled the charge of old time conservatism. In our fidelity to Latin and Greek we are ultra-conservative and we may be proud of it, for if men prominent in educational circles are not saying

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things the world will want to remember, the men of ancient Greece and Rome said things the world will always remember.

We are not all pessimists on the ultimate restoration of sound education in this country, but in view of the failure of many educational theories now in vogue, it might be salutary to recall that among the numerous fallacies launched on the educational sea there are none so waterlogged as those which have crowded from the channel the time honored study of Greek. You have all met, beyond the peradventure of a doubt, the old graduate who blithely mentions "parasangs" or "the shore of the loud resounding sea" and says, "That's all I can remember of all the Greek I ever knew". You have heard old students say, "I studied Greek for many years and got nothing out of it". You have encountered the practical utilitarian who sneered at the "culture" which your Greek helps to produce. A few years ago a visiting inspector at one of our schools asked a certain professor of Greek, "Do you find that the students ever attain any real interest or enthusiasm for Greek?", and when the professor, himself of the lackadaisacal type, replied in the negative, the whole topic was forthwith dismissed with a deprecating smile and a shrug of the shoulders; the inspector, it may be noted, lacked even a bowing acquaintance with Greek language or literature. You may have heard men actually engaged in the teaching of Greek admitting that it is badly taught and imperfectly remembered. It is possible that you have listened to enraptured scholars who insisted that the classics must go, they must make place for the study of modern literature. It may have happened even that you have run head on into the expert opinions of men like Dr. Eliot who decried the time wasted in weary plodding through the ancient authors, or Mr. Flexner who breathed hatred for so much formal mental discipline and made "content rather than form" the watchword for the new educationalists, or — to put it at its worst — that good-natured humorist, Professor Leacock, who writes on "Homer and Humbug" and laughs the classics out of countenance with the appellation of "only primitive literature".

That such sodden hulks of arguments, hardly specious without and not logic-laden within, should have drifted about menacingly for so long a time is the most surprising thing of all. They have

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been riddled, of course, and with hot shot from the defenders of the classics, but inexhaustible in number and being manned by a countless crew, they still contrive to remain above the water. The old graduate is truthful enough when he says, "That's all I can remember", but when he adds that he studied without result, without some mental enlargement, some new vistas of thought and feeling, he is guilty of unscrupulous exaggeration. To sneer at culture or to talk about practical utility is indeed easy, yet "culture" is an unoffending word, harmless in itself, but used to designate an ideal not easily definable, a something which is growing less and less discernible in graduates of American colleges; as for utility, there are many kinds of it, higher and lower, immediate and remote, direct and indirect, and it behooves one carefully to discriminate them before he begins to prate about utility. The argument from utility is very soon forgotten after it has been made to serve the purpose of disparaging Greek, for many other subjects are quite useless in the same sense in which such terms apply to Greek. Poor Greek! It is poorly taught and imperfectly remembered. Apply that test to other studies. Surely you will find them all appealingly taught and never forgotten. But modern literature must be studied; this we grant, but why remove the ancient literature to do it? The two are not incompatible. Yet there remain the formidable names of Dr. Eliot, or Mr. Flexner, of Professor Leacock, or anyone else who may stand for the moment in the educational limelight, for they are of the recurrent type. Let us remember that each unfriendly opinion is at most just one. Beginning with the commencement utterances of President Lowell of Harvard and President Butler of Columbia spoken to their most recent graduates, it would be the easiest thing in the world to build up a mosaic of quotations of favorable import and from men whose opinions are accepted without question and whose deductions in many instances are made from more valid tests.

There is here, as has been pointed out, not an attempt merely to justify the retention of Greek in our curriculum. There is rather an expression of the hope that emphasis on the inanity of the commoner so-called arguments against it may encourage us to a greater respect for the old ideals. In the preparatory sem-

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inary the very conception of future critical study of the Sacred Writings of the New Testament renders the study of Greek indispensable. It also has practical value as an indirect means of teaching derivations and sources in linguistics, philosophy, history, everything cultural in fact, except the physical sciences. Still it should not be forgotten that there is a loftier ideal in the teaching of Greek than that of serving as a background for other studies. It must be primarily an instrument of education; no other concept of it will achieve its real purpose. Like Latin, it developes the powers of concentration, observation, alertness, patient attention to detail, and is, therefore, a genuine instrument of mental training, while through its literature it opens to the student an avenue which will stand him in good stead in other and wider fields. The chief question in the educational field to-day is not a wider or a narrower curriculum, not a more scientific or a less scientific method, but, as Professor Shorey has indicated, it is "the survival or total suppression of cultural tastes and standards, of the imparting of some trained faculty which will enable men to appreciate and enjoy their rich heritage from the civilized past". If we are to teach Greek at all, this idea should dominate all our efforts.

There are other questions worth while besides the mental attitude of those who are going to do the work. The place of Greek in the preparatory seminary has thus far been determined only in terms of the number of years to be devoted to it. But what kind of Greek? What authors are to be read? How much of each author? These are questions which our future deliberations will decide. Here, it is time for a note of warning. It is certain that one identical program, specifying every detail, will not appeal to all as preeminent in achieving success. With many in these days the idea of standardization is a positive mania; they are never so happy as when they are tinkering and meddling with the curriculum of other institutions than their own. Standardization is an idea meritorious in a certain sense, but it should not tamper with all the minutiae of every semester, every month, every week, of a college calendar. So many agencies are at work, local interests are so diversified, individual schools have such a right to a certain flexibility in courses and to freedom in

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method of instruction, that standardizing bodies should not attempt to do more than to indicate the general scope and character of the instruction to be given. If the idea is carried to extremes nothing much will be accomplished by forcing programs, complete to the last item, upon unconvinced and reluctant teachers. Proposals of any real value need not be forced; they will win their own way. This applies, of course, to every subject in the whole curriculum, but there is danger that overzealous standardizers may just now work harm to some of us in the department of Greek because our recent commitment to a five years' course in that particular study will cause considerable immediate readjustment.

Keeping Greek on the map will not, then, be a difficult task if our instructors have a large confidence in the value of their subject and our institutions a certain latitude in the solution of their individual problems. While adhering to old standards they need have no great fear of being left behind in the ever-changing processes of American education. The contempt of the classics, widespread as it is, is by no means universal, and it would be well for us to know and to follow closely the magnificent efforts of men like Dean West of Princeton, who are constantly waging a stirring fight for the restoration of the idea that classical studies are of essential value in the best type of liberal education.

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THE CHARACTERISTICS OF DISCIPLINE IN A PREPARATORY SEMINARY

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Discipline is one of the prominent objects of school training. Discipline is a department of scholastic training which should be thoroughly understood and mastered. It has to do with moral and intellectual beings, therefore the moral and intellectual nature of the pupil must be regarded. There are many and erroneous views on the subject of school discipline simply because this fact is not considered. All sanctions for the purpose of regulating discipline must have reference to the intellectual and moral being. All punishment, in order to secure proper discipline must be moral in its ultimate results.

But what is moral discipline? It is such a course of training as will secure the full development and proper control of all the moral powers; so that the passions, the appetites, the desires, may serve to perfect our present and future happiness. The conscience which enables us to feel that there is a right and a wrong must be so enlightened and influenced by proper training that its dictates may be safely followed. Moral discipline is to be secured by the proper presentation on all occasions of the great cardinal principles of correct human action, truth, justice, right; and by the judicious enforcement of moral precepts. What is right and what is wrong must be understood. With these principles as our foundation, we may proceed to consider the characteristics of discipline in a preparatory seminary.

Discipline in a preparatory seminary should be such as will tend to build character, priestly character. Its particular aim should be so to guide the young aspirant to the priesthood that his true character may manifest itself. If a young man is able to hide his true character under a system of discipline, that discipline is radically wrong. Discipline is a branch of moral

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education. All discipline that fails of moral results is defective; it fails of its most important function. Good discipline secures good order without any show of authority; and it always does something more. It uses its opportunity so as to form those habits of intellectual and moral action which constitute the elements of a noble manhood. It should make the boy habitually obedient to all rightful authority, pious, industrious, honorable, devoted to the good of others, a lover of learning and fond of good books. It should so train him that his will is habitually in subjection to the law of right and duty. He should obey for duty's sake. In a word, seminary discipline should be character-building. It should produce in the young seminarian nothing of shyness, of insincerity, of deception, of meanness, of selfishness, of dishonesty or of untruthfulness. It should be so orderly, so open, and so active, that none of these vices can exist.

To rely exclusively upon the stimulus of an ever-present look or gesture or word of admonition to keep order is a mistake. With such ever-present show of authority the young seminarians are being continually impressed with the fact that they are being watched. This is not a means of developing character or self-restraint. Authority should be omniscient but not omnipresent. The young seminarian should know the rule and should know that the rule is unbending. Moreover he should know that there is a sanction to that rule, and sanction without mercy, without favor, without recall. The ever-present show of authority is not a discipline that makes for character. It will have a tendency to make boys dishonest in their dealings with authority. It is a fact borne out by experience that when boys realize that their every move is being watched, in the study-hall, on the play-grounds, in the classroom, in fact everywhere, they await a favorable opportunity to break the rule. That is human nature, namely, to desire that which is forbidden. Moreover, such discipline crushes all initiative in a boy and he becomes merely mechanical, depending upon the will of another entirely in the most trivial matters.

Discipline is itself the great educational process. The well-disciplined alone are well-educated. Hence it is the great business of the preparatory seminary to so discipline its pupils that

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in later life that discipline will be an asset to them in their priestly career. Authority cannot add to their stature one cubit nor to their mental or moral capacity one power, but it can bring them under a process of training that will subdue their untamed impulses, develop the latent energies of body, mind and soul, and direct them to a course of right action; so that the future priest may be fitted for his great work and high destiny. The aim of seminary discipline should be two-fold: immediate and remote. The immediate aim is that state of quietness and order which is necessary for the effective conduct of the work of the seminary. The remote aim is the creation of those habits of industry, helpfulness, benevolence and self-control, which constitute the elements of a manly, priestly character. Seminary discipline, moreover, should always have the spiritual element in it; the young seminarian should be made to realize that all authority comes from God, and that in obeying the regulations of the seminary he is performing a meritorious act.

Kindness is one of the most powerful agencies for the attainment of good discipline. By this as exemplified in the life of the true teacher I mean his uniform good will, earnest sympathy and hearty generosity exercised toward the seminarians. There is no force on earth so potent as love. When it has possession of the human heart it is all-pervading and overpowering and especially if brought to bear upon sympathetic youth. That teacher alone who loves his pupils has power to gain their love and confidence, which should be his chief reliance in school management. An affectionate youth will confide in our judgment, respect our authority, and fear our displeasure. If we show him by our personal attention and kindness that we are his true friends and that all our efforts are designed to secure his best good and make him believe it, we hold him by the power of enchantment. He is held under a higher law than force, which induces him to gratify our wishes. But this kindness which is an essential element in every true system of government, is not and cannot be a substitute for authority, when the good of the individual or the seminary demands it. By this I mean that kindness should not interfere with sanction. If the rule is broken in a serious matter the penalty attached must be enforced.

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Discipline in a preparatory seminary should be such as to build up a high standard of conduct. The work of building up such a standard is a long one. This comes largely from the knowledge of the effects of conduct. Glimpses of the future and especially of the effects of this or that kind of life are the means by which the young seminarian is to learn to set for himself proper standards. One should not criticize the motives of young men too severely. Whispering to classmates, doing the work for a helpless victim about to pass an examination, solving problems assigned to another to solve, all this may be done from the kindest of feeling and with the best of intentions. It is unwise to impute wrong motives in such cases till the results of the conduct complained of have been explained. Young men often do innocently what they themselves afterward condemn from lack of knowledge of the remote results of their actions. The conservatism of age often results from broader knowledge of consequences.

It is a mistake to restrain and direct the young seminarian too much. His whole life may then become merely mechanical. Some room should be left for private initiative. Having set down the rules of the seminary that he must obey, having made him aware of the consequences if these rules are broken, give him some latitude in order that he may adapt himself to these rules. The rules themselves should be on broad general outlines. How many times young men are ruined in disposition by unnecessary detailed restrictions, reducing them to a debasing servility. Freedom within necessary limits is as essential to a young man's healthy development of body and mind as pure air and food. Under its influence his disposition is improved and his experience is productive of its best results. The young seminarian learns little by experience, if the experience is that of the teacher or disciplinarian and not his own. Disciplinarians need to be reminded that much harm comes to the young from an unwarranted distrust of motives. Accuse a young man wrongfully of lying, deception, or of any other serious misdemeanor, and you have done him an irreparable wrong. He becomes discouraged in his efforts to do right, he loses confidence in you, and you lose power for good over him. It is better to wait till proof is clear.

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Never threaten, but when once a threat is made it should always be carried out regardless of consequences. This is a basic principle of pedagogy. Threats engender fear, and fear should have no place in a seminary. It ceases with the object that calls it forth. If a young man is held in check constantly by fear of what will happen, as a result of a threat on the part of a disciplinarian, when the disciplinarian is removed from him he ceases to be restrained. One should rather use example instead of threats as an incentive to right conduct. Hold up before the young seminarian the bright examples of the great Bishops and priests of the Church who have devoted their lives to the good of their fellow men. But the most powerful example of all is yourself. If you are pious, good and kind, if you are industrious and enthusiastic, if you are devoted to the best interests of those placed under your charge, if you are all afire with zeal for the good of others, if you are a lover of all that is beautiful, good and true, your immediate example will be a powerful stimulant to those with whom you are associated toward the doing of all that is noble and good. Boys at the age they enter the preparatory seminary are very impressionable, and example speaks to them in louder tones than words. The boy's idea of the Church and of the priesthood will largely be decided by what he sees in the priests with whom he comes in daily contact at the seminary and by the individual interest that they manifest in him. A noble example is the least that the young seminarian should expect in those who are placed over him. Precept is powerful, but precept reinforced with example is all-powerful. Therefore let precept and example go hand in hand. Many a boy gets no other conception of the Church than the impression which the priest makes upon him, Therefore we may judge the opposite impression, if as a result of imprudent disciplinary measures his high idea of the priesthood is shattered. It is the duty of the teacher in the seminary to try and understand the boy and to manifest a sympathetic interest in him, for the boy nature requires this above all things else.

The young seminarian's course of conduct in after life, his character and his moral strength, depend very largely upon the method of discipline and control adopted by the authorities of the

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preparatory seminary. When a young man has been controlled by a discipline which has ordered his every action, a discipline which has kept him under surveillance at all times during his seminary course, when that young man leaves the seminary and passes into other surroundings his conduct becomes strangely changed; the amiable and well-behaved young man in the seminary, whose true character has been kept under cover by an injudicious and strict discipline, becomes all at once unreliable and vicious. This is almost the invariable product of that method of discipline which regulates and orders every act of the seminarian throughout the day. Therefore, it is the duty of seminary authorities to foster private initiative on the part of the seminarians, in the first place in order to find out the worthy and the unworthy, and secondly, to see that true principles of action and correct habits are wrought into his being naturally and not by strict rule. These he will carry with him as a permanent possession, and they will determine his course of conduct when he ceases to be under the influence of the discipline of the preparatory seminary.

As boys grow older, authority and that degree of compulsion which is implied in authority, should be more and more relaxed. To surround a young man in a seminary with every possible safeguard to prevent him from breaking the rule is doing him a great injustice, for in after life when those safeguards are removed he will find himself utterly unable to act without direction. More dependence should be placed in the self-directing power of the young men themselves in our preparatory seminaries. This is the time for a systematic instruction in duty. This can hardly be too thoroughly done if judiciously done. One great object of this instruction should be the development of the power of self-restraint. The habit of self-restraint cannot be formed by constantly feeling the restraint of another. It is a notorious fact that those youths who are the most tenderly guarded and constantly held in check are often the most ready to yield to infraction of the rule, when restraint is removed. Perpetual self-restraint under a strict discipline cannot but help to work a great harm, especially to the characters of young men preparing for the priesthood.

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Disciplinary authority is strengthened and aided in three ways:

First, by the arrangement of the classroom;

Secondly, by an appeal to the sense of propriety, the sense of honor, and the sense of shame among the seminarians.

Thirdly, by the cultivation of the heart, and appeals to the conscience.

A very important aid to discipline in the seminary will be found in the proper arrangement of the students in the classrooms and in the study-hall. The students should sit with their backs to the teacher's desk. I am aware that this idea is not generally carried out. It is perhaps reversed in most cases. It is even opposed by some. But a fair trial will satisfy anyone that it operates with great efficiency and power. What are the reasons for this arrangement? In the first place, such an arrangement, in addition to being a most important aid to good discipline, best promotes the end for which the seminarian attends class. He comes to the classroom, or to the study-hall to learn the lessons that the teacher has assigned to him. For these lessons he is held accountable. He is reported delinquent if he does not know them. The acquisition of these lessons is the great work to be accomplished in the classroom or study-hall. When then, you bring the seminarian into the classroom you ought to seat him with nothing before him but the lesson he has to learn. The teacher's desk should be behind him.

Secondly, the teacher is the greatest object of attraction in the classroom or study-hall. Is it making the best arrangement for the students who have their lessons to learn to place the teacher immediately before them and thus draw off their attention from their books? He that is the center of attraction ought not to become the incidental cause of distraction, and therefore his place is in the rear of the room except when it is absolutely necessary to face the students.

Thirdly, there is much that takes place at the teacher's desk that will attract attention. Students come to him for assistance in their studies and for permissions of one kind or other. These things will attract the attention of the other students in the room. Is it a wise arrangement that tempts the student to neglect his lessons by noticing what is going on at the teacher's desk? Is

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it wise to gather these things into a central point in front of the students while they are engaged in study? A teacher may have reason to call up a student to caution and admonish him, or some one may drop into the room to see the teacher for a moment or to call for a student. Now all these things and many others that I have not time to name ought to be removed from before the students and placed behind them. They are all identified with the teacher and his desk. These, therefore, ought not to face the students but be behind them. The door of entrance too should be in the rear of the room and near the teacher's desk. Analogy suggests that this arrangement is right. When a general arranges his army for battle, where does he take his position while the fray is going on? Is it not behind them where he may overlook the movements of every man without interfering with the appropriate action of a single soldier? Shall the teacher with his students show them that which is to be conquered, and yet stand between them and their work?

Our second suggestion for the promotion of good discipline in a seminary is to make frequent appeals to the honor, sense of propriety, sense of shame of the young seminarian. This may be done in various ways, by conversation in private, or if that does not avail, by remarks in public; by picturing to him the shame that must attend bad conduct and the good that will result from correct deportment. An effectual way of reaching the seminarians is by a system of weekly or monthly reports in each study and in conduct. This report should be made known to the seminarian, and the reading of it in public should be made the occasion of remarks on the importance of application, obedience and deportment. Throw around this system of keeping a report of scholarship and deportment as much character as possible. Create a popular sentiment in its favor and make every seminarian feel that it is a disgrace to have a bad record against him for his future priestly life to look back upon. Such an appeal will have a remedial effect on the average seminarian. But above all else, the force of the teacher's personality must be the means of maintaining discipline. The displeasure of the ideal teacher is about the severest punishment that a boy can receive.

The cultivation of the heart is the most potent means of pro-

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moting an ideal discipline in a seminary. Our ultimate appeal must be here. Our highest hope for good results, whether in class or out of it, is here. The heart is the fountain of good or evil. If it is rightly regulated all will be well. Hence flow the streams of obedience or disobedience, subordination or insubordination; hence comes that which promotes good government in a seminary or sets it aside. The heart is cultivated first by the teacher's example. His example will be felt, and powerfully too, by the boys. A process of assimilation is constantly going on.

The heart should be cultivated by frequent appeals to the conscience of the seminarians. This conscience may easily be kept alive, for it is in daily contact with the sacred truths of our holy religion. These truths should be impressed upon them by word and example. Secure the hearts and consciences of your seminarians, and your government will be strong. So let our seminarians be modelled, governed, disciplined and brought under control, that our seminaries by the very influence they exert upon them, may become sources of the highest blessing. Having thus learned to be governed under the most favorable circumstances, having thus breathed an atmosphere that is pure and healthy and invigorating and life-giving, they will leave the preparatory seminary with characters fully formed, trained in heart and mind, perfectly equipped to take up the higher studies of the major seminary, and to abide by the community rule that obtains there.

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INDEX

PAGE

Academic and Professional Preparation of College Teachers, The, Brother Thomas, F. S. C. 129
Acker, Mrs. Joseph, Taking Care of the Deaf in Toledo..... 326
Address of Rt. Rev. T. J. Shahan, D. D..... 41
Advertising the Work and Worth of Catholic Education, Rev. Joseph V. S. McClancy 240
After the Seminary — What? Rev. William Carter, C. M..... 504
Aims and Purposes in Teaching Religion, Rev. Joseph V. S. McClancy 156
Approved Colleges 1922, List of 97

Barr, C. M., Ph. D., S. T. D., V. Rev. Wm. P., Weeding Out the Unfit 473
Better Teaching, Rev. Claude J. Pernin, S. J..... 48
Bible Study and Church History in the Religion Course, Rev. William F. Lawlor 165
Blind Education Section, Catholic 330
Boyle, Rev. Joseph A., Discussion 187
Brother Aubert, C. F. X., Discussion 231
Brother Florence, O. F. M., The Little Mission School 351
Brother Thomas, F. S. C., The Academic and Professional Preparation of College Teachers 129
Brother John A. Waldron, S. M., Tests and Examinations..... 217
Bruehl, Ph. D., Rev. Charles A., The *Magisterium Ordinarium* of the Church 487
Burton, O. S. B., A. M., Rev. Lambert, The Young Levite and His Degree 533
Byrne, A. F. M., Rev. P. J., Education and Mission Progress..... 441
Byrnes, Rev. James A., Discussion..... 215

Capen, Ph. D., Samuel Paul, College Standardization..... 115
Carter, C. M., Rev. William, After the Seminary — What?..... 504
Catholic Blind Education Section..... 330
Catholic Index to Periodicals, A, William Stetson Merrill, A. B..... 139
Catholic Negro Education Section..... 343
Characteristics of Discipline in a Preparatory Seminary, The, Rev. F. Joseph Kelly, Ph. D..... 547
Clune, Rev. P. J., Discussion 246
College for the Deaf, A, Rev. Hugh A. Dalton, S. J..... 319

Digitized by Google

PAGE

College Efficiency, Factors Which Make for, Adam Leroy Jones, Ph. D. 122
College Standardization, Samuel Paul Capen, Ph. D. 115
College Teachers, The Academic and Professional Preparation of, Brother Thomas, F. S. C. 129
Commission on Standardization for Higher Institutions, Report of the 96
Committee on Libraries, Report of the 101
Committee on Standardization, Report of the 526
Conference, The Teachers' Pedagogical, Rev. Felix M. Kirsch, O. M. Cap. 398
Conference of Religious Superiors, Proceedings 360
Consecrated Lives, Our Endowment of, Rev. Albert C. Fox, S. J. 104
Constitution 1
Cultivating the Use of the Library, Rev. Paul J. Foik, C. S. C. 109

Dalton, S. J., Rev. Hugh A., A College for the Deaf 319
Deaf-Mute Section, Proceedings 308
Deaf-Mute Section, Resolutions 317
Deegan, D. D., Rev. Thomas J., The Place of Greek in Our Curriculum 541
Department of Colleges and Secondary Schools, Proceedings 92
Development of Thinking Power in Children, The, Rev. Edward B. Jordan 204
Dickerson, M. D., W. P., Urgent Need of More High Schols for Colored Catholic Children 346
Diocesan Examinations, The Organization of, Rev. Charles F. McEvoy 250
Discipline in a Preparatory Seminary, The Characteristics of, Rev. F. Joseph Kelly, Ph. D. 547
Discussion, Sister M. Aquin 289
" Brother Aubert, C. F. X. 231
" Mother St. Bernard 303
" Rev. Joseph A. Boyle 187
" Rev. J. A. Byrnes 215
" Rev. P. J. Clune 246
" Rev. Joseph A. Dunney 223, 248
" Sister M. Eberharda, O. S. F. 286
" Sister Jadwiga, S. S. J. 306
" Rev. Joseph V. S. McClancy 237
" Rev. Charles F. McEvoy 185
" Rev. Francis J. McElwane 172
" Sister M. Olivia 201
" Rev. William Schmitt 274

Digitized by Google

PAGE
Discussion, Rev. P. M. Stief 163
" Sister M. Theodosia, B. A. 199
Distribution and Use of Time, Rev. Raphael Markham, S. T. D. 515

Education and Mission Progress, Rev. P. J. Byrne, A. F. M. 441
Education of the Sightless, The Musical, Sister M. Benigna, O. S. D. 336
Education in the United States, The Present Status of Clerical, V. Rev. John F. Fenlon, S. S., D. D. 429
Executive Board, Meetings of the 9
Experiences in the Missionary Field for the Deaf, Rev. Daniel Higgins, C. SS. R. 322

Factors Which Make for College Efficiency, Adam Leroy Jones, Ph. D. 122
Fenlon, S. S., D. D., V. Rev. John F., The Present Status of Clerical Education in the United States 429
Financial Report 19
Flood, LL. D., Rev. John E., Sermon of 36
Foik, C. S. C., Rev. Paul J., Cultivating the Use of the Library 109
Fox, S. J., Rev. Albert C., Our Endowment of Consecrated Lives 104

General Meetings, Proceedings 35
General Resolutions 46
Grade Teachers, Methods of Supervising, Rev. Ralph L. Hayes, D. D. 259
Greek in Our Curriculum, The Place of, Rev. Thomas J. Deegan, D. D. 541

Hally, Judge P. J. M., Observations Upon the Political Status of the Parish Schools of Michigan 62
Hayes, D. D., Rev. Ralph L., Methods of Supervising Grade Teachers 259
Hayes, D. D., Rev. Ralph L., The Problem of Teacher Certification .. 362
Hickey, Rev. Augustine F., Teaching Pedagogy to Seminarians 269
Higgins, C. SS. R., Rev. Daniel, Experiences in the Missionary Field for the Deaf 322
High Schools for Colored Catholic Children, Urgent Need of More, W. P. Dickerson, M. D. 346
High School Standardizing Commission, Report of 93
How Can We Improve the Usefulness of the Superintendents' Section? Rev. Joseph M. O'Hara 276
Holy Father, Message from the 17

Ideal Major Seminary, The, V. Rev. Ambrose Kohlbeck, C. S. B. S. T. D. 494

Digitized by Google

PAGE
In Parish Schools, The Place of the Lay Teacher, Rev. Michael J. Larkin 234
In the Secondary Department of a School for the Blind 332
Introduction 7

Johnson, Ph. D., Rev. George J., Principles of Standardization..... 82
Jones, Ph. D., Adam Leroy, Factors Which Make for College Efficiency 122
Jordan, Rev. Edward B., The Development of Thinking Power in Children 204

Kelly, Mus. D., Rev. F. Joseph, Music in College..... 145
Kelly, Ph. D., Rev. F. Joseph, The Characteristics of Discipline in a Preparatory Seminary 547
Kelly, Mus. D., Rev. F. Joseph, The Training of the Child Voice in Our Schools 294
Kirsch, O. M. Cap., Rev. Felix M., The Teachers' Pedagogical Conference 398
Kohlbeck, C. S. B., S. T. D., V. Rev. Ambrose, The Ideal Major Seminary 494

Laboratory Equipment in the Standard College, Rev. Daniel J. McHugh, C. M. 134
Larkin, Rev. Michael J., The Place of the Lay Teacher in Parish Schools 234
Lawlor, Rev. William F., Bible Study and Church History in the Religion Course 165
Lay Apostolate, Report of the Committee on Training for the..... 100
Letter of Rev. P. Raphael, O. S. B..... 421
Libraries, Report of the Committee on 101
List of Approved Colleges 1922 97
Little Mission School, The, Brother Florence, O. F. M. 351
Local Teachers, Meeting of the..... 279

Magisterium Ordinarium of the Church, The, Rev. Charles A. Bruehl, Ph. D. 487
Markham, S. T. D., Rev. Raphael, Distribution and Use of Time.... 515
McClancy, Rev. Joseph V. S., Advertising the Work and Worth of Catholic Education 240
McClancy, Rev. Joseph V. S., Aims and Purposes in Teaching Religion 156
McClancy, Rev. Joseph V. S., Discussion 237
McElwane, Rev. Francis J., Discussion 172
McEvoy, Rev. Charles F., Discussion 185

Digitized by Google

PAGE

McEvoy, Rev. Charles F., The Organization of Diocesan Examinations 250
McHugh, C. M., Rev. Daniel J., Laboratory Equipment in the Standard College 134
Meetings of the Executive Board 9
Meetings, General 35
Meeting of the Local Teachers 279
Merrill, A. B., William Stetson, A Catholic Index to Periodicals..... 139
Message from the Holy Father..... 17
Methods of Supervising Grade Teachers, Rev. Ralph L. Hayes, D. D. 259
Missionary Field for the Deaf, Experiences in the, Rev. Daniel Higgins, C. SS. R. 322
Mission Progress, Education and, Rev. P. J. Byrne, A. F. M..... 441
Mother St. Bernard, Discussion 303
Mother M. Josepha, A. Superior's Paramount Duty 370
Music in College, Rev. F. Joseph Kelly, Mus. D..... 145

Necessary Subordination of Educational Theories to Sound Sociology, The, Rev. Henry Woods, S. J. 385
Negro Education Section, Catholic..... 343
Novitiate Training, Sister M. Gertrude 376

Observations Upon the Political Status of the Parish Schools of Michigan, Judge P. J. M. Hally 62
Officers vii
O'Hara, Rev. Joseph M., How Can We Improve the Usefulness of the Superintendents' Section? 276
O'Hara, Rev. Joseph M., Vitalizing the Work in English..... 190
Ordinands, Papers for, Rev. Stanislaus Woywood, O. F. M..... 452
Organization of Diocesan Exanimations, The, Rev. Charles F. McEvoy 250
Our Endowment of Consecrated Lives, Rev. Albert C. Fox, S. J..... 104

Papers for Ordinands, Rev. Stanislaus Woywood, O. F. M..... 452
Pernin, S. J., Rev. Claude J., Better Teaching 48
Place of Greek in Our Curriculum, The, Rev. Thomas J. Deegan, D. D. 541
Place of the Lay Teacher in Parish Schools, The, Rev. Michael J. Larkin 234
Political Status of the Parish Schools of Michigan, Observations Upon, Judge P. J. M. Hally 62
Preparatory Seminary, The Characteristics of Discipline in a, Rev. F. Joseph Kelly, Ph. D. 517

Digitized by Google

	Page
Preparatory Seminary Section, Proceedings	525
Preparatory Seminary Section, Resolutions	531
Present Status of Clerical Education in the United States, The, V. Rev. John F. Fenlon, S. S., D. D.	429
Principles of Standardization, Rev. George J. Johnson, Ph. D.	82
Problem of Teacher Certification, The, Rev. Ralph L. Hayes, D. D.	362
Proceedings, Catholic Blind Education Section	330
Proceedings, Catholic Negro Education Section	343
Proceedings, Conference of Religious Superiors	360
Proceedings, Deaf-Mute Section	308
Proceedings, Department of Colleges and Secondary Schools	92
Proceedings, General Meetings	35
Proceedings, Meeting of Local Teachers	279
Proceedings, Parish School Department	152
Proceedings, Preparatory Seminary Section	525
Proceedings, Seminary Department	412
Proceedings, Superintendents' Section	233
Project Method, The, Rev. William Schmitt	174
Raphael, O. S. B., Rev. P., Letter of	421
Religious Superiors, Conference of	360
Report of the Committee on Libraries	101
Report of the Committee on Standardization	526
Report of the Committee on Standardization for Higher Institutions	96
Report of the Committee on Training for the Lay Apostolate	100
Report of the High School Standardizing Commission	93
Report of the Secretary General	9
Resolutions, Deaf-Mute Section	317
Resolutions, General	46
Resolutions, Parish School Department	153
Resolutions, Preparatory Seminary Section	531
Resolutions, Seminary Department	426
Schmitt, Rev. William, Discussion	274
Schmitt, Rev. William, The Project Method	174
Section, Catholic Blind Education	330
Section, Catholic Negro Education	343
Section, Deaf-Mute	308
Section, Preparatory Seminary	525
Section, Superintendents'	233
Seminary Department, Proceedings	412
Seminary Department, Resolutions	426
Sermon of Rev. John E. Flood, LL. D.	36
Shahan, D. D., Rt. Rev. T. J., Address of	41

Digitized by Google

PAGE
Sister M. Aquin, Discussion 289
Sister M. Benigna, O. S. D., The Musical Education of the Sightless. 336
Sister M. Berenice, I. H. M., The Supervising Principal and the Teacher 280
Sister M. Eberharda, O. S. F., Discussion 286
Sister M. Gertrude, A. M., Novitiate Training 376
Sister Jadwiga, S. S. J., Discussion 306
Sister M. Olivia, Discussion 201
Sister M. Theodosia, B. A., Discussion 199
Sister Stephanie, A Day in the Grammar School 339
Sound Sociology, The Necessary Subordination of Educational Theories to, Rev. Henry Woods, S. J. 385
Standard College, Laboratory Equipment in the, Rev. Daniel J. McHugh, C. M. 134
Standardizing Commission, Report of High School 93
Standardization for Higher Institutions, Report of the Commission on 96
Standardization, Principles of, Rev. George J. Johnson, Ph. D. 82
Standardization, Report of Committee on 526
Stief, Rev. P. M., Discussion 163
Superior's Paramount Duty, A, Mother M. Josepha 370
Superintendents' Section, Proceedings 233
Supervising Principal and the Teacher, The, Sister M. Berenice, I. H. M. 280

Taking Care of the Deaf in Toledo, Mrs. Joseph Acker, Sr. 326
Teacher Certification, The Problem of, Rev. Ralph L. Hayes, D. D. ..362
Teachers' Pedagogical Conference, The, Rev. Felix M. Kirsch, O. M. Cap. 398
Teaching Pedagogy to Seminarians, Rev. Augustine F. Hickey 269
Tests and Examinations, Brother John A. Waldron, S. M. 217
Training of the Child Voice in Our Schools, The, Rev. F. Joseph Kelly, Mus. D. 294

Urgent Need of More High Schools for Colored Catholic Children, W. P. Dickerson, M. D. 346

Vitalizing the Work in English, Rev. Joseph M. O'Hara 190

Weeding Out the Unfit, V. Rev. Wm. P. Barr, C. M., Ph. D., S. T. D. 473
Woods, S. J., Rev. Henry, The Necessary Subordination of Educational Theories to Sound Sociology 385

Digitized by Google

PAGE

Work and Worth of Catholic Education, Advertising the, Rev. Joseph V. S. McClancy 240
Woywood, O. F. M., Rev. Stanislaus, Papers for Ordinands 452

Young Levite and His Degree, The, Rev. Lambert Burton, O. S. B., A. M. 533

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The Catholic Educational Association
BULLETIN

Vol. XIX NOVEMBER, 1922 No. 1

REPORT
OF THE
PROCEEDINGS AND ADDRESSES
OF THE
NINETEENTH ANNUAL MEETING
PHILADELPHIA, PA.
JUNE 26, 27, 28, 29, 1922

PUBLISHED QUARTERLY BY THE CATHOLIC EDUCATIONAL ASSOCIATION

ANNUAL INDIVIDUAL MEMBERSHIP FEE IN THE ASSOCIATION. $2.00

Office of the Secretary General, 1651 East Main Street, Columbus, Ohio

Entered as second-class mail matter Nov. 16th, 1907, under the Act of Congress of July 16, 1894, at the postoffice at Columbus, Ohio.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, authorized July 10, 1918.

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